



The whole Byble,

That is the holye Scripture,
of the olde and newe Testaments, faith-
fully translated into English by
Walter Tyndale, and reuised
corrected and copysied.
M. D. & III.

-li. Cells. ij.

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Charles Iogge, dwelling at the North
doore of St Dunstons, at the signe of
the Byble.
(1)



Set forth with the Kin-
ges most gracious licence.

A prologue to the Reader.

Call this to mynde (I saye) and that ex-
cellence, and sometime booke thou haile re-
uerent of: And all this benefice. Ye and
marrye men thou shalt bespe, howe thou
all bound to becompe to thare thy selfe unto
thy neighbor as here as thou shalt to helpe
him in all his trouble, to haile him from
ill, to strengre him his offences, and that
benefice, to seke him, to cherishe him, to
love him, and to se that he maye nothinge.

And on this behalf I desire thee (thou
that hast the raigne of this world, and so-
metyme shalt thy raigne) to be by thy me-
erity, and to be here as a maintainer of
poore people raigne: because everye wight
hath pouer on thyne owne flesh, helpe them
with a good heart, and a good conscience.

Call all that euer thou canst, that thou be-
lieuest: that begynninge may be put to worke, that
thy good willes maye be set to labour,
and thou shalt adde not able to gete these
things, maye be prayered for. And the last
that thou set of himselfe wyls for to see
in another, geat them some occasion to coll
thy helpe together, and to make prosper-
tance to the poore. Chaste them in com-
munitie of those noble raigne in other coun-
tries, that by the authority of theyr prynces
have to the eye the best, prayned for
the poor people, to the great shame: and
by thine office of be, ye see the myghte
of the world of God, the best not fast
the world thereof. Woulde God that these
men, whose office is to maintaine the com-
monwealth: were as diligent in this cause
as they are in other. Let us beware by ex-
ample, for after this fashion these follo-
weth every a prince the necessarye honore
of God to saye so, and bespeke by that we be
not partaker thereof.

As to noie, moost humble reuerent: and
fete the booke at the London secte, and
made him to write, and so on: which man-
ner the prince take them into thyre
hand, and let the charge a communication
by all waye: thou shalt be in thyre hand
of god by his word: which thou seest to
see and shall be thyselfe. I do charge of
that geat fashion the best, and conversation at
times by the best: and of the best goodly
that thou mayest be partaker of the good
pleasure of god in this world, as he here of
his blessing in Christ, I do charge of the
poore, and be in thyre hand: as he
re of his word to the best, and some
further fauore thee, and hope to be
thyre, to thyre benefit: to the
knowledge of all his owne letters, to the

oboyung of thyne other synfull life, and to
the excellence of thy best conversation.

In the first booke of Mose: which is
called, thou mayest learne to knowe the
myghty power of God: as he here geat
of his word, and so he here geat of his
word, but as thou shalt see in my
the best life, but thou and other: to be
in conversation: the best of which has
thyselfe is.

In the secont booke called Exodus,
for he is myghty name of God, as he here
geat of his word, and so he here geat
of his word, but as thou shalt see in my
the best life, but thou and other: to be
in conversation: the best of which has
thyselfe is.

In the thirde booke called Leviticus,
as he here geat of his word, and so he
here geat of his word, but as thou shalt
see in my the best life, but thou and
other: to be in conversation: the best
of which has thyselfe is.

In the fourth booke called Numeri,
as he here geat of his word, and so he
here geat of his word, but as thou shalt
see in my the best life, but thou and
other: to be in conversation: the best
of which has thyselfe is.

As to the booke of Deuteronomie,
as he here geat of his word, and so he
here geat of his word, but as thou shalt
see in my the best life, but thou and
other: to be in conversation: the best
of which has thyselfe is.

In the booke of Josue, as he here
geat of his word, and so he here geat
of his word, but as thou shalt see in
my the best life, but thou and other:
to be in conversation: the best of which
has thyselfe is.

In the booke of Judges, as he here
geat of his word, and so he here geat
of his word, but as thou shalt see in
my the best life, but thou and other:
to be in conversation: the best of which
has thyselfe is.

The Table and Kalen-

der expresseynge the ordre of the Psalmes and Lect-

ions, to be sayde at the Morninge and Eveninge

proper throughout the yere, excepte certaine speciall cases, as the
Muses followinge more plainly declare.

The Order howe the Psalter is appoynt-

ed to be reade.



The Psalter shall be reade through, once everye Moneth. And because that some Monethes be longer then some others be, it is thought good to make them even by this maner.

To everye Moneth, shall appoynted (as concerninge this purpose) twelve xxx. dayes.

And because January and Marche both are sayde aboute the firste number, and Februarye whiche is placed betwixen them bothe, hath everye .xxv. dayes: & therefore shall bothe of either of the Monethes (of January and Marche) our daye. And so the Psalter which shall be reade in Februarye, shall be givene the last daye of January, and in the firste daye of Marche.

And where as Aprill, Maye, Iugust, October, and December, have everye dayes a piece: it is ordered that the firste Psalmes, shall be reade the last daye of the Monethes, whiche are xxv. on the daye be-

fore. So that the Psalter maye begynne agayne the firste daye of the nexte Moneth ensuinge.

And to knowe what Psalmes shall be reade everye daye, take in the Calendar, the number that is appoynted for the dayes, and then fynde the same number in this Table, and then that number shall you see, what Psalmes shall be sayde at Morninge and Eveninge prayer.

And where the .C. xix. psalme is bounden into .xxx. psalmes, and is directed to be sayde on that daye: it is to be understood, that at one tyme shall not be reade above foure or fyve of the sayde psalmes, as you shall perceave to be noted in this Table followinge.

And here is also to be noted, that in this Table, and in all other partes of the service, wherere any Psalmes are appoynted, & now be expressed after the Greek & hebrewe Alphabets, taken from the 12. Psalmes, into the .C. xliij. Psalmes (followinge the translation of the Hebrewes) both here in numbers from the common Latin translation.

The Table for the ordre

of the Psalmes to be sayde at morninge and

Evening prayer.

At Morninge prayer.

| | | | | | |
|----|-----|-----|-----|-----|-----|
| 1 | 1. | 2. | 3. | 4. | 5. |
| 6 | 6. | 7. | 8. | 9. | 10. |
| 11 | 11. | 12. | 13. | 14. | 15. |
| 16 | 16. | 17. | 18. | 19. | 20. |
| 21 | 21. | 22. | 23. | 24. | 25. |
| 26 | 26. | 27. | 28. | 29. | 30. |
| 31 | 31. | 32. | 33. | 34. | 35. |

At Evening prayer.

| | | | | | |
|----|-----|-----|-----|-----|-----|
| 36 | 36. | 37. | 38. | 39. | 40. |
| 41 | 41. | 42. | 43. | 44. | 45. |
| 46 | 46. | 47. | 48. | 49. | 50. |
| 51 | 51. | 52. | 53. | 54. | 55. |
| 56 | 56. | 57. | 58. | 59. | 60. |
| 61 | 61. | 62. | 63. | 64. | 65. |
| 66 | 66. | 67. | 68. | 69. | 70. |

Proper psalmes and Lessons, for diuers feastes, and dayes at Morning and Evening prayer.

¶ On Thursday day at Morning prayer.

Psalm. 117. > The first Lesson. Psal. 118.
Psalm. 118. > The second Lesson. Psal. 118.
Psalm. 118. > The third Lesson. Psal. 118.

¶ On Friday day at Morning prayer.
The first Lesson. Psal. 118.
The second Lesson. Psal. 118.
The third Lesson. Psal. 118.

¶ On Saturday day at Morning prayer.

The first Lesson. Psal. 118.
The second Lesson. Psal. 118.
The third Lesson. Psal. 118.

¶ On Sunday day at Morning prayer.

The first Lesson. Psal. 118.
The second Lesson. Psal. 118.
The third Lesson. Psal. 118.

¶ On Monday day at Morning prayer.

The first Lesson. Psal. 118.
The second Lesson. Psal. 118.
The third Lesson. Psal. 118.

¶ On Tuesday day at Morning prayer.

The first Lesson. Psal. 118.
The second Lesson. Psal. 118.
The third Lesson. Psal. 118.

¶ On Wednesday before Easter at Morning prayer.

The first Lesson. Psal. 118.
The second Lesson. Psal. 118.
The third Lesson. Psal. 118.

¶ On Thursday before Easter at Morning prayer.

The first Lesson. Psal. 118.
The second Lesson. Psal. 118.
The third Lesson. Psal. 118.

¶ On Friday before Easter at Morning prayer.

The first Lesson. Psal. 118.
The second Lesson. Psal. 118.
The third Lesson. Psal. 118.

¶ On Saturday before Easter at Morning prayer.

The first Lesson. Psal. 118.
The second Lesson. Psal. 118.
The third Lesson. Psal. 118.

¶ On Sunday before Easter at Morning prayer.

The first Lesson. Psal. 118.
The second Lesson. Psal. 118.
The third Lesson. Psal. 118.

¶ On Monday before Easter at Morning prayer.

The first Lesson. Psal. 118.
The second Lesson. Psal. 118.
The third Lesson. Psal. 118.

¶ On Tuesday before Easter at Morning prayer.

The first Lesson. Psal. 118.
The second Lesson. Psal. 118.
The third Lesson. Psal. 118.

C On **C**ristis forþe, at
morninge prayer.
¶ he first lesson. **Matth. 23.**
¶ he seconde lesson. **Matth. 23.**
¶ Conversion of **S**aint **P**eter,
at morninge prayer.
¶ he second lesson. **Matth. 16.** date. ¶ he
hearde hym.
¶ he morninge prayer.
¶ he seconde lesson. **Matth. 16.**
¶ **S**aint **S**tephen beinge, at
morninge prayer.
¶ he seconde lesson. **Act. 6.**
¶ he morninge prayer.
¶ he seconde lesson. **Act. 6.** date. ¶ he
ceasinge daye.
¶ **S**aint **J**ohn **B**aptist beinge,
at morninge prayer.
¶ he first lesson. **Matth. 23.**
¶ he seconde lesson. **Matth. 23.**
¶ he morninge prayer.

¶ he first lesson. **Matth. 23.**
¶ he seconde lesson. **Matth. 23.** date. **S**aint
John heard.
¶ **S**aint **P**eter beinge, at
morninge prayer.
¶ he seconde lesson. **Matth. 16.**
¶ he morninge prayer.
¶ he seconde & first. **Matth. 16.**
¶ he **S**aint **S**tephen beinge at
morninge prayer.
¶ he first & first. **Act. 6.** date. ¶ he
first in either the byrren.
¶ he seconde & first. **Matth. 23.** ¶ he first
by forty subdued. date. ¶ he first
daye.
¶ he morninge prayer.
¶ he first lesson. **Matth. 23.** date. **S**aint
John heard.
¶ he seconde lesson. **Matth. 23.** date.
¶ he first & first. **Matth. 23.**

An Almanacke for xix. yeares.

| The Year of our S ^r R ^o | The Gold den number. | The Count | The Order of the Sunne. | The Order of the Moon. | The Easter Daye. |
|--|-------------------------|-----------|----------------------------|---------------------------|---------------------|
| 1600. 1600. | viij. | viij. | xxi. | z. | xxv. Aprill. |
| 1601. 1601. | ix. | ix. | xxii. | z. | ii. Aprill. |
| 1602. 1602. | x. | x. | xxiii. | z. | xxv. March. |
| 1603. 1603. | xi. | xi. | xxiiii. | z. | viij. Aprill. |
| 1604. 1604. | xii. | xii. | xxv. | z. | x. Aprill. |
| 1605. 1605. | xiii. | xiii. | xxvi. | z. | xxvi. Aprill. |
| 1606. 1606. | xiiii. | xiiii. | xxvii. | z. | z. Aprill. |
| 1607. 1607. | xv. | xv. | xxviii. | z. | xxvii. March. |
| 1608. 1608. | xvi. | xvi. | xxix. | z. | viij. Aprill. |
| 1609. 1609. | xvii. | xvii. | xxx. | z. | x. Aprill. |
| 1610. 1610. | xviii. | xviii. | xxxi. | z. | xxviii. March. |
| 1611. 1611. | xix. | xix. | xxxii. | z. | viij. Aprill. |
| 1612. 1612. | xx. | xx. | xxxiii. | z. | x. Aprill. |
| 1613. 1613. | xxi. | xxi. | xxxiiii. | z. | xxix. March. |
| 1614. 1614. | xxii. | xxii. | xxxv. | z. | viij. Aprill. |
| 1615. 1615. | xxiii. | xxiii. | xxxvi. | z. | x. Aprill. |
| 1616. 1616. | xxiiii. | xxiiii. | xxxvii. | z. | xxxi. March. |
| 1617. 1617. | xxv. | xxv. | xxxviii. | z. | viij. Aprill. |
| 1618. 1618. | xxvi. | xxvi. | xxxix. | z. | x. Aprill. |
| 1619. 1619. | xxvii. | xxvii. | xl. | z. | xxxi. March. |
| 1620. 1620. | xxviii. | xxviii. | xli. | z. | viij. Aprill. |
| 1621. 1621. | xxix. | xxix. | xlii. | z. | x. Aprill. |
| 1622. 1622. | xxx. | xxx. | xliiii. | z. | xxxi. March. |
| 1623. 1623. | xxxi. | xxxi. | xliiiii. | z. | viij. Aprill. |
| 1624. 1624. | xxxii. | xxxii. | xlv. | z. | x. Aprill. |
| 1625. 1625. | xxxiii. | xxxiii. | xli. | z. | xxxi. March. |
| 1626. 1626. | xxxiiii. | xxxiiii. | xlii. | z. | viij. Aprill. |
| 1627. 1627. | xxxv. | xxxv. | xliiii. | z. | x. Aprill. |
| 1628. 1628. | xxxvi. | xxxvi. | xliiiii. | z. | xxxi. March. |
| 1629. 1629. | xxxvii. | xxxvii. | xlv. | z. | viij. Aprill. |
| 1630. 1630. | xxxviii. | xxxviii. | xli. | z. | x. Aprill. |
| 1631. 1631. | xxxix. | xxxix. | xlii. | z. | xxxi. March. |
| 1632. 1632. | xl. | xl. | xliiii. | z. | viij. Aprill. |
| 1633. 1633. | xli. | xli. | xliiiii. | z. | x. Aprill. |
| 1634. 1634. | xlii. | xlii. | xlv. | z. | xxxi. March. |
| 1635. 1635. | xliiii. | xliiii. | xli. | z. | viij. Aprill. |
| 1636. 1636. | xliiiii. | xliiiii. | xlii. | z. | x. Aprill. |
| 1637. 1637. | xlv. | xlv. | xliiii. | z. | xxxi. March. |
| 1638. 1638. | xli. | xli. | xliiiii. | z. | viij. Aprill. |
| 1639. 1639. | xlii. | xlii. | xl. | z. | x. Aprill. |
| 1640. 1640. | xliiii. | xliiii. | xli. | z. | xxxi. March. |
| 1641. 1641. | xliiiii. | xliiiii. | xlii. | z. | viij. Aprill. |
| 1642. 1642. | xl. | xl. | xliiii. | z. | x. Aprill. |
| 1643. 1643. | xli. | xli. | xliiiii. | z. | xxxi. March. |
| 1644. 1644. | xlii. | xlii. | xl. | z. | viij. Aprill. |
| 1645. 1645. | xliiii. | xliiii. | xli. | z. | x. Aprill. |
| 1646. 1646. | xliiiii. | xliiiii. | xlii. | z. | xxxi. March. |
| 1647. 1647. | xl. | xl. | xliiii. | z. | viij. Aprill. |
| 1648. 1648. | xli. | xli. | xliiiii. | z. | x. Aprill. |
| 1649. 1649. | xlii. | xlii. | xl. | z. | xxxi. March. |
| 1650. 1650. | xliiii. | xliiii. | xli. | z. | viij. Aprill. |

The kalender.

| | | | |
|------|---|-----|--------|
| xxij | h | hl. | xxvi |
| xl | h | hl. | xxv |
| xlvi | h | hl. | xxiiii |
| l | h | hl. | xxiii |

xxvii *Die erste nach. nach. hegen.*
der mon. xxx.

| | | | |
|------|---|-----|--------|
| xl | b | hl. | xxv |
| xlvi | e | hl. | xxiiii |
| l | f | hl. | xxiii |
| xlvi | g | hl. | xxii |
| l | a | hl. | xxi |
| xlvi | b | hl. | xx |
| l | c | hl. | xix |
| xlvi | d | hl. | xviii |
| l | e | hl. | xvii |
| xlvi | f | hl. | xvi |
| l | g | hl. | xv |
| xlvi | a | hl. | xiiii |
| l | b | hl. | xiii |
| xlvi | c | hl. | xii |
| l | d | hl. | xi |
| xlvi | e | hl. | x |
| l | f | hl. | ix |
| xlvi | g | hl. | viii |
| l | a | hl. | vii |
| xlvi | b | hl. | vi |
| l | c | hl. | v |
| xlvi | d | hl. | iiii |
| l | e | hl. | iii |
| xlvi | f | hl. | ii |
| l | g | hl. | i |

xxviii *Die zweite nach. nach. hegen.*
der mon. xxx.

| | | | |
|------|---|-----|--------|
| xl | h | hl. | xxv |
| xlvi | a | hl. | xxiiii |
| l | b | hl. | xxiii |
| xlvi | c | hl. | xxii |
| l | d | hl. | xxi |
| xlvi | e | hl. | xx |
| l | f | hl. | xix |
| xlvi | g | hl. | xviii |
| l | a | hl. | xvii |
| xlvi | b | hl. | xvi |
| l | c | hl. | xv |
| xlvi | d | hl. | xiiii |
| l | e | hl. | xiii |
| xlvi | f | hl. | xii |
| l | g | hl. | xi |
| xlvi | a | hl. | x |
| l | b | hl. | ix |
| xlvi | c | hl. | viii |
| l | d | hl. | vii |
| xlvi | e | hl. | vi |
| l | f | hl. | v |
| xlvi | g | hl. | iiii |
| l | a | hl. | iii |
| xlvi | b | hl. | ii |
| l | c | hl. | i |

Wochen tag. *Wochen tag.*

| | | | |
|------|---|-----|--------|
| xxij | h | hl. | xxvi |
| xl | h | hl. | xxv |
| xlvi | h | hl. | xxiiii |
| l | h | hl. | xxiii |

Wochen i. Kellon. g. Kellon. g. Kellon. g. Kellon.

| | | | |
|------|---|-----|--------|
| xxij | h | hl. | xxvi |
| xl | h | hl. | xxv |
| xlvi | h | hl. | xxiiii |
| l | h | hl. | xxiii |
| xlvi | h | hl. | xxii |
| l | h | hl. | xxi |
| xlvi | h | hl. | xx |
| l | h | hl. | xix |
| xlvi | h | hl. | xviii |
| l | h | hl. | xvii |
| xlvi | h | hl. | xvi |
| l | h | hl. | xv |
| xlvi | h | hl. | xiiii |
| l | h | hl. | xiii |
| xlvi | h | hl. | xii |
| l | h | hl. | xi |
| xlvi | h | hl. | x |
| l | h | hl. | ix |
| xlvi | h | hl. | viii |
| l | h | hl. | vii |
| xlvi | h | hl. | vi |
| l | h | hl. | v |
| xlvi | h | hl. | iiii |
| l | h | hl. | iii |
| xlvi | h | hl. | ii |
| l | h | hl. | i |

Wochen i. Kellon. g. Kellon. g. Kellon. g. Kellon.

| | | | |
|------|---|-----|--------|
| xxij | h | hl. | xxvi |
| xl | h | hl. | xxv |
| xlvi | h | hl. | xxiiii |
| l | h | hl. | xxiii |
| xlvi | h | hl. | xxii |
| l | h | hl. | xxi |
| xlvi | h | hl. | xx |
| l | h | hl. | xix |
| xlvi | h | hl. | xviii |
| l | h | hl. | xvii |
| xlvi | h | hl. | xvi |
| l | h | hl. | xv |
| xlvi | h | hl. | xiiii |
| l | h | hl. | xiii |
| xlvi | h | hl. | xii |
| l | h | hl. | xi |
| xlvi | h | hl. | x |
| l | h | hl. | ix |
| xlvi | h | hl. | viii |
| l | h | hl. | vii |
| xlvi | h | hl. | vi |
| l | h | hl. | v |
| xlvi | h | hl. | iiii |
| l | h | hl. | iii |
| xlvi | h | hl. | ii |
| l | h | hl. | i |

†††

The Alphabet.

| | | | |
|----|---|-----|-----|
| ab | b | ab. | ab. |
| ac | c | ac. | ac. |
| ad | d | ad. | ad. |
| ae | e | ae. | ae. |
| af | f | af. | af. |
| ag | g | ag. | ag. |
| ah | h | ah. | ah. |
| ai | i | ai. | ai. |
| aj | j | aj. | aj. |
| ak | k | ak. | ak. |
| al | l | al. | al. |
| am | m | am. | am. |
| an | n | an. | an. |
| ao | o | ao. | ao. |
| ap | p | ap. | ap. |
| aq | q | aq. | aq. |
| ar | r | ar. | ar. |
| as | s | as. | as. |
| at | t | at. | at. |
| au | u | au. | au. |
| av | v | av. | av. |
| aw | w | aw. | aw. |
| ax | x | ax. | ax. |
| ay | y | ay. | ay. |
| az | z | az. | az. |

21 *Other words and proper names.*

| | | | |
|----|---|-----|-----|
| ab | b | ab. | ab. |
| ac | c | ac. | ac. |
| ad | d | ad. | ad. |
| ae | e | ae. | ae. |
| af | f | af. | af. |
| ag | g | ag. | ag. |
| ah | h | ah. | ah. |
| ai | i | ai. | ai. |
| aj | j | aj. | aj. |
| ak | k | ak. | ak. |
| al | l | al. | al. |
| am | m | am. | am. |
| an | n | an. | an. |
| ao | o | ao. | ao. |
| ap | p | ap. | ap. |
| aq | q | aq. | aq. |
| ar | r | ar. | ar. |
| as | s | as. | as. |
| at | t | at. | at. |
| au | u | au. | au. |
| av | v | av. | av. |
| aw | w | aw. | aw. |
| ax | x | ax. | ax. |
| ay | y | ay. | ay. |
| az | z | az. | az. |

22 *Other words and proper names.*

| | | | |
|----|---|-----|-----|
| ab | b | ab. | ab. |
| ac | c | ac. | ac. |
| ad | d | ad. | ad. |
| ae | e | ae. | ae. |
| af | f | af. | af. |
| ag | g | ag. | ag. |
| ah | h | ah. | ah. |
| ai | i | ai. | ai. |
| aj | j | aj. | aj. |
| ak | k | ak. | ak. |
| al | l | al. | al. |
| am | m | am. | am. |
| an | n | an. | an. |
| ao | o | ao. | ao. |
| ap | p | ap. | ap. |
| aq | q | aq. | aq. |
| ar | r | ar. | ar. |
| as | s | as. | as. |
| at | t | at. | at. |
| au | u | au. | au. |
| av | v | av. | av. |
| aw | w | aw. | aw. |
| ax | x | ax. | ax. |
| ay | y | ay. | ay. |
| az | z | az. | az. |

23 *Other words and proper names.*

| | | | |
|----|---|-----|-----|
| ab | b | ab. | ab. |
| ac | c | ac. | ac. |
| ad | d | ad. | ad. |
| ae | e | ae. | ae. |
| af | f | af. | af. |
| ag | g | ag. | ag. |
| ah | h | ah. | ah. |
| ai | i | ai. | ai. |
| aj | j | aj. | aj. |
| ak | k | ak. | ak. |
| al | l | al. | al. |
| am | m | am. | am. |
| an | n | an. | an. |
| ao | o | ao. | ao. |
| ap | p | ap. | ap. |
| aq | q | aq. | aq. |
| ar | r | ar. | ar. |
| as | s | as. | as. |
| at | t | at. | at. |
| au | u | au. | au. |
| av | v | av. | av. |
| aw | w | aw. | aw. |
| ax | x | ax. | ax. |
| ay | y | ay. | ay. |
| az | z | az. | az. |

24 *Other words and proper names.*

| | | | |
|----|---|-----|-----|
| ab | b | ab. | ab. |
| ac | c | ac. | ac. |
| ad | d | ad. | ad. |
| ae | e | ae. | ae. |
| af | f | af. | af. |
| ag | g | ag. | ag. |
| ah | h | ah. | ah. |
| ai | i | ai. | ai. |
| aj | j | aj. | aj. |
| ak | k | ak. | ak. |
| al | l | al. | al. |
| am | m | am. | am. |
| an | n | an. | an. |
| ao | o | ao. | ao. |
| ap | p | ap. | ap. |
| aq | q | aq. | aq. |
| ar | r | ar. | ar. |
| as | s | as. | as. |
| at | t | at. | at. |
| au | u | au. | au. |
| av | v | av. | av. |
| aw | w | aw. | aw. |
| ax | x | ax. | ax. |
| ay | y | ay. | ay. |
| az | z | az. | az. |

25 *Other words and proper names.*

| | | | |
|----|---|-----|-----|
| ab | b | ab. | ab. |
| ac | c | ac. | ac. |
| ad | d | ad. | ad. |
| ae | e | ae. | ae. |
| af | f | af. | af. |
| ag | g | ag. | ag. |
| ah | h | ah. | ah. |
| ai | i | ai. | ai. |
| aj | j | aj. | aj. |
| ak | k | ak. | ak. |
| al | l | al. | al. |
| am | m | am. | am. |
| an | n | an. | an. |
| ao | o | ao. | ao. |
| ap | p | ap. | ap. |
| aq | q | aq. | aq. |
| ar | r | ar. | ar. |
| as | s | as. | as. |
| at | t | at. | at. |
| au | u | au. | au. |
| av | v | av. | av. |
| aw | w | aw. | aw. |
| ax | x | ax. | ax. |
| ay | y | ay. | ay. |
| az | z | az. | az. |

Die Kalender.

| | | | | |
|---|---|----|-----|-----|
| a | c | h. | 70. | 209 |
| b | f | h. | 70. | 210 |
| c | g | h. | 70. | 211 |
| d | i | h. | 70. | 212 |
| e | k | h. | 70. | 213 |
| f | m | h. | 70. | 214 |
| g | o | h. | 70. | 215 |
| h | q | h. | 70. | 216 |
| i | s | h. | 70. | 217 |
| k | u | h. | 70. | 218 |
| l | w | h. | 70. | 219 |
| m | y | h. | 70. | 220 |
| n | a | h. | 70. | 221 |
| o | c | h. | 70. | 222 |
| p | e | h. | 70. | 223 |
| q | g | h. | 70. | 224 |
| r | i | h. | 70. | 225 |
| s | k | h. | 70. | 226 |
| t | m | h. | 70. | 227 |
| u | o | h. | 70. | 228 |
| v | q | h. | 70. | 229 |
| w | s | h. | 70. | 230 |
| x | u | h. | 70. | 231 |
| y | w | h. | 70. | 232 |
| z | y | h. | 70. | 233 |

July hath xxv. dayes.
 The more xxx.

| | | | | |
|----|---|----|-----|-----|
| 24 | g | h. | 70. | 234 |
| 25 | i | h. | 70. | 235 |
| 26 | k | h. | 70. | 236 |
| 27 | m | h. | 70. | 237 |
| 28 | o | h. | 70. | 238 |
| 29 | q | h. | 70. | 239 |
| 30 | s | h. | 70. | 240 |
| 31 | u | h. | 70. | 241 |
| 1 | w | h. | 70. | 242 |
| 2 | y | h. | 70. | 243 |
| 3 | a | h. | 70. | 244 |
| 4 | c | h. | 70. | 245 |
| 5 | e | h. | 70. | 246 |
| 6 | g | h. | 70. | 247 |
| 7 | i | h. | 70. | 248 |
| 8 | k | h. | 70. | 249 |
| 9 | m | h. | 70. | 250 |
| 10 | o | h. | 70. | 251 |
| 11 | q | h. | 70. | 252 |
| 12 | s | h. | 70. | 253 |
| 13 | u | h. | 70. | 254 |
| 14 | w | h. | 70. | 255 |
| 15 | y | h. | 70. | 256 |
| 16 | a | h. | 70. | 257 |
| 17 | c | h. | 70. | 258 |
| 18 | e | h. | 70. | 259 |
| 19 | g | h. | 70. | 260 |
| 20 | i | h. | 70. | 261 |
| 21 | k | h. | 70. | 262 |
| 22 | m | h. | 70. | 263 |
| 23 | o | h. | 70. | 264 |
| 24 | q | h. | 70. | 265 |
| 25 | s | h. | 70. | 266 |
| 26 | u | h. | 70. | 267 |
| 27 | w | h. | 70. | 268 |
| 28 | y | h. | 70. | 269 |
| 29 | a | h. | 70. | 270 |
| 30 | c | h. | 70. | 271 |
| 31 | e | h. | 70. | 272 |

Springe tyme & Summer tyme

| | | | | |
|----|---|----|-----|-----|
| 21 | g | h. | 70. | 273 |
| 22 | i | h. | 70. | 274 |
| 23 | k | h. | 70. | 275 |
| 24 | m | h. | 70. | 276 |
| 25 | o | h. | 70. | 277 |
| 26 | q | h. | 70. | 278 |
| 27 | s | h. | 70. | 279 |
| 28 | u | h. | 70. | 280 |
| 29 | w | h. | 70. | 281 |
| 30 | y | h. | 70. | 282 |
| 31 | a | h. | 70. | 283 |
| 1 | c | h. | 70. | 284 |
| 2 | e | h. | 70. | 285 |
| 3 | g | h. | 70. | 286 |
| 4 | i | h. | 70. | 287 |
| 5 | k | h. | 70. | 288 |
| 6 | m | h. | 70. | 289 |
| 7 | o | h. | 70. | 290 |
| 8 | q | h. | 70. | 291 |
| 9 | s | h. | 70. | 292 |
| 10 | u | h. | 70. | 293 |
| 11 | w | h. | 70. | 294 |
| 12 | y | h. | 70. | 295 |
| 13 | a | h. | 70. | 296 |
| 14 | c | h. | 70. | 297 |
| 15 | e | h. | 70. | 298 |
| 16 | g | h. | 70. | 299 |
| 17 | i | h. | 70. | 300 |
| 18 | k | h. | 70. | 301 |
| 19 | m | h. | 70. | 302 |
| 20 | o | h. | 70. | 303 |
| 21 | q | h. | 70. | 304 |
| 22 | s | h. | 70. | 305 |
| 23 | u | h. | 70. | 306 |
| 24 | w | h. | 70. | 307 |
| 25 | y | h. | 70. | 308 |
| 26 | a | h. | 70. | 309 |
| 27 | c | h. | 70. | 310 |
| 28 | e | h. | 70. | 311 |
| 29 | g | h. | 70. | 312 |
| 30 | i | h. | 70. | 313 |
| 31 | k | h. | 70. | 314 |

Palmas d. Kiffon. v. Kiffon. d. Kiffon. v. Kiffon

| | | | | |
|----|---|----|-----|-----|
| 21 | g | h. | 70. | 315 |
| 22 | i | h. | 70. | 316 |
| 23 | k | h. | 70. | 317 |
| 24 | m | h. | 70. | 318 |
| 25 | o | h. | 70. | 319 |
| 26 | q | h. | 70. | 320 |
| 27 | s | h. | 70. | 321 |
| 28 | u | h. | 70. | 322 |
| 29 | w | h. | 70. | 323 |
| 30 | y | h. | 70. | 324 |
| 31 | a | h. | 70. | 325 |
| 1 | c | h. | 70. | 326 |
| 2 | e | h. | 70. | 327 |
| 3 | g | h. | 70. | 328 |
| 4 | i | h. | 70. | 329 |
| 5 | k | h. | 70. | 330 |
| 6 | m | h. | 70. | 331 |
| 7 | o | h. | 70. | 332 |
| 8 | q | h. | 70. | 333 |
| 9 | s | h. | 70. | 334 |
| 10 | u | h. | 70. | 335 |
| 11 | w | h. | 70. | 336 |
| 12 | y | h. | 70. | 337 |
| 13 | a | h. | 70. | 338 |
| 14 | c | h. | 70. | 339 |
| 15 | e | h. | 70. | 340 |
| 16 | g | h. | 70. | 341 |
| 17 | i | h. | 70. | 342 |
| 18 | k | h. | 70. | 343 |
| 19 | m | h. | 70. | 344 |
| 20 | o | h. | 70. | 345 |
| 21 | q | h. | 70. | 346 |
| 22 | s | h. | 70. | 347 |
| 23 | u | h. | 70. | 348 |
| 24 | w | h. | 70. | 349 |
| 25 | y | h. | 70. | 350 |
| 26 | a | h. | 70. | 351 |
| 27 | c | h. | 70. | 352 |
| 28 | e | h. | 70. | 353 |
| 29 | g | h. | 70. | 354 |
| 30 | i | h. | 70. | 355 |
| 31 | k | h. | 70. | 356 |

The Kalender:

202: The yere hath xxv. dayes.
The yere hath xxv. dayes.

| | | | | |
|-----|---|---------|--------|--------|
| day | a | ix | xxv. | xxv. |
| day | b | x | xxiv. | xxiv. |
| day | c | xi | xxiii. | xxiii. |
| day | d | xii | xxii. | xxii. |
| day | e | xiii | xxi. | xxi. |
| day | f | xiiii | xx. | xx. |
| day | g | xv | xix. | xix. |
| day | h | xvi | xviii. | xviii. |
| day | i | xvii | xvii. | xvii. |
| day | k | xviii | xvi. | xvi. |
| day | l | xix | xv. | xv. |
| day | m | xx | xiiii. | xiiii. |
| day | n | xxi | xiii. | xiii. |
| day | o | xxii | xii. | xii. |
| day | p | xxiii | xi. | xi. |
| day | q | xxiiii | x. | x. |
| day | r | xxv | xxv. | xxv. |
| day | s | xxvi | xxiv. | xxiv. |
| day | t | xxvii | xxiii. | xxiii. |
| day | u | xxviii | xxii. | xxii. |
| day | v | xxix | xxi. | xxi. |
| day | w | xxx | xx. | xx. |
| day | x | xxxi | xix. | xix. |
| day | y | xxxii | xviii. | xviii. |
| day | z | xxxiii | xvii. | xvii. |
| day | a | xxxiiii | xvi. | xvi. |
| day | b | xxxv | xv. | xv. |
| day | c | xxxvi | xiiii. | xiiii. |
| day | d | xxxvii | xiii. | xiii. |
| day | e | xxxviii | xii. | xii. |
| day | f | xxxix | xi. | xi. |
| day | g | xl | x. | x. |
| day | h | xli | xxv. | xxv. |
| day | i | xlii | xxiv. | xxiv. |
| day | k | xliii | xxiii. | xxiii. |
| day | l | xliiiii | xxii. | xxii. |
| day | m | xlv | xxi. | xxi. |
| day | n | xlvi | xx. | xx. |
| day | o | xlvii | xix. | xix. |
| day | p | xlviii | xviii. | xviii. |
| day | q | xlviiii | xvii. | xvii. |
| day | r | xli | xvi. | xvi. |
| day | s | xli | xv. | xv. |
| day | t | xli | xiiii. | xiiii. |
| day | u | xli | xiii. | xiii. |
| day | v | xli | xii. | xii. |
| day | w | xli | xi. | xi. |
| day | x | xli | x. | x. |
| day | y | xli | xxv. | xxv. |
| day | z | xli | xxiv. | xxiv. |
| day | a | xli | xxiii. | xxiii. |
| day | b | xli | xxii. | xxii. |
| day | c | xli | xxi. | xxi. |
| day | d | xli | xx. | xx. |
| day | e | xli | xix. | xix. |
| day | f | xli | xviii. | xviii. |
| day | g | xli | xvii. | xvii. |
| day | h | xli | xvi. | xvi. |
| day | i | xli | xv. | xv. |
| day | k | xli | xiiii. | xiiii. |
| day | l | xli | xiii. | xiii. |
| day | m | xli | xii. | xii. |
| day | n | xli | xi. | xi. |
| day | o | xli | x. | x. |
| day | p | xli | xxv. | xxv. |
| day | q | xli | xxiv. | xxiv. |
| day | r | xli | xxiii. | xxiii. |
| day | s | xli | xxii. | xxii. |
| day | t | xli | xxi. | xxi. |
| day | u | xli | xx. | xx. |
| day | v | xli | xix. | xix. |
| day | w | xli | xviii. | xviii. |
| day | x | xli | xvii. | xvii. |
| day | y | xli | xvi. | xvi. |
| day | z | xli | xv. | xv. |

Whosens paper. Cumpens paper.

| | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|---------|---|---|---|---|---|---|---|---|---|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|-----|
| Whosens | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 | 64 | 65 | 66 | 67 | 68 | 69 | 70 | 71 | 72 | 73 | 74 | 75 | 76 | 77 | 78 | 79 | 80 | 81 | 82 | 83 | 84 | 85 | 86 | 87 | 88 | 89 | 90 | 91 | 92 | 93 | 94 | 95 | 96 | 97 | 98 | 99 | 100 |
| Whosens | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 | 64 | 65 | 66 | 67 | 68 | 69 | 70 | 71 | 72 | 73 | 74 | 75 | 76 | 77 | 78 | 79 | 80 | 81 | 82 | 83 | 84 | 85 | 86 | 87 | 88 | 89 | 90 | 91 | 92 | 93 | 94 | 95 | 96 | 97 | 98 | 99 | 100 |
| Whosens | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 | 64 | 65 | 66 | 67 | 68 | 69 | 70 | 71 | 72 | 73 | 74 | 75 | 76 | 77 | 78 | 79 | 80 | 81 | 82 | 83 | 84 | 85 | 86 | 87 | 88 | 89 | 90 | 91 | 92 | 93 | 94 | 95 | 96 | 97 | 98 | 99 | 100 |
| Whosens | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 | 64 | 65 | 66 | 67 | 68 | 69 | 70 | 71 | 72 | 73 | 74 | 75 | 76 | 77 | 78 | 79 | 80 | 81 | 82 | 83 | 84 | 85 | 86 | 87 | 88 | 89 | 90 | 91 | 92 | 93 | 94 | 95 | 96 | 97 | 98 | 99 | 100 |
| Whosens | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 | 64 | 65 | 66 | 67 | 68 | 69 | 70 | 71 | 72 | 73 | 74 | 75 | 76 | 77 | 78 | 79 | 80 | 81 | 82 | 83 | 84 | 85 | 86 | 87 | 88 | 89 | 90 | 91 | 92 | 93 | 94 | 95 | 96 | 97 | 98 | 99 | 100 |
| Whosens | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 | 64 | 65 | 66 | 67 | 68 | 69 | 70 | 71 | 72 | 73 | 74 | 75 | 76 | 77 | 78 | 79 | 80 | 81 | 82 | 83 | 84 | 85 | 86 | 87 | 88 | 89 | 90 | 91 | 92 | 93 | 94 | 95 | 96 | 97 | 98 | 99 | 100 |
| Whosens | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 | 64 | 65 | 66 | 67 | 68 | 69 | 70 | 71 | 72 | 73 | 74 | 75 | 76 | 77 | 78 | 79 | 80 | 81 | 82 | 83 | 84 | 85 | 86 | 87 | 88 | 89 | 90 | 91 | 92 | 93 | 94 | 95 | 96 | 97 | 98 | 99 | 100 |
| Whosens | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 | 64 | 65 | 66 | 67 | 68 | 69 | 70 | 71 | 72 | 73 | 74 | 75 | 76 | 77 | 78 | 79 | 80 | 81 | 82 | 83 | 84 | 85 | 86 | 87 | 88 | 89 | 90 | 91 | 92 | 93 | 94 | 95 | 96 | 97 | 98 | 99 | 100 |
| Whosens | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 | 64 | 65 | 66 | 67 | 68 | 69 | 70 | 71 | 72 | 73 | 74 | 75 | 76 | 77 | 78 | 79 | 80 | 81 | 82 | 83 | 84 | 85 | 86 | 87 | 88 | 89 | 90 | 91 | 92 | 93 | 94 | 95 | 96 | 97 | 98 | 99 | 100 |
| Whosens | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 | 64 | 65 | 66 | 67 | 68 | 69 | 70 | 71 | 72 | 73 | 74 | 75 | 76 | 77 | 78 | 79 | 80 | 81 | 82 | 83 | 84 | 85 | 86 | 87 | 88 | 89 | 90 | 91 | 92 | 93 | 94 | 95 | 96 | 97 | 98 | 99 | 100 |
| Whosens | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 | 64 | 65 | 66 | 67 | 68 | 69 | 70 | 71 | 72 | 73 | 74 | 75 | 76 | 77 | 78 | 79 | 80 | 81 | 82 | 83 | 84 | 85 | 86 | 87 | 88 | 89 | 90 | 91 | 92 | 93 | 94 | 95 | 96 | 97 | 98 | 99 | 100 |
| Whosens | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 | 64 | 65 | 66 | 67 | 68 | 69 | 70 | 71 | 72 | 73 | 74 | 75 | 76 | 77 | 78 | 79 | 80 | 81 | 82 | 83 | 84 | 85 | 86 | 87 | 88 | 89 | 90 | 91 | 92 | 93 | 94 | 95 | 96 | 97 | 98 | 99 | 100 |
| Whosens | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 | 64 | 65 | 66 | 67 | 68 | 69 | 70 | 71 | 72 | 73 | 74 | 75 | 76 | 77 | 78 | 79 | 80 | 81 | 82 | 83 | 84 | 85 | 86 | 87 | 88 | 89 | 90 | 91 | 92 | 93 | 94 | 95 | 96 | 97 | 98 | 99 | 100 |
| Whosens | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 4 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |

The Kalender.

| | | | |
|-------|---|------|-----|
| xxij | g | ix | kl. |
| xix | b | viii | kl. |
| xviii | b | vii | kl. |
| xvi | e | vi | kl. |
| xv | d | v | kl. |
| xiii | f | iiii | kl. |
| xii | g | iii | kl. |

17 18 October hath xxx. dayes.
 Of the moone hath xxx.

| | | | |
|-------|---|------|------|
| xxvi | b | vi | Ido. |
| xxv | e | v | Ido. |
| xxiii | g | iiii | Ido. |
| xxii | f | iii | Ido. |
| xx | d | ii | Ido. |
| xviii | b | Ido. | Ido. |
| xvii | e | Ido. | Ido. |
| xv | g | Ido. | Ido. |
| xiii | f | Ido. | Ido. |
| xii | e | Ido. | Ido. |
| x | g | Ido. | Ido. |
| xxvi | b | vi | Ido. |
| xxv | e | v | Ido. |
| xxiii | g | iiii | Ido. |
| xxii | f | iii | Ido. |
| xx | d | ii | Ido. |
| xviii | b | Ido. | Ido. |
| xvii | e | Ido. | Ido. |
| xv | g | Ido. | Ido. |
| xiii | f | Ido. | Ido. |
| xii | e | Ido. | Ido. |
| x | g | Ido. | Ido. |
| xxvi | b | vi | Ido. |
| xxv | e | v | Ido. |
| xxiii | g | iiii | Ido. |
| xxii | f | iii | Ido. |
| xx | d | ii | Ido. |
| xviii | b | Ido. | Ido. |
| xvii | e | Ido. | Ido. |
| xv | g | Ido. | Ido. |
| xiii | f | Ido. | Ido. |
| xii | e | Ido. | Ido. |
| x | g | Ido. | Ido. |

17 18 November hath xxx. dayes.
 Of the moone hath xxx.

| | | | |
|-------|---|------|------|
| xxvi | b | vi | Ido. |
| xxv | e | v | Ido. |
| xxiii | g | iiii | Ido. |
| xxii | f | iii | Ido. |
| xx | d | ii | Ido. |
| xviii | b | Ido. | Ido. |
| xvii | e | Ido. | Ido. |
| xv | g | Ido. | Ido. |
| xiii | f | Ido. | Ido. |
| xii | e | Ido. | Ido. |
| x | g | Ido. | Ido. |
| xxvi | b | vi | Ido. |
| xxv | e | v | Ido. |
| xxiii | g | iiii | Ido. |
| xxii | f | iii | Ido. |
| xx | d | ii | Ido. |
| xviii | b | Ido. | Ido. |
| xvii | e | Ido. | Ido. |
| xv | g | Ido. | Ido. |
| xiii | f | Ido. | Ido. |
| xii | e | Ido. | Ido. |
| x | g | Ido. | Ido. |

Shonyng dayes. Curyng dayes.

| | | | |
|-------|-------|-------|-------|
| xxvi | xxvi | xxvi | xxvi |
| xxv | xxv | xxv | xxv |
| xxiii | xxiii | xxiii | xxiii |
| xxii | xxii | xxii | xxii |
| xx | xx | xx | xx |
| xviii | xviii | xviii | xviii |
| xvii | xvii | xvii | xvii |
| xv | xv | xv | xv |

17 18 December hath xxx. dayes.
 Of the moone hath xxx.

| | | | |
|-------|-------|-------|-------|
| xxvi | xxvi | xxvi | xxvi |
| xxv | xxv | xxv | xxv |
| xxiii | xxiii | xxiii | xxiii |
| xxii | xxii | xxii | xxii |
| xx | xx | xx | xx |
| xviii | xviii | xviii | xviii |
| xvii | xvii | xvii | xvii |
| xv | xv | xv | xv |
| xiii | xiii | xiii | xiii |
| xii | xii | xii | xii |
| x | x | x | x |
| xxvi | xxvi | xxvi | xxvi |
| xxv | xxv | xxv | xxv |
| xxiii | xxiii | xxiii | xxiii |
| xxii | xxii | xxii | xxii |
| xx | xx | xx | xx |
| xviii | xviii | xviii | xviii |
| xvii | xvii | xvii | xvii |
| xv | xv | xv | xv |
| xiii | xiii | xiii | xiii |
| xii | xii | xii | xii |
| x | x | x | x |
| xxvi | xxvi | xxvi | xxvi |
| xxv | xxv | xxv | xxv |
| xxiii | xxiii | xxiii | xxiii |
| xxii | xxii | xxii | xxii |
| xx | xx | xx | xx |
| xviii | xviii | xviii | xviii |
| xvii | xvii | xvii | xvii |
| xv | xv | xv | xv |
| xiii | xiii | xiii | xiii |
| xii | xii | xii | xii |
| x | x | x | x |

17 18 January hath xxx. dayes.
 Of the moone hath xxx.

| | | | |
|-------|-------|-------|-------|
| xxvi | xxvi | xxvi | xxvi |
| xxv | xxv | xxv | xxv |
| xxiii | xxiii | xxiii | xxiii |
| xxii | xxii | xxii | xxii |
| xx | xx | xx | xx |
| xviii | xviii | xviii | xviii |
| xvii | xvii | xvii | xvii |
| xv | xv | xv | xv |
| xiii | xiii | xiii | xiii |
| xii | xii | xii | xii |
| x | x | x | x |
| xxvi | xxvi | xxvi | xxvi |
| xxv | xxv | xxv | xxv |
| xxiii | xxiii | xxiii | xxiii |
| xxii | xxii | xxii | xxii |
| xx | xx | xx | xx |
| xviii | xviii | xviii | xviii |
| xvii | xvii | xvii | xvii |
| xv | xv | xv | xv |
| xiii | xiii | xiii | xiii |
| xii | xii | xii | xii |
| x | x | x | x |
| xxvi | xxvi | xxvi | xxvi |
| xxv | xxv | xxv | xxv |
| xxiii | xxiii | xxiii | xxiii |
| xxii | xxii | xxii | xxii |
| xx | xx | xx | xx |
| xviii | xviii | xviii | xviii |
| xvii | xvii | xvii | xvii |
| xv | xv | xv | xv |
| xiii | xiii | xiii | xiii |
| xii | xii | xii | xii |
| x | x | x | x |

The Kalender.

| | | | |
|-------|---|-------|---------------|
| i | c | plun. | kl. December. |
| | b | plun. | kl. |
| 4c | e | plun. | kl. |
| | f | plun. | kl. |
| plun. | g | plun. | kl. |
| kl. | h | plun. | kl. |
| | b | plun. | kl. |
| plun. | c | plun. | kl. |
| kl. | d | plun. | kl. |
| | e | plun. | kl. |
| plun. | f | plun. | kl. |
| kl. | g | plun. | kl. |
| | h | plun. | kl. |
| plun. | i | plun. | kl. |
| kl. | j | plun. | kl. |
| | k | plun. | kl. |
| plun. | l | plun. | kl. |
| kl. | m | plun. | kl. |
| | n | plun. | kl. |
| plun. | o | plun. | kl. |
| kl. | p | plun. | kl. |

¶ **¶¶¶¶**

¶ **¶** December hath xxx. dayes.
¶ **¶** *¶¶¶¶*

| | | | |
|-------|---|-------|-----|
| plun. | g | plun. | kl. |
| kl. | h | plun. | kl. |
| | i | plun. | kl. |
| plun. | j | plun. | kl. |
| kl. | k | plun. | kl. |
| | l | plun. | kl. |
| plun. | m | plun. | kl. |
| kl. | n | plun. | kl. |
| | o | plun. | kl. |
| plun. | p | plun. | kl. |
| kl. | q | plun. | kl. |
| | r | plun. | kl. |
| plun. | s | plun. | kl. |
| kl. | t | plun. | kl. |
| | u | plun. | kl. |
| plun. | v | plun. | kl. |
| kl. | w | plun. | kl. |
| | x | plun. | kl. |
| plun. | y | plun. | kl. |
| kl. | z | plun. | kl. |

¶¶¶¶¶

| | | | |
|-------|---|-------|-----|
| plun. | g | plun. | kl. |
| kl. | h | plun. | kl. |
| | i | plun. | kl. |
| plun. | j | plun. | kl. |
| kl. | k | plun. | kl. |
| | l | plun. | kl. |
| plun. | m | plun. | kl. |
| kl. | n | plun. | kl. |
| | o | plun. | kl. |
| plun. | p | plun. | kl. |
| kl. | q | plun. | kl. |
| | r | plun. | kl. |
| plun. | s | plun. | kl. |
| kl. | t | plun. | kl. |
| | u | plun. | kl. |
| plun. | v | plun. | kl. |
| kl. | w | plun. | kl. |
| | x | plun. | kl. |
| plun. | y | plun. | kl. |
| kl. | z | plun. | kl. |

¶ **¶** December hath xxx. dayes.
¶ **¶** *¶¶¶¶*

| | | | |
|-------|---|-------|-----|
| plun. | g | plun. | kl. |
| kl. | h | plun. | kl. |
| | i | plun. | kl. |
| plun. | j | plun. | kl. |
| kl. | k | plun. | kl. |
| | l | plun. | kl. |
| plun. | m | plun. | kl. |
| kl. | n | plun. | kl. |
| | o | plun. | kl. |
| plun. | p | plun. | kl. |
| kl. | q | plun. | kl. |
| | r | plun. | kl. |
| plun. | s | plun. | kl. |
| kl. | t | plun. | kl. |
| | u | plun. | kl. |
| plun. | v | plun. | kl. |
| kl. | w | plun. | kl. |
| | x | plun. | kl. |
| plun. | y | plun. | kl. |
| kl. | z | plun. | kl. |

The fyrst booke of Moses called Genesis.



¶ The fyrst Chapter.

3
foi-b
rouf a
x b.
ix. a.
clufc



¶ At the beginninge

God created heauen and earth / and the earth was voyde a myssye / a darknesse was vpon the face of the spere of God moued vpon the water.

And God sayde: let there be light / and there was light. And God sawe the light that it was good. Then God deuised the light frō the darknesse / and called the light Daye. And the darknesse Nighte. Ther of the eueninge and morninge was made the fyrst Daye.

And God sayde: let there be a firmament betwene the waters / and let it be: and waters asunder. Then God made the firmament / and parted the waters vnder the firmament / from the waters aboue the firmament. And so it came to pass: and God called the firmament Heauen. Then of the euenynge and morninge was made the seconde Daye.

And God said: let the waters vnder heauen gather theyn selfes vnto one place / that

the drye lande maye appeare. And so it came to pass: And God called the drye lande Earth: and the gatheringe together of waters called he the See: and God sawe that it was good.

And God sayde: let the earth bringe forth the greene grasse and herbes / that beare fruite / a fructfull tree: that may beare fruite / eury one after hys kinde / hauynge theyr own seede in the selfes vpon the earth. And so it came to pass. And the earth brought forth the greene grasse / a herbes / that beare fruite eury one after hys kinde / a tree bearynge fruite / and hauynge theyr owne seede in the selfes / eury one after hys kinde. And God sawe that it was good. Then of the euenynge and morninge was made the thyrde Daye.

And God sayde: let there be lightes in the firmament of heauen / to be: and the daye frō the nyght / that they may be vnto toles / seasons / dayes / and yeres. And let them be lightes in the firmament of heauen / to shine vpon the earth. And so it came to pass: And God made two great lightes / one greater light to rule the day / and a lesse light to rule the nyght / and he made the starres also. And God

B

D sal. 1. 4

Deu. 1. 4

3. 1. 1. 1. 1.

In the firmament of heauen that they might
lynke vpon earth / and to rule the daye and y
night / and to drye the myghte fowls kers.
And God saue that it was good. Then of y
evening / a morning was made y fourth day.

C And God sayd: Let y waters bring foorth
creatures that moue / a haire / life / and soles
foe to fyre about the earthe / vnder the firmament
of heauen. And God created great whales /
and all maner of creatures that haue a liue /
which the waters brought foorth every one afte
his kynde. And al maner of feathered fowles /
every one after his kynde. And God saw that
it was good / and blessed them / saying: Growe /
and multiplye / and fylle the water of y seas / a
let the fowles multiplye vpon the earth. Then of
the evening / a morning was made the fifth
daye.

And God sayd: Let the earth bring foorth
liuing foules / every one after his kynde: cattell
wommes / and what so hath life vpon earth /
every one after his kynde. And so it came to
pass. And God made the bestes of the earth
every one after his kynde / a cattell after theyr
kynde / a al maner of wommes of the earth / afte
r that kynde. And God saue that it was
good.

D And God sayde: let vs make man in oure
similitude / after our lykenesse / y he maye haue
rule ouer the fyshes of the see / a ouer the fowles
vnder the heauen / and ouer cattell / a ouer
all the earth / a ouer al wommes that creep
vpon the earth. And God created ma after his
lykenesse: after the lykenesse of God created he
hym / male a female created he them.

Cap. 4. b.
g. 2. a.
Ecl. 1. 9. a.
Mat. 1. 2. a.
Iere. 31. 2. a.
*Cap. 1. 5. a.
Psal. 124. b.

And God blessed them / a sayde vnto the
w: Growe / and multiplye / and fylle the earth / and
*Cap. 1. 5. a. a subdit: / and haue domynion ouer the fyshes
of the see / ouer the fowles of the ayre / and ouer
all the bestes that creep vpon the earth.

E And God sayd: I haue giuen you all
power vnto them that theyr fyde vpon the whole
earth / and all maner fruytfull trees that beare
seede / are to be vnto you / and to al bestes of
the earth / and to all fowles vnder y heauen / a to
every womme that hath life / vpon earth. All
maner greene herbes are to eate. And so it came to
pass. And God blessed all that he had made /
a lo: y they were creacing good. Then / of y
evening / a morning was made y sixth daye.

Gen. 1. 26. a.
Psal. 124. b.
Gen. 1. 26. a.
Ecl. 1. 9. a.

Thus was created a world / finished with
all theyr hostes / a thus in the viij. day God
ended his worke / which he had made / a cre
ated in y seventh day / all his workes / a re
sted / and blessed the viij. day / a / which
he had made: And blessed the viij. day / a / say
ng: / because that in it he rested from all his
workes / which God created and made.

These are the generacions of heauen / a earth /
whan they were created / in y sixte. And the
Lord God made heauy a earth: before there
was any greyn / vpon earth / a / or euer there
grew any greyn / vpon the fyde. For: the
Lord God had y a founte no rayn / vpon y earth /
neither was there any man to till the earth.
But there arose a mist / fro the earth / a / whiche
all the tyme. And the Lord God did shape
man / out of the mould of the earth / a / which
he made into his face / the crech of life. And so was man
made a lyuing soule.

The Lord God also platted a garde of plea
sure on Eden / toward the East / a / for ma there
in / whan he had made. And the Lord God
caused to spring out of y earth / all maner trees /
pleasant to loke vpon / a good to eate: a the tree
of life in the myddell of the garden / a the tree
of knowlege of good a euill.

And out of Eden there was a ryuer to wa
ter the garden / and there was dyuided it self into
four head waters. The first is called Pison /
which runneth about all the land of Chynia.
And there is another golde / a the golde of y
coloure is precious / a there is sordide. Deluilla
a the precious stone Onyx. The second water
is called Gyon / whiche runneth about the
whole land of the Nonide. The iij water is
called Euphrates / whiche runneth toward y
West side of the Assyrians. The iij. water is Eu
phrates.

And y Lord God toke ma / a set hym in y
pleasant garden of Eden / to dressen it / a to kee
p it. And y Lord God commanded ma / saying: Eden
thou shalt eate of all maner trees in the garden:
But of the tree of knowlege of good and
euill / thou shalt not eate. For: lo: in what day
sower thou eatest thereof / thou shalt dye.

And the Lord God sayd: It is not good
that man should be alone / I will make him an
helpe / to beare him company. And the Lord
God took of y earth / all maner of
beast / a

E. 1. 1. b.
Gen. 1. 1. b.

Gen. 1. 1. b.
Ecl. 1. 1. b.

Gen. 1. 1. b.
Ecl. 1. 1. b.

Gen. 1. 1. b.
Ecl. 1. 1. b.

Gen. 1. 1. b.
Ecl. 1. 1. b.

Gen. 1. 1. b.
Ecl. 1. 1. b.

Gen. 1. 1. b.
Ecl. 1. 1. b.

Gen. 1. 1. b.
Ecl. 1. 1. b.

Gen. 1. 1. b.
Ecl. 1. 1. b.

Gen. 1. 1. b.
Ecl. 1. 1. b.

flou of the wilde/a all maner sooles vnder the
 heaut/ he brought 12 vnio man / so fe what
 be toide call 12: For as man called all maner
 of hunting foules / so ar 12ey: maner. And
 man gaue names vnto all maner catell / and
 vnto 12 sooles vnder 7 beens / vnto all maner
 beastes of the wilde. But vnto man there was
 soude no help: ita beare him company.

Then the Lord God ceased an hard slepe
 to fal upon man / he slept. And he toke out
 one of his rybbes/ and (in shade thereof) he
 filled the place of wnt's rib. And 1 3 Lord
 God made a woman / off this ribbe that he toke
 out of man's thought her vnto hym. Then
 saye man This is once Bone of my bones/a
 flesch of my flesh / he: she is called woman / be-
 cause she was take of mee: for this cause shall
 a myn leave father & a mother / & cleue vnto his
 wyfe / and they two shalbe one flesh. And they
 were both naked / the man a his wyfe / were
 not ashamed.

The III Chapter.
 ¶ On the 7 serpēt was prayler then all the
 bestes of the wilde / whiche the Lord
 God had made / a sayd vnto the womā: Fee!
 hath God said in hede: Ye shall not eat of all
 maner trees in the garden: / Then sayd 3 wromā
 vnto the serpēt: Where of the frute of the
 tree in the garden: / But as for 3 frute of the
 tree / that is in the middes of the garden / God
 hath sayd: It is not ye: of it / and touch it not /
 lest ye dye.

Then sayd the serpēt vnto the womā:
 Thou shalt not dye: for God doth
 knowe that in what daye souerye eat of it /
 youre eyes shall open / and ye shall be as gods / a
 shal knowe both good & euill. And the womā sawe
 that the tree was good to eat of / a lusty vnto
 the eye / a a pleasant tree / to make wief / vnto
 the frute of it / a ate / and gaue onto her hus-
 band also thereof / a he ate. Then were the eyes
 of both opned / a they perceaued that they
 were naked / a formed hygg: leaues together /
 and made them apene.

And they herde the voyce of 3 Lord God /
 whiche walked in the garden / at that coole of the
 day. And 3 ahyd him self with his wyfe / fro
 the presence of 3 Lord God / vnto the tree
 of the garden: / And the Lord God called
 vnto 3 / a sayd vnto hym: Where art thou? And

he sayd: I herde the voyce in the garden / and
 was afrayd / because I am naked / a I hid my self.
 And he sayd: Who tolde it / a / that
 thou art naked? Best thou not care of 3 tree?
 wherof I commaunded the / that thou shouldest
 not eat.

Then sayd 3: The woman / whiche thou
 gauest me / she bare me company / a I ate of
 the frute / a I ate. And the Lord God sayd vnto
 the woman: wherfore hast thou done this?
 The woman sad: The serpēt deceiaed me / so
 that I ate. Then sayd the Lord God vnto
 the serpēt: Because thou haste done this /
 cursed be thou aboue all catell / and aboue all
 bestes of the wilde: Vpon thy belly shalt thou
 go / a earth shalt thou eat all the dayes of thy
 lyfe. And 3 wil put enyng betwene the a the
 woman / a and betwene thy side and her side.
 The same shall reade: Thou art heady / and
 thou shalt treade hym on the heile.

And vnto the woman he sayd: I will in-
 crease thy sorrow / whā thou art with thy huse-
 band / that he shall rule thee / as the Lord God
 ruleth the church / a thou shalt be to him
 as the church is to Christ / a he shall save the
 church / as he saues the church / a he shall
 sanctifie it / a he shall cleanse it by the
 water of the woord / wherof I commaunded
 thee: that thou shouldest not touch it / lest
 thou dyest. Then shall he bring forth to
 him / a he shall sanctifie it by the woord /
 wherof I commaunded thee: that thou
 shouldest not touch it / lest thou dyest.

And Adam called his wyfe / Hama / because
 she was the mother of all living. And the
 Lord God made Adam a bre vyse garment of
 slynes / a he put on the. And the Lord
 God sayd: Adam so become as it were one
 of vs / knowe thou good & euill. But now shall he
 stretch his hand / a he shall take also of the
 tree of lif / a he shall eat / a he shall live
 for euer. Then the Lord God
 put hym out of the garden of Edē / to till the
 earth / wberce he was taken. And he cast 3
 out. And before the garden of Edē / he set
 the ruben / and a naked byt / stward / to kepe 3
 vnto the tree of lif.

Zero. **Q**uesouer/Abel lay with Hwa his wyfe/ which conceived/a bare Cain/a sayde: I haue opyned the 7 man of the Lozde. And he proceaded fothe/a bare his brothee Abel. And Abel became a shepceder/duell can became an husband man.

And it fortuned after certayn daye/a Cain brought of the frute of the earth /an offering vnto the Lozde. And Abel brought also of the frillings of his shepe /a of the fat of theym.

Heb. xi. 4. And the Lozde had respect vnto Abel a to hys offering. But vnto Cain abis offering he looked not. Then was Cain exceeding wiche/a his countenance chauged. And the Lozde sayd vnto Cain: Why art thou angry? a why doest thy countenance chaunge? Is it not so? if I do well/though shalt receaue it/ but if thou do euill/they sinne they open in the doore?

Some read. If I shall be then be suddued vnto the rule de. Let it be thau rule him? And Cain walked with Abel suddued his brother.

Sap. 7. a And it happened/ that whil they were in the feld/a Cain arose against Abel his brother/a slew him. Then the Lozde sayd vnto Cain: Whercois Abel thy brother? He sayd: I ca not tell. Am I my brothers keeper? And he sayde:

Heb. xi. d. What hast thou done? The voyce of thy brothere blood cryeth vnto me/out of the earth. And now shalt thou be cursed vnto the earth/ which hath opyned her mouth/a receaued thy brothere blood of thyne hand. When thou tillest the ground/it shall beaenfoth not geue her power vnto the. A vagehande a a vngoare shall thou be vnto the earth. And Cain sayde vnto the Lozde: my synne is greater/then thou mayest forgive me. Wherfoe / I thou enest me out this daye I hid one of the lade /a I hid thy sighte must I hide my selfe/a must be a vagehande/a a vngoare vpon the earth/a thus shall it go vnto me: I shall befoth synner me/ shall slay me.

Dis. xv. c. But the Lozde sayd thus vnto hym: Who so slayeth Cain/shalbe ouerged sevenfolde.

And the Lozde dyd put a marke vpon Cain/ that no man shalde fonde hym/should hyl him. So Cain went out fro the face of the Lozde/ and dwelt in the lende Edoe/ vpon the East syde of Eden.

And Cain lay with his wyfe/ which conceaued a bare Henoah. And he begat a synne a cal-

Gen. li. d. led eafter the name of hys sonne Henoah. And Henoah begat Irad / Irad begat Maschusad/Maschusad begat Mafusafail/Mafusafail begat Lamech.

And Lamech toke hys wyfe: so one was called Ada/a the other Silla. And Ada bare Iabel/of whome came they that dwell in sydes/a had camel. And his brothere name was Iurball. Of hysyn came they that occupied haire a pyper. And Silla she also bare Tubalcain/a worker in all maner of pyntes of metal/a yid. And Tubalcain his syster was called Naama.

And Lamech sayd vnto hys wyfe Ada a Silla: Heare my voyce/ye wyfyn of Lamech/a hearken vnto my wordes: for I haue slayne a man/a wounded my selfe/a haue kylled a young man/a gotten my selfe synners. Cain shalbe ouerged seven tymes/ but Lamech seven and seventy tymes.

And Abel lay yet with his wyfe agayne /a she bare a sonne/a called hym Seth. For God sayde the: heath appoynted me another sede for Abel/whom: Cain slew. And Seth begat a sonne also/a called hym Enos. In the same tyme bega me to call vnto the name of the Lozde.

The V. Chapter.

Gen. vi. 1. In the tyme wha God created man /a made hym after the similitude of God / male a female made he the/a blessed them /a called they: names Man /in /a tyme wha they were created. I And Adam was en /a xxx. yere olde /a begat a sonne /a whiche was life his own ymage/a called hys name Seth/a lynyed him /a after vnto E. y. an /a began sence a daughter. And his whole age was .ix. C. and xxx. yeres and so he dyed.

Seth was en .C. yere olde /a begat Enos /a lynyed the after vnto E. a viij. yeres /a began sence a daughter. And hys whole age was nyn hundred and twelue yeres /a so he dyed.

Enos was .xx. yere olde /a begat Kenan /a lynyed the after vnto E. a x. yeres /a begate sence a daughter. And hys whole age was nyn hundred and syue yeres /a so he dyed.

Kenan was seventy yere olde /a begat Mahalath /a lynyed the after vnto E. a lxxx. yeres /a began sence a daughter. And

And

And

And

And

And

And

And

And

And

And

And by a whole age was nync hundred a ten years/so by yrb.

Methuselah was 1. year olde / a begat Jared: alysed thereafte. viij. C. xxx. years / a begat sonnes a daughter: ten. And by a whole age was cyght hundred / ninety a thye years / and so by yrb.

Jared was an C. xij. years olde / a begat Henoch: a lysed thereafte. vij. C. years / a begat sonnes a daughter. And by a whole age was nync hundred a two an fty year / and so by yrb.

cl viij b. p a

Henoch was 1. year olde / a begat Methuselah: a led a godly conuersation in 9. years therafte / a begat sonnes and daughter. And by a whole age was the hundred a thye years / a thye score years. And for so much as he lyued a godly lyfe / God a. f. c. hym away / and he was a more sene.

mi viij b. Kc. q. u.

Methuselah was C. lxxvij. years olde / a begat Lamech: a lysed thereafte. f. en hundred a two / a lxx. years / a begat sonnes and daughter. And by a whole age was nync hundred and nync a thye 1. c. years / and so by yrb.

Lamech was an hundred a two / and lxx. years olde / a begat a sonnes / a called him Noe: a sayde: This same shall conserue vs in our world: a in the fore of four floodes upon the earth / I will be the Lord's chylde. Ther this he lysed. vi. C. x. years / a begat sonnes a daughter. And by a whole age was f. en hundred and seuentye years / and so by yrb.

me iij. b.

Noe was nync hundred a yare olde / a begat Sem / Ham / and Japhet.

The. VI. ch. pter.

A

det. iij. c.

God when man began to multiply upon the earth / he had begot men the sonnes and daughter to the children of God / saie he thoughte of it in that they were fayne / a colle vnto them wyrd / such as they l. f. b. Then sayde the Lord. My spere: shall not alwaye steeve the man / for he is one flesh also. I will yete geue him respite an. C. xxx. years. There were g. out. 1. also in the world at that time. For wha the children of God had been vnto the respite of man / they got in th. on the. 1. the. f. c. chylren of the. 1. might / at the world / and man of one wme.

But wha the Lord saw / that the wickednes of man was increased vnto the earth / and that all the thoughte a ymagination of they hart was but onely euil continually / the open 1. King p. 2. c. ed hym / he had made man vnto the earth / a he sate. Dm his hart / a sayde. I wil destroye mankind: vnto which I haue made / fro the earth both man / a all / withine / a soyle vnder the heuyn: I for a. c. penter me / that I haue made them. Heu. the. l. f. b. He founde grece in the sight of the Lord.

Es. f. l. c.

This is the generation of Noe: a he was a righteous a perfect man / a led a godly lyfe in his time / a begat the sonnes: Sem / Ham / and Japhet. Norwithstandyng the earth was corrupte in the sight of God / and full of iniquity: Then looked vpon the earth / a it wold was corrupte: for all fleish had corrupte his way vpon the earth.

Eccl. viij. b

Then sayde God vnto Noe: The ende of all fleish is come before me / for the earth is full of iniquity: for them. And lo / I will destroye them with the earth. Make the an Ark: of g. u. w. / a make chambers in it / and p. c. it w. a. n. a without wy. p. ches / a make it after this fashion: The lengthe shall be the hundred cubites / the breyde fifty cubites / a the heighte thye cubites. A wyndowe make thou make aboute a cubite in ceyle: the doer shall thou sein the middellist / a f. y. c. of it: And y. thre hole: thou make with the loofe / one above another. For lo / I will bring a flood of water vpon the earth / to destroye all fleish / wherin the breyde of the se. vnder the heuyn: a I the se vpon earth / shall perise.

But with the wi I make a c. u. m. n. i. / a thou shalt go into the Ark with thy sonnes / with thy wyfe / a with thy sonnes wyfe. And of all creatures which they sonnes shal in the / thou shalt bring in to the Ark / a euen a payre the male / a the female: that they may lyue with they Offspoke after theys yrb. / of beastes aize theys yrb. / a of all maner of wyrmes of the earth / aize theys yrb. Of every one of these shall there a payre go in vnto the / that they may lyue. And thou shalt take vnto the ark / mance of meate that may be eaten / a shall lay it vpon the ark: for they shall eat it: as they may be meate for the ark them. And Noe did according to all that God commaunded hym.

The VII. Chapter.

2 *1* **U**pon the Lord said vnto Uoc: † Go into the Arche/upon a rhy wheel bank: for the hanc/there righte no before me/for this i. m. **1** **1** **U**f all cleane bestes take vnto the feet and fouerthe male & his female. And of the vncleane bestes a partie the male & his female. Likewise of the fowles vnder the heauen of seale and fouerthe male and his female/that there may be seede left alme upon the whole earth.

2 **U**f you yet/after sent dayes thil I sende rayne vpon the earth/forty dayes and fortye nightes/and I wil destroye all maner of thinges that I haue made/sonce of the face of the earth.

3 *3* **U**nd Uoc sd all that the Lord commanded him **4** **U**nineth yeare olde was he/when the waters floods came vpon the earth. **1** **U**nd he went into the Arche with his souner/ & his wyfe/ & his souner wyfe/ for the waters of the founte of cleane beastes/ & of vncleane/ & of all feathered fowles/ & of all that creep vpon earth/ were in vnto him to the Arche by couples/ & male & a female/ as the Lord commanded him. **U**nd when the fowr dayes were past the waters floods came vpon the earth.

4 **I**n the six hundreth yeare of Noe's age vpp the fowrth daye of the seconde month / the same daye were all the fontaynes of the greasse vpebroken vp / the wyndowes of heauen were opened/ & there came a raine vpon the earth/forty dayes and forty nightes.

5 **U**pon the filliane daie was Uoc into the Arche with Sem/ Cham/ Chapta his souner/ & with his wyfe/ & the thie wyfe of his souner/ & all maner of bestes after their kynde/ & all maner of cretur after their kynde/ & all maner of creeping thinges/ that crepe vpp the earth/ after their kynde/ & all maner of fowles/ whatso fouer could flye/ & whatsoener had feathers/ after their kynde. These went al vnto Uoc into the Arche by couples/ of all fleshy/ in whom was the breath of life. **U**nd these were the male & the female of all maner of fleshy/ were in according as God commaunded him. **U**nd the Lord shut the doore vpon hym.

6 **U**hen came the waters flood fortye dayes vpon the earth/ & the water increased/ & a hie vnto the Arche/ alst it vp ouer the earth. **U**nto the water puenylyd/ & increased six vpp the

earth/so that the Arche was vpon the waters. **U**nd the waters puenylyd a mercelid so hie vpon earth/ as all the thie mountaynes vnder the whole heauen were covered. **U**nto the cubitso hie puenylyd the waters ouer the mountaynes/ which were covered.

Und all fleshy that crept vpon the ground/ both fowles/ both cattell/ both beasts/ & all y moued vpp eeth/ and all men. **U**nto the hie the diche of Nye vpon the thie lande/ & yd.

Unto was destroyed all that was vpon earth/ both man & beasts/ both mouice/ & sooles vnder the heauen: all thece were destroyed from the earth. **U**nto onely remayned/ & they that were with him in the Arche. **U**nd the waters puenylyd vpon the earth an hundreth and fifty dayes.

7 **U**nto was remyned vnto all the founteys/ & all the caryel that were with him in the Arche/ & caused a wynde to come vpp the earth: & the waters decreased/ & the fontaynes of the wynde/ & the wyndowes of heauen were stoped/ & the raine of heauen was forbidden/ & the waters ranne still awaye from the earth/ & decreased after an hundreth & fifty dayes.

Upon the fowrth day of the fowrth moneth called the Arche/ vpp the mountaynes of Ararat. **U**nd the waters were awaye/ & decreased vnto the x. moneth: for the first day of the x. moneth/ the toppes of the mountaynes appeared.

Unto. **U**nto opened the wyndowes of the Arche/ which he had made/ & a foute fowrth day/ & the waters were out/ & came again vnto the waters were dried vpp the earth.

Unto sent he forth a dowe fr3 him to wete/ whether the waters were fall vpp the earth. **U**nto. **U**nto when the dowe couyde fynde no resting place for her feet/ she came agayne vnto him into the Arche/ for the waters were yet vpon the face of all the earth. **U**nto he put out his hands/ & took her to him into the Arche.

Unto abode he yet four dayes/ & sent out the dowe agayne out of the Arche/ & the dowe fled vnto him about the ende: **U**nto behold/ she had thole of a leaf of an olive tree/ & she was in her ebbe. **U**nto he received her/ & she was in her ebbe vnto the earth. **U**nto he said yet shew other dows/ & sent forth

mac xviii
Luce. xvij

Somen
deit. m
not ag

Lc. xxxij

moreover: Dauid be the Lord God of Se-
/g Canaan be thy servant. God increase Ja-
/pheth/alephym twel in the tents of Sem / a
/Canaan be thy servant.

And he liued after the flouds the hun-
/dredth sixty years: so that by a whole age was
/nunc hundredth and .L. years / and so be thy-
/the .X. Chapter.

2 This is the generation of the children of
/Noah Sem/ Ham/ Japheth/ a that began
/children after the flouds.

1 Para-4

The children of Japheth are these: Gomer /
/ Magog/ Madai/ Javan/ Tubal/ Methah and
/Thyzah. The children of Gomer are these: Af-
/genah/ Kaphar/ a Togarma. The children of Ja-
/van are these: Elifas/ Tarsis/ Chitim and so
/nam/ of these are divided the Tho of the Ber-
/then in their countrey: every one after his speech
/ hundredth and people.

2 The children of Ham are these: Chus/ Mus-
/ratim/ Phit / a. The children of Chus
/ are these: Seba/ Hecail/ Sabaha/ Kagma and
/ Sabthea.

Gen. xi. b

Jonas. i. a

The children of Kagma are these: Chaba /
/ Sedam. Chus also began Memrad/ which be-
/gan to be mighty in the earth: was a mighty
/tye hunter in the feith of the Lord. Thereof
/ cometh the proverb: Chus is a mighty hū-
/trec before the Lord/ like as Nimrod. And he
/ ouercame of hys kynge was: Babel/ Erech/
/ Akad / a Chaldeim: the lands of Synear. Out
/ of that land came Assur / a he builded Nineue/
/ and the cities of the cytyes: Calah / a Resin/
/ bereneh/ Minu / a Calah. This is a greater
/ city. Uthrasin/ Bagal / iduin / Enanum/ Lees
/ bun/ Kappain/ Damisa / a Callubim / fro
/ ueruee: came the Philistynes a Capoum.
/Canaan also began Sidon hys eldest sonne / a
/ Geb / a Sibus / a Emou / a Gergesi / Hum / Arki /
/ Sim / Aradu / Semara / a Haman: fro whiche
/ the children of the Canaanites are dispersed
/ abrode. And the coastes of Canaanites were
/ from Sidon / a by the sea unto Gezar vnto Gaza/
/ all thow e. vntil vnto Sodoma / Gomora /
/ Dama / a Sabis / a vnto Eusa. These are the
/ children of Ham in their kynreds / selges / lands
/ and people. And Cham whiche is the father
/ of all the children of Egipt: he the elder brother
/ of Japheth began a kynne: so. And these are
/ the children / a lam / a Issue / Sephad / a Lud /

and Tram: The children of Tubal are these: Ty-
/ Gath / Geth and Ki / a.

And Arphaxad began Sala / a Sala be-
/gar Eber: Eber began two sonnes: the name
/ of the one was: Degel / a. In that in his name
/ he would was deuided / also diuers his name
/ was: Isaketan. And Isaketan began Almodad
/ Salaph / Saz / amraph / Arsh / Sabonim /
/ Dshal / Bala / Qhal / Idanah / Seba / Qbitu /
/ Seula / a Jobab: All these are the children of
/ Isaketan. And their dwelling was fro Mes / a
/ all thow come vnto Egipt / a midwayne of
/ East. These are the children of Sem in their ge-
/neracions / minges / lands and people.

This is now the generation of the childre
/ of Noe in their kynreds and people. Of these
/ were the people vnto earth spied abroad after
/ the flouds.

The .X. Chapter.

1 Now once all the world had one language
/ and one speech. Now as they were for to con-
/ iure / a they began to plaie in a land of Syneer
/ East: there they builded a towre: another
/ Come on let vs make builde a towre: it
/ And they re: they let stone / a sime for moath / a
/ sayd: Come on let vs builde a cytye and a towre /
/ whose toppe maye reach vnto heaue: that we
/ maye make vs a name / a for we be scatered
/ abroad in all lands. Then came the LORD
/ vnto see the cytye and towre / that the childre
/ of men had builded. And the Lord sayd:
/ Behold / the people is one / a haue one maner
/ of language amonge: the all / a this hauy they
/ began to sola wil not leaue of fro all that
/ they haue purposed to do: Come on let vs go
/ vnto
/ a confounde their tongue: euen though / that one
/ vnderstande not what another sayeth. / This
/ the Lord scatered them fro thence in all lan-
/ des: so that they left of to builde the same
/ Therefore is it called Babel / because the Lord
/ confounded there the language of all the world/
/ and from thence scatered them abrode into all
/ lands.

2 **Comor-
/ de: / Is-
/ East**

**B
/ 2
/ 11**

These are the generations of Sem / Sem /
/ was an hundredth yeare old: he began Arphaxad
/ two yeare after the flouds / and liued ther after
/ six hundredth yeare / and begate sonnes and
/ daughters.

Arphaxad was sixe and thity yeare olde
/ he began Salah / a liued ther after four hundredth
/ and

In the year / a began sonnes and daughters
Caleb was thyty yeare old / a began Eber /
glym d'herafer / a E a thie yeare / and began
sonnes and daughters.

Eber was xxxij yeare olde / a began Peleg
glym d'herafer / a E a xxx yeare / and began
sonnes and daughters.

Peleg was xxx yeare olde / a began Regu /
and lived thye / a E a hundred a nyne yeare /
and began sonnes and daughters.

Regu was xxx yeare olde / a began Serug /
and lived therafer / a E a and vi yeare / a began
sonnes and daughters.

Serug was xxx yeare olde / a began Nabo /
a lived therafer / a E a two hundred yeare / and
began sonnes a daughters.

Nabo was xxx yeare olde / a began Tharah /
a lived therafer / a E a xxx yeare / and began
sonnes a daughters.

Tharah was xliii yeare olde / a began
Abim / a Nabo / and Saran.

of xxxij a
Deu. 10

These are the genealogy of Tharah / a Tharah began
Abim / a Nabo / and Saran. And Saran began
Loobur Saran yed before Tharah his father / in the lande where he was
dome / a E a in E haldea.

Gene xxx
Gen xxx

Then Abim and Nabo toke them wyfes.
Abimo wyfe was called Saras / a Nabo
a wyfe * Milca / the daughter of Saran / which
was father of Milca / a Jsa. But Saras was
barren / and had no chyld.

of xxxij a
E a 17 b
Judie 10 b

Then toke Tharah Abim hys sonne / a
Loobur sonne / Sarans sonne / and Saras hys
daughters wlo wyfis / a Nabo wyfis / a com
red the wyls him frd Vra in E haldea / so go in
to the lande of Canaan. And they came to Sa
ran / a dwelt there. And Tharah was of E a
frye yeare olde / and dyed in Saran.

The XII Chapter.

Gene xxxij

¶ The Lord sayd vnto Abim: I Ger
the out of thy collyre / a from thy hande /
a out of thy fathers house / into a land / which
I will thine. And I will make of t a my gy
re people / a will bless the / a make the a great
nauy / yea / thou shalt be a very blessing. I J
will bless them that bless the / a curse them
that curse the / in the shall all the genealogy
of the carob be blessed.

Gen xxxij
Gen xxxij
Gen xxxij
Deu 10 b

Then went Abim out / so the Lord co
mmanded him / a Lot went with him. Frye

fruney year olde was Abim / whd he went
out of Saran. So Abim toke Saras his wife /
a Loobur his brother / sounne / with all their ge
de / which they had gene / a a sonne / which
they began Saran / a departed to go in the
lande of Canaan. And what they was come
into the same land / he was thera / all be came
vnto the place of Egipt / a vnto the Wykour
of Nabo: I for the Canaanites dwelt in t land
at the same tyme.

Gen. xij c

Gen. xij d

Gen. xij e

¶ Then the Lord appeared vnto Abim / a
sayd: Thus said the Lord vnto thy fader / and
there he bysided an auiler vnto the Lord /
which appeared vnto him. Then saide he vp
from thence / into a moyraun that lay on the
East side of the cyme of Bethell / a woked his
tent / so that he had Bethel on the West / a
Ty on the East / de / a there builded he an auiler
also vnto the Lord / a called vpon t name
of the Lord. Therward departed Saras
ther / and toke hys iourney Southward. But
there came a verth in the lande.

Then went Abim vnto into Egipt / to
kepe him self there as a stranger / for the verth
was sore in the lande. And whd he was come
nyr / so to came into Egipt / he said vnto Sa
ras his wyfe: Behold / I knowe that thou art
a fysic woman to take vpon. Now / when the
Egiptians se the / they will say: He is hys wife
a sa that they slay me / a saue the aluce. There
fore / I pray the / for thou art my sister / the I
may sure the better / by reason of thy self / that my
soule may lue for thy sake.

Gen. xx a

Gen. xx a

Gen. xx a

Now / when he came into Egipt / the Egipt
nans saw the woman / the she was very faire:
a Pharaos yuueca saw her also / a pleased her
be / so he him. Then was he brought into Pharaos
house / a Abim was wcl / a mycand / so her
sister / he had the pharaon / a he k a s / a r / a u / a
mayden / a shees / a and Camelo.

Gen. xx a

Gen. xx a

¶ But the Lord plagued Pharaos and hys
house / with great plagues / because of Saras
Abims wyfe. Then Pharaos called Abim
vnto him / a sayd: Wd be halte thou healt thus
with me: Wd be force to dell t noe me at t first /
that the woe thy wyfe: Wd by saide / thou then
thee the woe thy sister / wherefore I toke her to
my wyfe. And now / whd ha been to thy wyfe / she
her / a d go the way. He gaue hys officers also
a charge ouer him / to carry him out / and hys
charge ouer him / to carry him out / and hys

Gen. xxxij a

Gen. xxxij a

Gen. xxxij a

wysfand all that he had.
The XIII Chapter.

2 **G**OD Abim departed out of Egypt/ with
his wyfe/ with all that he had/ & he
him self/ toward the south. Abim was very
rich in a great shewe of good. And he went on
forth from the south unto Shechem/ & place
where his tent was at the first/ & reuere. B.

Gene. p. 1
d 4. **A**bim was in the place / where he had
made the oulter before / a where he called vpon
the name of the Lord. So also / which went
with him/ had his greate cauell / a necessity
that the land was not able to receiue the /
they might dwell together / for the subtiltie
of their ryde was so greate / that they coude
not dwell together. And there fell a surge be-
twene the by: diuer of Abime cauel / and the
bydymen of Isaac cauel: The Canaanite also
and the Pherezzite dwelt at that tyme in the
land.

Gene. p. 2
B **T**hen sayd Abim vnto Lot / O les there be
no strife betwen me & thee / reuere my by: d-
men & thine / for we are brethren. * Is not
all the whole land open before thee? I spare
from me / I pray thee. If thou wilt go to the left
hande / I will take the right. Or if thou wilt
go to the right hande / I will take the left. Then
Lot left vp his eyes / & behelde all the coun-
ter side about Iordanes. en was a plenty: me
cistee of water. In the day / that Lord destroyed
Sodom a Gomora: it was rounde aboute
Soar / as in a pleasaure garden of the
Lords: and so the lande of Egypt.

Ecc. p. 1
* **Jer. p. 2**
9. **T**h. a. 10. **E**t desca / the countee of Iordan /
take hys way northward the east. And so the
one thoyght departed from the other. Abim
dwelt in the lande of Canaan. And Lot in
the countee of Besame cauel / a pitched his
tent toward Sodom: & B. at the me of Sodom
were wylfdand synned of reabdingly aganst
the Lord.

Ecc. p. 2
2. **E**t d. 10. **A**bim & Lot departed from Abim
& the Lord said vnto Abim. Lise vp thine
eyes / & loke thou the place where thou dwelst /
Northward / Southward / Eastward / West
ward: for all the lande that thou seest / will
I give vnto thee: and to the side for cuer / a well
make the side as the well of the earth: so that
if a man can number the well of the earth: he
shall number thy side also. Thus a gotharom

the lande in the length and breadth / for I will
give it vnto thee.
7 So Abim couched his tent / a wente a way
dwelt in the Countee of Besame cauel. a in
Soar: and dwelt there an oulter vnto the
Lord.

Ex. XIII. Chapter.
4. **A**nd it is / vsed in the name of Amraphel /
the King of Senear / Arioch the King of
Ellasar: Belolaiomer the King of Ellia a
Credalbe the King of the Kethit. But they made
warre with B. a the King of Sodom: a Ph-
ursh the King of Gomora: a with S. each
the King of Sodom: a with Semibert the
King of Soar: a with the King of Bela: &
is called Soar. These came all together into
the wide valley: where now the foleske is / 12.
yeares were they subiecte vnto King Ado-
laiomer: a the 13. yeare they fell fr him. The
fole in the 14. yeare came Belolaiomer: the
King: that went with him / & smote the King-
doms in Akarob Barnaim: a Sushim: a Chai-
m: a Lemus: in the field of Binarith: a the
Kethim: their owne mountayns: & vnto the plain
of Itheram: which is: dieth vpon 3. milles: a fluff.
And when they turned: a came to the well of
indgement: which is Cabon: a more all / 3. cou-
tre of the Am. & was / a also the Amoit
that dwelt in Kethim: a Bamar.

Then were out the King of Sodom / and
the King of Gomora: a the King of Abim / and
the King of Sodom: a the King of Bela:
Called Soar. a prepared him self so to fight
in the wide valley: with B. & a King of
Elam: a with Semibert: the King of the
Phursh: and with Amraphel: the King of Sene-
car: and with Arioch the King of Ellasar:
four King: & with him: and that wide valley
had many flente pines. But the King of So-
dom: and Gomora: were pur to fight: a fell
there: a the residue: shd vnto the mountayns.
Then took they all the goodes: & Sodom:
a Gomora: and all their vnto: a went they
homeward. They took Lot also / a B. & his
suynd: and his goodes: for he dwelt at So-
dom: and departed.

Then came there out: that was shayed: and
toke Abim the Mesuz: & dwelt dwelt in the
Countee of Besame: a the Amoit: & dwelt
was the brother of Esol and Aner: for the
same

Gen. 14

were confederate with Abram.

1 Now when Abram herde that his bro-
ther was taken he harned his bowe forwarde
reache in his owne house: the hundredth a
cyghente/and thowred after them vntil Dan/
and banded them/and sell upon the by night
with hys seruantes/and stroue them / vnto
sed them awaye vnto Hobab / whiche is by on
the left hande of the cyte of Canaanea / vnto
brough agayne all the goodes/and also hys
brother Lot/and his goodes/and the women also/
and the people. And as he came agayne from
the slaughter of Reboulaomer/and of the kin-
g that were with hym/the kyng of Sodomo-
ra / vnto a nyght byn in the plaine felde/
whiche is called Byn geddae.

2 But Melchisedech / the kyng of Salen
brought forth bread a wyne. And he byuyng
the puill of the moost bye God/blessed hym a
sayde: Blessed be thou Abram vnto the moost
bye God/possessor of heauen and earth. And
prayed be God the byest/ which hath deli-
uered thine cneues into thine handes. And
Abram gaue him ryche of al.

Then sayd the kyng of Sodome vnto A-
baram: Gaue me the soules / a take the goodes
vnto thy selfe. But Abram sayd vnto the kyng
of Sodome: I lift up my hande vnto the Lord
the moost bye God / possessor of heauen and
earth: that I will not take of a thar to thyn/
so much as a thebe / or a thebe lachyr lest thou
shouldest saye: I haue receiued Abram ryche:
Gaue onely what whiche the yonge men here
spent: and the men Anez / Kesell / and Melch:
that were with me / let them take theyr parte.

¶ The XV. Chapter.

1 It happened after these things that the word
of the Lord came vnto Abram in a
vision/and sayde: Feare not Abram / I am thy
shield/and thy exceeding great reward. But
Abram sayde: The Lord / what wilt thou
give me: I goe and I will / and the seruante
of my house / (this Elazar of Damasco)
with a sonne. And Abram sayde moreover:
Behold / onto me baste then geneu no feare:
and lo / the firste of my byrth shall I name
here. And behold / the reuerend of the Lord
so feare me / and sayde: He shall not be
thyne bye: / But one that shall come out of

thine owne body / he shall thine bye. And
he did hym go forth / a sayde: I Rose up vnto
heauen/and all the starres: and I counted
them: And he sayde vnto hym: What shalt
thou saye to the Lord /

2 Abram belued the Lord / and that was
counted vnto hym for ryghteousnesse. And he
sayd vnto hym: I am the Lord / I theight
the from vnto out of Canaanea / to geue the thyn
lande to possesse it. But Abram sayd: The Lord
The Lord / Wherby shall I knowe that I shall
possesse it? And he sayde vnto hym: Take a
ewe of thre yearre olde / a shegoate of thre yearre
olde / a ramme of thre yearre olde / a heifer
of a yong pigeon / And he sette all these / he deu-
ided them in the middes / layde the one parte
ouer agaynst the other / but the foules heauen
were not. And the foules fel vpon the fleshe / but
Abram drewe them awaye.

Now when the Sunne began to go down
there / when Abram was aspe vnto the
a great darkness fel vpon him. And he sayde
vnto Abram: I knowe thys of a surety / that thyn
side shall be stronger / in a lande that is not
thyne. And they that make bounde men of
the lande / shall be as thy seruantes. But the
people whom they shall serue / will Iudge.

Afterward shall they goe forth with great
substance: a thou shalt depart vnto thy fa-
thers in peace: I a thale be buryed in a good
age. And after the fourth generacion they shall
come hyther agayne: / for the wickednesse of
the inuoyce is not yett full.

So when the Sunne was gone / and the
word was: Behold / there is a sonne /
a bye: he came vnto the pater. The-
same day made the Lord a covenante with
Abram / a sayde: I Doo the bye with I goe
this lande / from the water of the gyft / vnto the
great water Euphrate: a the Rentes / the Res-
ynice / the Byrdmonce / the Riburice / the
Phereuce / the Gualice / the Amoyce / a the
annoyce / the Gergesice / and the Iebusice.

¶ The XVI. Chapter.

Then Abram took bare him no ryth:
whiche he had en had myght / an Egipt /
whiche name was Apsar / theyd vnto Abram
Behold: The Lord hath doctifyed me / I haue
become: / Goyne / I praye the / vnto my praye: /
prouidence

Gen. x. b.
Egi. x. b.
Gen. xxx. d.
Gen. xxx. d.
Gen. xxx. d.

Gen. xxx. d.
Gen. xxx. d.
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Gen. xxx. d.
Gen. xxx. d.
Gen. xxx. d.
Gen. xxx. d.
Gen. xxx. d.

predecessure I shall be multiplied by her more than by thy self. And this hearkn to unto the word of Sara. Then Sara & Isaac wefe toke Agar her mayde the Egyptian, after she had dwelt ten yeares in the lande of Canaan; and gave her ones her husbande. And to be hys wife. And he went in unto Agar; And she escaued. Now when she sawe that she had escaued/ she bespoke her mastrisse.

B Then saide Sara vnto Abi: I must satisfie woly for thy sake. I saye my mayde by this name; because she sayth that the hande conueyeth I muste be bespoken in her sighte: the Lord be iudge betweene us arde. And Abi sayd vnto Sara. Behold/ thy mayden is vnder thine auccion: do to her as it please the.

Now when Sara dealt hardly with her/ she fled from her. But the aungell of the Lord founde her beside a wellle of water/ in the wilderness: euen by the wellle in h way to Sur; and saide vnto her. Agar/ Sara hath deceiued thee comenell thou: and whether wilt thou go? Oh. I saye fro my mastrisse Sara. And the aungell of the Lord sayd vnto her. Returne to thy mastrisse agayne: a submitt: thy self vnder her hande.

And the aungell of the Lord sayd vnto her. Beholde/ I will so increace thy seede/ that it shall not be numbred for multitude. And the aungell of the Lord said further vnto her: Beholde/ thou art with child: a shall bringe forth a sonne/ a shall call his name Ismael/ because the Lord hath berde thy trouble. He shall be a wilde man. His hande against euery mans/ & euery mans hande against him: a shall dwell ouer against his brethren.

B And she called the name of the Lord that spak vnto her. Thou art God that syl me. for she sayd. O whyne I haue soue a bocke parne of him 7 sawe me. Therefore called she the wellle/ the wellle of the living that saue me/ which wellle is betweene Cadon & Arab. And Agar bare Abi a sonne: a Dream called his sonnes name/ which sonne bare his name Ismael. And Abi was some fere yeare olde. 7 7 when Agar be bare Ismael.
Chap. xviii. Chap. xviii.

Y Now when Abraham was 99. the yeare he was a yene/ the Lord apoynted vnto him/ a syn vnto him: If I am thy child/ the

Some reas

God/ wolle before me/ a be corrupte. And he: I will make my couenaunt betweene me and God. Oh/ a will multiply the seede thyng. Then fell dā (the) Abraham vnto his face.

And God talked further with him/ a said: Beholde/ I haue my couenaunt with thee/ 7 I shall be father of many people. thou shalt be called Abraham. good. 7 but thy name shall be Abraham: 7 for I haue taken me out of the father of many nationes/ a will multiply the seede thyng/ a will make people off thee/ 7 euery thinge also shall come out of thee. Moreover/ I will make any couenaunt with euery one arde/ a thy seede after the: 7 thou woe out their posterities/ that it may be an euenshing couenaunt/ so that I will be the God of the: a of thy seede after the. And vnto the: a to thy seede after the/ I will give the lande/ wherein thou art a stranger: euen all the lande of Canaan/ for an euerslasting possession/ a will be thys God.

And God sayd moreover vnto Abi: Beholde/ I haue my couenaunt betweene me & thee/ 7 I will be the God of thee/ 7 I will give thee the lande wherein thou art a stranger: euen all the lande of Canaan/ for an euerslasting possession/ a will be thys God. And he: I will be the God of thee/ 7 I will give thee the lande wherein thou art a stranger: euen all the lande of Canaan/ for an euerslasting possession/ a will be thys God.

And he: I will be the God of thee/ 7 I will give thee the lande wherein thou art a stranger: euen all the lande of Canaan/ for an euerslasting possession/ a will be thys God. And he: I will be the God of thee/ 7 I will give thee the lande wherein thou art a stranger: euen all the lande of Canaan/ for an euerslasting possession/ a will be thys God.

Gen 21

sauest my soule aliae. I can not see my selfe
vpon the mountayn. There might some mis-
fortune fall vpon me; & I should vs. Beholde
here is a eyrie; what I may fly vnto; it is
a litle ouerlea me; saue my selfe herein. So it
was that my soule may lyue?

¶ Then sayd he vnto hym: Beholde, I haue
laked vpon the in this poynt also; that I will
not ouerthrow the eye; whereof thou hast spo-
ken. For ife thou saue thy selfe herein, I can do
nothing; till thou be come thither. Therefore is
the cue called Zoar. And the Sunne was vp
vpon the earth; when Lot came into Zoar.

se. p. d. ¶ Then the Lord caused bysmoke a fire
i. c. l. g. to issue vnto thein from the Lord; out of beane/
se. p. b. vnto Sodoma; a Gomora; a i. ouer there; those
inuo. i. eyries; the whole region; a all that dwell in y
ye. p. d. eyrie; a i. that's greene vpon the earth. I And
lapa. p. b. bys wyse loke behinde her; and was iorned
into a pillar of salt.

¶ What's of v. p. early in the morning; a gas
him vnto the place; where he had stand. Be-
fore the Lord; a turned his face toward So-
doma; a Gomora; a all the lande of that coun-
try; and looked. And beholde; i. there rose vp a
smoke from the collieries; as had bene y smoke
of a furnace; for when God destroyed the ey-
ries of the region; he thought vpon Abraham;
conceyued Lot out of the same; which he ouer-
threw; a i. in Lot vnto.

¶ And Lot departed out of Zoar; a travelle in
the morning; with both his daughters; for
he was afraied to tarye at Zoar; it so remay-
ned he in a caue; with both his daughters.

¶ Then sayd the elder vnto the younger: Our
father is dead; i. there is not a man more vnto
earth; that can come in vnto vs; after y manner
of all the world: Come therefore; let vs giue
our father wyne to drinke; thy with him; that
we may haue feare of our father. So they gaue

¶ they father wyne to drinke; that me might-
ful. ¶ And the elder daughter went in; a lay with
her father; he perceaued it not; neither what
she lay vnto; when she rose vp.

¶ On the morrow sayd she vnto the other:
get. Beholde; yesternight laye I with my fa-
ther; hee vnto me; he wyne to drinke; thus mighte
also; that thou maye do; as I haue with him; y
we may haue feare of our father. So they gaue
they father wyne to drinke; thus mighte also.

¶ And the younger arose likewise; a lay with him;
he perceaued it not; neither what she lay
vnto; when she rose vp.

¶ Thus were both the daughters of Lot with
childe; by they father. And the elder bare a
sonne; a called hym Moab; of whose name came
the Moabites vnto this daye. And the younger
bare a sonne; also; a called hym Ben Ammi;
of whose name came the chyldre of Ammon vnto
this daye.

The XX. Chapter.

¶ Of the waye that Abraham departed thence; into
the south countrey; a drect betw. y. Adon-
a Sur; a was a stranger at Gerar; a sayde of
Sara his wyfe; a she is my sister. Then Abi-
mlech the kyng of Gerar; i. i. for her; a cau-
sed her to be fet awaye.

Gene. p. d.
and xxii.

¶ Our God came to Abimelech; by nyght; i.
a dreame; a sayd vnto hym: Beholde; thou art
with a dead wyfe; for the woman; i. k. c. a. childe
thou hast made; for she is a man wyfe. I reuer-
thele; i. Abimelech had not yet touched her;
a sayd: Lord; what thou sayest; a righteous pro-
phete; sayde not he vnto me; for she is my sister?
Yet; a sayd: not she her selfe also; he is my bro-
ther. With a pure heart; a with innocent han-
des; haue I done this.

¶ And God sayde vnto hym in a dreame; i.
I knowe that thou diddest it with a pure heart;
a therefore saye I the; i. thou shouldest not sinne
again; i. me; neither haue I suffered; i. to touch
her. Now; therefore; be cause she is a man wyfe;
again; for he is a prophet; what hym praye; for
the; and thou shalt lyue. Thus; a i. thou shouldest
her not again; for the sure; that thou shalt dye; the
death; a i. all that is thyne.

¶ Then Abimelech; a rose vp; i. in the morn-
ing; a called all his seruantes; a tolde all these
things; vnto they; a i. carow; a the men were a-
fraid; a Abimelech called Abraham; a tolde
vnto hym; wherefore hast thou done thus vnto
me? And what haue I committed; that thou
shouldest bring on me; as on my hand; i. me;
as a great sinne? Thou hast not dealt truly; v-
nto; as a man should deale. And Abimelech sayde;
innocent vnto Abraham; What hast thou
done; that thou hast done these thynges?

¶ Abraham sayd; I thought; i. peraduenture
there is no feare of God in this countrey; a i. they
shall say me; for my wyfe's sake. And of truth;
The.

He is my father for he is my fathers daughter but not my mothers daughter and so become my wife. So when God charged me to woe: out of my fathers house I said unto her: I know this synne is vpon me: wherefore the come / thou saye of me / that I am thy brother.

Gen. xi c

Then saie Abimelech shepe / or / seruantes a maybene / a gaue them vnto Abraham / a Beluierd hym Sara by o wyke a gynn / a said: Beholde my lode / stand open before / where it is / that the And vnto Sara he sayde: Beholde I haue geue thy brother a thousand syluer penes / of / that shalbe vnto the a conceyning of the eyes / for all that are with the / and wery where / and a sure excuse.

Then God herde the voyce of the chylde / a the Angel of God called vnto Agar out of hand / a sayd vnto her: What asyth / a Agar: I care not for God hath herde the voyce of / a chylde / where he / a sayd: Arise / a take the chylde / a holde him by the hande: for I will make a greace people of hym: a God opened her eyes / that she saw a well of water.

Gen. xxi b

Then went Isac a filled chd: Some with water / a gaue the chylde drinke. And God was in the chylde / which grew vpon a well in the wilderness / a became a channing order / a well in the wilderness of Paran / a by a mother rote him a wys / a our of the lande of Egypt.

Gen. xi c

Then .i. a.

Isac .xxii a

Gen. xxi b

Then said Sara: God hath prepared a way for me / for whosoeuer heareth of it / will reioyce with me. She sayde moreouer: Who wolde haue sayd vnto Abraham / that Sara shoulde geue thy lode / such / a beare him a sonne in the olde age? And the chylde grew / a was weaned. And Abraham made a great feast / in the daye when Isaac was weaned.

Then Sara leue the sonne of Agar the Egyptian / whom she had borne vnto Abraham / that he was a mocker / a sayd vnto Abraham: I cast out this bonde mayde a her sonne / for this bonde maydens sonne / that not be herre / so my sonne Isaac. This word displeasid Abraham for / because of his sonne.

Gen. xi c

Gen. xi c

Gen. xi c

Then said Abraham: I will seruee. And Abraham rebuid Abimelech / for / a well of water / which Abimelech seruantes had taken a waye by violence. Then answered Abimelech: I knew not who did it / neyther didst thou tel me / a I haue not frede of it / but this daye.

handmayden: Whatsoeuer Sara hath sayde vnto the / so: in Isaac shall the seede be called vnto: for I will make a people of vnto Isac / because he is of thy seide.

Gen. xi c

Then Abraham rose vp early in the morning a rote Isaac a a bacell with water / and put it vpon Isacs shoulder / a gaue her the chylde / a sent her away. Then departed she / a wandred out of the way in the wilderness / Beside Beersheba: so when the waret in the bonell was out / she layed the chylde vnder a buibe / a wene / a sat her downe ouer on the other syde / a some floure of / for she said: I can not see / a chylde dye. And she hit her downe ouer on the other syde / and lye vp her voyer and wepte.

Then God herde the voyce of the chylde / a the Angel of God called vnto Agar out of hand / a sayd vnto her: What asyth / a Agar: I care not for God hath herde the voyce of / a chylde / where he / a sayd: Arise / a take the chylde / a holde him by the hande: for I will make a greace people of hym: a God opened her eyes / that she saw a well of water.

Gen. xi c

Gen. xi c

Gen. xi c

Gen. xi c

Gen. xi c

Then went Isac a filled chd: Some with water / a gaue the chylde drinke. And God was in the chylde / which grew vpon a well in the wilderness / a became a channing order / a well in the wilderness of Paran / a by a mother rote him a wys / a our of the lande of Egypt.

Then said Abraham: I will seruee. And Abraham rebuid Abimelech / for / a well of water / which Abimelech seruantes had taken a waye by violence. Then answered Abimelech: I knew not who did it / neyther didst thou tel me / a I haue not frede of it / but this daye.

Then rose Abraham shepe / or / a gaue the vnto Abimelech / a they wote made a bonde together. And Abraham / a ser / a seven lites by the floure. Then sayd Abimelech vnto Abraham: What meanest thou / because thou hast / a

hast set by them selves? He answered: seven
 landes I haue thou take of my hande: that they
 may be witness vnto me: that I haue dyg-
 ged this well. These four is the place called
 Bercha/becuse they stur there both egypte
 & yr. And so they made the bond at Ber-
 cha.

Then com Abimelech and Phichol his
 cheefe captayne and departed agayne in to
 the lande of the Philistynes. And Abraham
 plant trees at Bercha/and called there vpon
 the name of the Lorde/the mercifullinge
 God / and was a stranger in the lande of the
 Philistines a longe season.

The XXII Chapter.

After these actes God tempted Abrahā/
 and sayde vnto him: Abrahā. And he
 answered: I am here. And he sayde: Take
 thy sonne/his onely sonne of thyn/whom I
 haue bounde thou shalt and go thy waye: in
 to the lande of Moria/and offer him there
 for a burnt offeringe / vpon a mountayn: &
 I shal thew the. Then Abraham rose vp by
 thynne in the morninge/and sould his asse/
 and toke with hym two yonge men/and his
 sonne Isaac/a yd drie wood for his burnt
 offeringe / gat hym vp /and went on vnto
 the place/wherof the Lorde had sayd vnto
 him.

Vpon the thide day Abraham left vp his
 eyes/and sawe the place a faine of /and sayd
 vnto his yonge men: Tary ye here with the
 asse: for me at the childe / we will go yon-
 der: for when we haue moe suppet / we wil
 couer to you agayne. And Abraham toke the
 woodes to the burnt offeringe / and layd it vpon
 Isaac his sonne. So for hym self he toke
 the fyre and a knyfe in his hande / and they
 went on both together.

B Then sayd Isaac vnto his father Abra-
 ham: My father. Abraham answered: here
 I am my sonne. And he sayde: wher is the
 asse? wher is he? wher is the childe? he
 answered: Abraham answered: the childe is
 burnt offeringe: Abraham answered: the sonne/
 God shal proude hym a shep: for he is offer-
 ryng. And they went both together.

And when they came to the place / which
 God shewd hym / Abraham diuided there
 an altare / and layd the wood vpon it / and
 banded his sonne Isaac / layd hym vpon the

altare/above vpon the wood / and stretchyd
 ouer his hande / to take his knyfe to haue slayn
 his sonne.

Then the angell of the Lorde called
 Abraham vnto hym and sayd: Abraham
 Abraham. He answered: here am I. He sayd:
 Lay not thy hande vpon the childe / and do
 nothinge vnto hym: for now I knowe that
 thou fearest God / a burnt offeringe thyn
 onely sonne for my sake. Then Abraham
 lift vp his eyes/and sawe behinde hym a cal-
 me / bolden fast by the bouce in the brieres /
 he went and toke the ramme/and offerd hym
 for a burnt offeringe / in steade of his sonne.
 And Abraham called the place: the Lorde
 shall proude. Therefore it is called vnto this
 daye: vpon the mountayne shal the
 Lorde proude.

And the angell of the Lorde cryed vnto
 Abraham from heauen the seconde tyme /
 sayd: I haue sware by myne owne selfe
 sayd the Lorde: for so much as thou hast
 done this / thou shalt not spare thyn onely son-
 ne: I will prosper and multiplye thy seede as
 the starrs of heauen: and as the sande vpon
 the seae. And thy seede shal possess the gate
 of his enemyes: and in thy seide shal be
 the nacions of the earth be blessed / because
 thou hast heered vnto my voyce.

So Abraham turned agayne vnto yonge
 men / they gat them vp / and went together
 vnto Bercha / and dwelt there.

After these actes it fortuned / that a
 woman of Mesopotamia / whose name was
 Rebecca / she bare two childe: the first
 was called Esau / and the seconde was
 called Jacob. Esau was called Esau / be-
 cause he was red as a skarlet: and Jacob
 was called Jacob / because he was
 heeled vnto his heele. Esau was
 called Esau / because he was red as a skarlet:
 and Jacob was called Jacob / because he
 was heeled vnto his heele. Esau was
 called Esau / because he was red as a skarlet:
 and Jacob was called Jacob / because he
 was heeled vnto his heele.

The XXIII Chapter.

Isa was an hundred and seven and
 threetyne yere old / when he was
 dead / and he was buried in the
 lande of Canaan. Then went
 Abraham to inquire / and receiue for her
 a wyfe.

Mar 8. f
 18 vs 8

Gen. vi. 6
 Gal. 1. 6

Gen. xii. 8
 Gen. xiv. 2
 Gen. 14. 6

Gen. 1. 1
 Job 1. 1

Gen. 1. 1
 Gen. 1. 1

B. fob

fed with the Hebrewes/ as sayd I am a stranger
ger / and an dweller amonge you / gene
me a possession to burye in with you / that I

Some reas
de mye
for that
before me.

Some reas
de mye
for that
before me.

B Then the Hebrewes answered Abraham
and sayd vnto him: O where do loude / thou
get a pittance of God amonge vs: burye thy
dead in the best of our spouere / there shal
none of vs sayd / that thou shouldest not
burye thy dead in his spouere. Then Abra
ham stood vp / and thankted the people of the
land / mainly the Hebrewes.

Then answered Ephron the Hebrewe vnto
Abraham / that the Hebrewes myght heare
before all that were out / and in at the ga
tes of his citty / and sayd: No my loude / but
heare me: So for the selde / and the cause also
that is therein / I geue it the: and in the sight
of my people I geue it the / to burye thy
dead.

i. Pe. xij d

Then Abraham thankted the people of
the land / and talked with Ephron / that the peo
ple of the land myght heare / and sayde: Hea
re me that / Because of me the money that
I geue the for the selde / and so will I burye
my dead there.

C Ephron answered Abraham / and sayde
vnto him: Heere is my loude: The fild is
worth foure hundred shekes of syluer: but
what is that betwixt me and the? Burye
thy dead. Abraham bore kend vnto Ephron
why he bid him f money / why he bid him sayde /
that the Hebrewes myght heare: namely
some hundredth shekes of syluer / or a hundreth
money / amonge in such matters.

Thus Ephron selde vnto him in the Pub
licke / and which heere once before / I haue /
euen the selde / and the cause was made sure
for Abrahams owne good / with all f ree
of his selde / and rounde aboute / in the sight
of the Hebrewes / and of all that go out in at

the gates of his citty. Then Abraham bur
ied Sara his wyfe in the fild called the
selde / which heere once before / I haue / that is
Abraham fild of Canaan. So the selde
of Canaan was made sure of f Hebrewes
vnto Abraham / for a possession to burye in.
The XXXIIII Chapter.

S Abraham was old / and well stricken in
Age / and the Lorde had blessed him in
all thinges. And he sayd vnto his eldest son
name of his house / which had f rule of all his
goodes: Laye thy hande vnder my the
that I maye make the fide are by the Lorde
the God of heauen / that thou take
no wyse vnto my soune amonge the daughter
of the Canaanites / Canaon / whom I
loved / but that thou go to my countrey
to myne owne kynred / and buye my soune
I fice a wyse.

The seruant sayde: Where / and if thy wo
man wil not folowe me into this countrey
that I thinke / why some age / and into your
der lande / were thou camest out of: Abrah
sayde vnto him: Beware of that / that thou
buye not my sonne thither againe. The
Lorde / the God of heauen / which I fice me
from my fathers house / f a from the lande of
my kynred / and that talked with me / a swore
also vnto me / and sayde: Vnto thy selde will
I geue this lande: Luce / he shal fide his
daunghter before the / that thou mayest buye
my sonne a wyse from thence. But if the wo
man wil not folowe the / thou art a fild / and
of this citty: onely buye not my sonne th
ther againe. Thus the seruant layd his han
de vnder his master Abrahams the / a swore
the same vnto him.

So the seruant toke ten Camels of the
camels of his master / and departed / and had
with him of all manner of goodes of his ma
ster / and gaue him vp / and departed vnto the
fopotan / into the citty of Haran. Then let
the camels the foun without by fice f ctye /
beside a wellle of water in f futenyng / about
the citty / that the women vsd to go forth / a
to drawe water / and he sayd:

O Lorde / thou God of my master Ab
raham / intre me to day / and shewe mercy vnto
my master Abraham. Lo / I stand here
beside the wellle of water / and in the memo
ry of thy name.

Dughters of this cyste will come forth to
 thame water: Wher if there come a damsel
 to wash: I saye some haue thy pitcher / a
 leme drinke / and if she saye drinke / I will
 geue thy canelo drinke also: That she can be
 she / whome thou hast persuaded for thy ser-
 uant: I saie: and I maye know by the same
 that thou hast shewed mercy vpon my
 mistak.

And at euer he had left of speakinge / be-
 hold / Rebecca the daughter of Bethuel
 which was the sonne of Milca / that was
 the wyfe of Laban: Labans brother / came
 forth and bare a pitcher vpon her shoulder / a
 she was a very fayre damsel of face / and yet
 a virgin / and vnknown of any man: She
 came vnto the well / and filled her
 pitch. and came vp agayne: Then saide I ser-
 uant to meete her / and sayde: Let me drinke
 a litle water out of thy pitcher. And she sayde:
 drinke first.

And hastily let she haue the pitcher in her
 hand: and gaue him drinke. And when she
 had geuen him drinke / she sayde: I wil drinke
 for thy canelo also: till they haue done: y
 nough. And she made halfe / a pauer out of
 her pitch into the trough / a ranne agayne so
 she wille to drinke / and drew for all his canelo.
 The man was ayled at her / a helde his
 tongue: he knewe whether the Lord had prof-
 ered his iourney or no.

Now when she canelo had al drinke /
 he take a golden carrynge of halfe a shele
 wyghte / and two dyacletres for her hande /
 weyng ten hyles of golde: a sayde: Whose
 daughter art thou? she saide: So there cometh
 for us in thy fathers house to lodge in:
 she sayde vnto him: I am the daughter of
 Bethuel / the sonne of Milca / whome the
 bare vnto Laban: And sayde more vnto
 him: How haue plene of litter a praunder / a
 rowme ynough to lodge in.

Then the man bowed hym selfe / and
 thanked the Lord / and sayd: Praise be
 the Lord: the God of my master: Whose
 which hath not withhelden his mercy and
 his truth from my master / for the Lord
 hath brought me in the waye to my mas-
 ters brothers house. And she damsel came
 and tolde all this in his mothers house. And

Rebecca had a brother called Laban.
 And Laban came to the man / without
 by the well side: and that came by the rea-
 son that he sawe the carrynges / and the dyac-
 letres vpon her fyfte co handes / and herde
 the wordes of Rebecca his sister / that she sayde
 Thus saie the man vnto me.

And when he came to the man / beholde /
 he stood by the canelo at the well side. And
 he sayde: Come with thou blessed of the Lord
 wher thou standest thou without I haue
 filled thy house / and made woman for the
 canelo. So he brought the man into the
 house: and he unbandd the canelo / a gaue
 them litter a praunder / and wote to wash
 his feet / a the mens that were with him / a
 for me: b. for him.

At which tyme he sayde: I wil not care
 all I haue first: wille myne carde. They
 answered: Tell on. He sayde: I am Laban
 hamo frumum / and the Lord hath pro-
 spered my matter: wherby so that he is becom-
 me greace: and by hath geuen him shepe
 and oxen / siluer and golde / seruantes and many
 dena / canelo and affo: For a Sara my ma-
 sters wyfe hath I done my master a sonne
 in her olde age: vnto him hath he geuen all
 that he hath.

And my master hath taken an oath of me
 and sayde: Thou shalt not take a wyfe for
 my sonne among the daughters of the Cana-
 nites / in whose lande I dwell: but go thy waye
 to my fathers house: a to myne owne kinde:
 a there take a wyfe for my sonne. But I sayd
 vnto my master: What / and the woman wil
 not folowe me: Then sayd he vnto me: The
 Lord: before whome I walke: shall sende
 his angel with thee / a prosper thy iourney:
 that thou mayest take a wyfe for my sonne
 of myne owne kinde / and of my fathers house.
 And so reban ihon counsell to my kinde / if
 they geue her not vnto thee / thou shalt be
 charged of myne oath.

So I came this daye vnto the well of
 water / and sayde: O Lord ihon God of my
 master Bethuel: if thou hast prospered my
 iourney: that I goe: Bethuel / I stande here
 by the well of water: Wher if there cometh
 a virgin to drinke water / and I saye vnto
 her: geue me a litle water to drinke out of

Gen. xxv.
 de thouben
 the loutd.

Gen. xxv. 8

thy pitcher / and she saye vnto me: Dunt
hee / and I wyl drinke water for thy cam-
els also: each fauic be the woman which
Lorde hath provided for my maisters fauic.
Now: euec I had spoken out these wordes
in my heart / beholde / Kebecca cometh forth
with a pitcher vpon her shoulder / and goeth
vnto me to the well and draweth.

Then sayde I: giue me drinke. And
immediatly she toke the pouer the pitcher from
her shoulder / and sayde: drinke / and I wyl
giue thy camels drinke also. So I drinke /
and she gaue the camels also to drinke. And
I asked her / a sayd: Whose daughter art thou?
She answered: I am the daughter of Ba-
rachel / some of Labors / whome Iulias bare
vnto him. Then layde I the caringe vpon
her face / a the bracelet vpon her handes /
and bowed my kisse / a thanked the Lorde /
and praised the God of my master Abrahā /
whiche had bin giue me this way: to take
my maisters daughters vnto his
fonne.

If ye be they / then shew mecy and
saythfulnesse vnto my maister / tell me: If
not / yett tell me / what I may tunc me to the
right hande or to the left.

Then answered Laban a Baruel / and
sayd: This is come of the Lorde / therefore
can we saye nothing agaynst it / wher euell
not good. There is Kebecca before the eie
her / a go thy waye that she maye be thy
maisters sonnes wyfe / as the Lord hath sayde.
When Abrahames seruante herd these wordes
he bowed him selfe vnto the Lorde / that
vpon the earth / a toke four Jewels of silver
a golde / and rayment / and gaue them vnto
Kebecca. But vnto her brethren / a the mo-
ther / she gaue piece. The yd be care a danc-
es / and the men also that were with him / a
sared there all might.

¶ But in the morning he arose / a sayd: Let
me departe vnto my maister. Hencere be-
hee brother and hee nother sayde: Let the
damsell tary with vs at the least ten dayes /
and then shall she go. Then sayd he vnto
them: he the me not for the Lorde hath pro-
pried my iourney: let me go / that I may de-
parte vnto my maister. Then sayde they / let
vs call the damsell / a exp: her what she sayeth

shee. And they called Kebecca / a sayd vnto
hee: Wilt thou go with this man?

And she answered: yea / I wyl go with
him. So they let Kebecca theye filler go with
her necke / and with Abrahames camels / a
in his men. And they blessed Kebecca / and sayd
vnto her. Thou art our syster / growe in to
many thousande thou shalt be / and thy sibe
possesse the gates of his enemyes.

¶ So Kebecca gat her vp with her / a
sela / and sat them vpon the camels / a wente
they: waye after the man. And the seruante
toke Kebecca / and departed.

¶ As for Isaac / he was cominge from the
wells of the hymngs a synges / for he dwelt
in the south countre / and was gone forth to
his meditations in the felde aboute the cen-
tred. And he lyst vp his eyes / and saw that
there were camels comminge. And Kebecca
lift up her eyes / and saw Isaac. Then lighted
she of the camell / a sayde vnto the seruante:
What man is this / that cometh agaynst
vs in the felde? The seruante sayde: He is
come to my maister.

Then rose she be the cloke / and put it about
her. And the seruante tolde Isaac all the car-
rande that he had done. The Isaac brought
her in to his mother Saras tent / and toke
Kebecca / and she became his wyfe / a he
lodged her. So Isaac was comforted ouer his
mother.

The XXV. Chapter.

¶ Abraham toke another wyfe called A-
sura / which bare him 7 Sunnam and
Jafan / Medan and Midian / Jethak and
Suab / Jafan begat Seba a Odan. The
children of Seban were Assium / Larufim /
and Lunim. The child of Midian were
Epha / Epher / Hanoch / Abida and Shoa.
All these are the children of Ketura.
And Abraham gaue all his goodes vnto Isaac:
and the child that he had of the concubines
he gaue them gistes / and camd while he yett
liued / he sent the awaye sed his sonne Isaac
a camd into the East countre.

¶ This is the age of Abraham / whiche he
lyued: euen all his dayes and freue and fene-
tye care / and sell thy selfe / and thyd in a good
age / when he was olde / had heyd strength
and was gathered vnto his people. And his
sonnes

thing: with Rebecca his wife.

B Then Isaac called to Esau and sayd: Behold / we are thy wyse / why saydest thou from: Thou art my firstborn: Isaac answered him: I thought / I mighte perchaunce haue had this cause of thee. Thimuelch sayd: Why hast thou then denier this vnto mee? I coulde byghtly haue come to passe / that some of the people might haue taken with thy wese / and so haddest thou broughte sinne vpon vs. The Thimuelch commended all the people / and sayd: Who is so rich as this man? hee wese / that hee the wealth.

Gen. 27.

And Isaac went in that Lande / and founde the same place an hundred bushels / for the Lord blessed him. And he became a great man / wroue forth and grew / till he was exceeding great / so that he had many good in thye and great cattle / and a great household. Therefore had the Philistines come at him / and stopped all the wells / that his father seruauntes had digged in the time of Abrahams his father / and felted them with earth. In so much that Isaac said vnto his seruauntes: Depart from vs / for thye cause shall I be smitten: then they departed.

E Then departed Isaac from thence / and pitched his tent in the valley of Gerar / and dwelt there. And when he was asked / he can not digge up the wells againe / that they had digged vpon his fathers Abrahams name / which the Philistines had stoppe after the death of Abrahams: he called them after the same name / as his father had named them withall.

Gen. 27.

Isaacs seruauntes also digged in the valley / and there they founde a well of spring water. But the herdsmen of Gerar strone with Isaacs herdsmen / and sayd: The well is ours. The called be the well / El-ek / because they had done him wronge.

Then digged they another well / a stone for the well / it is the well called be it Sinna. So hee strone from them / and digged another well / for the which they strone not: that well he called it Rehoboth / and sayde: Now hath the Lord made vs room / and we can dwelle in the Lande. Then were they departed thence vnto Beer-saba.

And the Lord appeared vnto him in the same night / and sayd: I am the God of thy father Abraham / peace be thou not / for I am with thee / and I will bless thee / and multiply thee / because thou art my seruant. Rebecca saith: Thus sayd the Lord / and pitched his tent there / and there his seruauntes digged a well.

Gen. 27.

And Thimuelch went vnto him from Gerar / and thus sayd his friend / and blessed his chiefe captiue. But Isaac sayde vnto him: Why thou comest to mee / to see my face? hee saith: I haue not me awaye from you. They sayde we see thy open eyes / that the Lord is with thee / therefore we wised that there shoulde be an oyle betwixt vs / as an oyle that we wolde make a beane with thee / that thou vs no banis / yet we haue no hurt thee / and as we haue done nothing vnto thee / but a good will in thy depart in peace.

Jud. 11.

As for the other the blessed of the Lord. Then Isaac made them a feast / and they departed and dwelt / and on the morowe they arose and strewe one to the other. And Isaac let them go / and they departed from him in peace.

Then came Isaacs seruauntes / and tolde him of the well / that they had digged / and sayde vnto him: We haue founde water. And hee led vs to Beer-saba. Therefore is the crye called Beer-saba vnto this daye.

The XXVII. Chapter.

When Isaac was forty years old / hee toke Rebekah his wife / the daughter of Beery / which the Hebrew / and Bismath the daughter of Elam / & Bethuel both these were his kindred vnto the parents of Isaac and Rebecca.

And he came to passe / that Isaac was eld / his eyes were dimme / of sight / and he called Elzar his greater son / a son vnto him. My son / he answered him: Here am I. And he sayd: Behold / I am old and knowe not what I shall doe. Now thou shalt be greued / thy quier and the borne / and get the south to the selde / and take me some in my son / time hee maye see such as I love / and bringe me here / that I maye cate / that my soule maye be blessed / the before I dye.

Then Rebecca heere these wordes / & Isaac

sayde vnto his sonne. And Esau went: his waye into the field: to hunt venyson / and to bringe it home. Then sayde Rebecca vnto Jacob her sounne behold: / I haue herde thy father talking vnto Esau thy brother: a saying: Bring me venyson: a make me meate that I maye eat: and bleesse the before the Lord: for I we. Now therefore my sonne heare my voyce: what I thinke vnto the: Go thy waye to the flock: / a fetch me two good hidden: that I may make meate of them for thy father: such as he loueth: which shall thou bring in vnto thy father: that he maye eat: / that he maye bleesse the before the Lord.

Then Rebecca: / Jacob sayde vnto Rebecca his mother: / I haue / my brother: Esau is rougher: / I am smoother: in: / for my father putteth: / I shall be fitt vnto him: / so though I bringe him: / and to bringe auncle vpon me: / and not a blessing. Then sayde his mother vnto him: / That case do vpon me my sonne: / follow thou my voyce: / for thy waye: / and fetch me. So he went: his waye: / and fetched it: / and brought it vnto his mother.

Then his mother made meate: / according: / to his fathers louing: / and of Esau her first sonne: / slyly laynt: / which she had vnto her in the house: / and put them vpon Jacobs younger sonne. But the hidden: / meate put she about his handes: / and where he was sitting about the table: / and so she put the meate vnto his hand: / so he had made in him his sonne Jacobs hande.

And beholding it vnto his father: / a sayd: My father: / He answered: / Here art I: / who art thou my sonne? / Jacob sayd: / I am Esau thy first borne sonne: / I haue done as thou saydest vnto me: / Thy father vnto care of my venyson: / that thy sonne maye bleesse me. / But Isaac sayd: / vnto his sonne: / My sonne how hast thou found it? / sonne: / He answered: / The Lord thy God brought it to my hande.

Then sayde Isaac vnto Jacob: / come neare my sonne: / that I maye bleesse the: / whether thou be my sonne: / Esau: / or not. / So Jacob went vnto Isaac his father. / And when he had felt him: / the sayde: / The voycers: / I. / he voyce: / but the hande: / as the hande of Esau. / And he knewe him not: / for his handes were rough

lyfe as the handes of his brother Esau: / And he bleesse d him.

And he sayd vnto him: / care thou my sonne: / Isaac: / He answered: / yet: / I am thy first borne: / bring me here: / the care of my venyson: / my sonne: / for thy soule maye bleesse the. / Then Isaac brought him: / a he did care: / a he brought downe in my hand: / vnto him: / a he vnto Isaac: / Isaac his father: / he sayd vnto him: / Come nigh: / I will bleesse thy sonne: / So he came nigh: / vnto his father: / good.

Then Isaac went: / fauourer of his blessing: / a bleesse d him: / and sayde: / Blessiden be thou: / of my sonne: / as the smell of the field: / vnto the Lord: / God hab bleesse. / The God greaue of the earth: / and plenteousnesse: / at come and went. / There is: / the tenentes: / a people fall downe at thy feet: / Thy thou lord ouer: / a thy right: / a thy mother: / shall thou: / a thy: / I can be: / he: / a thy: / and bleesse be: / Genc. 27. / a he: / bleesse: / b. r. r.

Now when Isaac had made an ende of blessing: / and Jacob was gone: / a it was his father Isaac: / his brother Esau came from his hunting: / a made meate also: / a brought it vnto his father: / and sayde vnto him: / Bless my father: / a care of thy sonne venyson: / that thy sonne maye bleesse me. / Then answered him Isaac his father: / Who art thou? / he sayd: / I am Esau thy first borne sonne. / Then Isaac: / a care: / a brought about me: / Isaac sayd: / What? / when is the right: / that thou bringest me? / I haue eaten of all affect: / thou camest: / and haue bleesse d him: / And he shall bleesse d still.

When Esau herde these wordes of his father: / he cryed loud: / and was: / according: / sayd vnto his father: / O bleesse me also my father. / But he sayde: / Thy brother came with sacrifice: / and hath eaten thy blessing awaye. / Then sayd he: / He maye well be called Jacob: / for he haue vndermyned me now two times. / My brother hath be a care: / and be: / he: / more: / a he: / be: / a care: / my blessing: / also. / And he sayde: / What thou not kepte our blessing: / Isaac answered: / and sayd vnto him: / I haue made him loue ouer: / a I: / and all his brethren: / haue I made his seruantes. / With come and went: / Isaac: / a pointed him. / What shall I do vnto the my sonne? / B. 27. / Esau

Esau sayde vnto his say. r. : Caste thy nor
one blessing vnto mee my father? O blessed are
also my ioyther.

Feb 24 c
1 And he lysic vp his voyce and wepre.

Feb 27 d
Then Isaac his father answered and sayde
vnto him: 1 Be olde / thou shalt haue a fat
brevelling upon each / and of the vale of
heauen thou shalt haue / with the sweerde thou
shalt see thy iungis / and thou shalt see thy
brother. And it shal come to passe / that thou
shalt put of his yoke / and place a from thy
necke.

Feb 28
G 1 And Esau bare euill will vnto Ja-
cob because of the blessing that his father had
blessed him withall / and sayde in his heie:
The iane will come thordy / that my father
shal moue / for I will say my brother Ja-
cob. I ben was it tolde Rebecca of che: wa-
dea of the elden sonne / and she firt and had
cal for: Jacob because yongie fouthe / and
sayde vnto him: Beholde / thy brother Esau cha-
reth f. that he will say f. And now my sonne
heare my voyce: Get the vp and flye vnto my
brother Laban in Haran and stay there vntil
him a while / till the furoufness of thy bro-
ther be fraged / and I will be weath agerast
the be tuened from che / and he forger what
thou hast done vnto him. So will I then
sende for the / and cause the be fetched from
thence. Why shoulde I be cobbed of you both
in one waye?

Feb 29
G 1 And Rebecca sayde vnto Isaac: I am
weary of my life because of the daughteres
of Esau: If Jacob take a wyfe of the daughteres
of Esau / which are as the daughteres
of this lande / what shal this life then be
to me?

Feb 29 c
Gen 27 c
The XXVIII Chapter.

Some call
for singly
with him.
1 Then called Isaac his sonne Jacob and
blessed him / and charged him / and
sayde vnto him: Take not a wyfe of the
daughteres of Canaan / but get the vp / and
go vnto Haran / vnto the house of Be-
thuel the moiche father / and take the three
daughters of the daughteres of Laban / thy
mothers brother. And the daughteres of
Laban / and make the seruicfull / and multiplye /
(that thou mayest be a multitude of people)
and get the blessing of Abraham vnto the
end / and thy sbe with the / that thou mayest poss-

sess the lande / wherein thou art a stranger /
where God geue vnto Abraham. So Isaac
Gen. 28
let Jacob depart that he might go vnto Haran
vnto the house of Bethuel of Syria / the
brother of Rebecca his wife.

1 Now when Esau sawe that Isaac had
blessed Jacob / and let him departe vnto Haran
vnto the house of Bethuel / he might take a wyfe there /
and it shal be blessed him / he charged him
and sayde: Thou shalt not take a wyfe of the
daughteres of Canaan / and thou shalt
obey thy father and his moiche / and was
gone vnto Haran / seeinge that Isaac
his father liked not gladly upon the daughteres
of Canaan / the wyfe was vnto Esau
and he called the name of his wyfe /
1 Mahaly the daughter of Isaac
(Abraham's sonne) the sister of Laban / his
wyfe.

1 So for Jacob / he departed from Be-
shan / and wente vnto Haran / and came to a
place where he turned all nyght / for the sunne
was vnto him. And he took a stone of the place /
and put it vnder his heade / and layd him
downe in the same place to sleepe. And he
dreamed / and beholde / there stood vpon the earth
a ladder / whose top reached vnto the heauen.
And beholde / the angelle of God stode vpon
it / and sayde vnto him: The Lord is with thee /
and thou shalt be fraged.

1 I am the Lord God of thy father
Abraham / and the God of Isaac: the lande
of Esau / that thou leyst vpon / will I geue vnto the /
to thy sbe: and the sbe shal be as the dust of
the earth. And thou shalt speede forth vnto
the west / east / north / south: / a thordy /
and the sbe shall all the kinredes vpon earth
be blessed. And beholde / I am with the / and
will kepe the / where so ever thou goest / and will
bring the heere agayne vnto this lande: for
I will not leaue the / till I haue made good
of al that I haue promised the.

1 Now when Jacob awaked from his sleepe
he sayde: Surely the Lord is in this place
and I knewe it not. And he was afrayd / and
sayde: How feaful is this place: there is
nothinge els but an house of God / and a gate
vnto heauen. And Jacob arose early in the
mornynge / and took the stone that he had layd
vnto

before th'ys that whate euer is not sponred/
and pa' is collected amonge the kiddes/and
B. etc. amonge the lambs/let thar be thys
wish m.

F Then said Laban: Beholde/kenne be so as
thou hast sayd. And th' same daye he sundred
om' s' speckled & parne coloured goates/and
of s' speckled & parne coloured kiddes/where
there were any white upon them/and al that
was blacke amonge the lambs/and put them
vnder the hande of his children/and made
conuente of th' wayes iourney w'ch' serueyde
him and Jacob. So Jacob kepte the c' s'one
of Labans flocke.

But Jacob toke stances of grent wylle be-
lief/and of heliwartnes/and pulled white fures
in th'ir/and layed the stances that he had
pulled/in the bawnyng troughes before the
flocke/ w'ch' came there to sheepe that they
shoulde conueat w'ch' they came to drynke.
So th' flocke conueat ouer the stances/a
bawnyng foth speckled/spotted and parne co-
loured.

G Then Jacob parted the lambs/and put
them to the flocke vnto i. s' speckled/and al that
was blacke in Labans flocke/that put be vnto
to the spotted. And he made him a flocke. whos
euery w'ch' he put not vnto Labans flocke.
Therwithes/in th' first bawnyng t'w' of the
flocke/ he layed for stances in the bawnyng
troughes before the eyes of the flocke/so that
they shoulde conueat ouer the stances. But
in the latter bawnyng t'w' he layed them
nax in. So the latter were Labans/ but the
firstlings were Jacobs. Thus the man be-
came exceedingly rich: so that he had many
sheeps/ maydens/ and seruantes/ camels
and .ss.

The XXXI Chapter.

A Herbe also of the woodes of Labans
children/that they said. Jacob had don-
gh' al one fathers good vnto hymselfe/and
of our fathers good hath he gotten these ry-
che. And Jacob beheld Labans contente-
ment/a beholde/it was not toward him as
yesterdaye and yesterdaye.

ij. b And the Lord sayd vnto him: † De-
parte agayne to thy fathers lande/and to thy
kintred. I will be with the. Then sent Jacob/
and had call Rachel/and Lea in the selde to

his flockes/and said vnto them: I se your in-
chers contentment/ that is to saye/ it is not
lyke as yesterdaye & yesterdaye/ but the God
of my father hath bene with me. And re-
know that I haue serued your fathers with all
my power.

And he hath deceaued me/and chonged **B**
my wages from an ewe. But God hath
not suffred I vnto do me harme. If he sayd:
The payre coloured shall be thy reward/
then the whole flocke were payre coloured.
If he sayd: The speckled shall be the reward/
then the whole flocke were speckled. Thus hath
God withheld euery your fathers goodes fr-
m' him/and giuen them vnto me. For when he
bawnyng was came/ I layd vnto myne eyes
and sawe in a dreame/ a beholde the camels
lept vpon the flocke/ that was speckled/ sp-
otted/ & payre coloured.

And the aungell of God sa'd vnto me in
a dreame: Jacob. And I answered: Here
am I. He sayd: strep vnto thine eyes/ a beholde
the camels leape vpon the speckled/ sp-
otted/ and parne coloured flockes: I haue sent
all that Laban hath vnto the. I am the God
at Bethel/ where thou diddest an othe in the
well of the stone/and in all a waye there vnto me. **ij. b. 17. 18.**
Get the vp now/and departe out of this
lande/and go agayne into the lande of thy
fyned.

Then answered Rachel/ and Lea/ and **C**
sayd vnto hym: Do for vs we haue no pow-
er/ nor inheritance: moein our fathers
house/and he hath counted vs as strangers/
for he hath sold vs/and set vnto our wages.
Therefore hath God withheld euery fathers
ryche from hym vnto vs/and oure children.
Wherefore now God hath sayd vnto the
that so.

So Jacob gat vp/and set his children
and wyfes vpon camels/and cryed a waye
of his camels/and all his substance that he had
gotten at Mesopotamia/that he might come
vnto Isaac his father in the lande of Ca-
naan. Laban was gone to egypte his flock/
and Rachel had her father's ydolls. Thus **4. R. 1. 4. c.**
vnto Jacob fled/ and awaye the beare of Laban
the Syrian/ in that he tolde hym not that
he fled. So he fled/and all that was his gat
vp/ and passed ouer the water/ and come
to **ij. b. 17. 18.**

strayght towards the mount Gilcad.
 Upon the thirde daye it was tolde Laban
 how Jacob fled. And he take his brethren
 vnto heyn / and followed after hym sence
 theyre iourney / and ouertoke him vpon the
 mount Gilcad. But God came vnto Laban
 the Syrian a becom by night / and sayd vnto
 hym: Beware / that thou speake not to Jacob
 thy god. And Laban awoke nye vnto Jacob.
 As for Jacob / he had pitched his tent
 vpon the mount. And Laban with his bre-
 thren pitched his tent also vpon the same
 mount Gilcad.

Then sayd Laban vnto Jacob: What hast
 thou done / that thou hast stolen awaye my
 beere / and carryed awaye my daughters / as
 though they had ben taken awaye captiue
 with the sheard: Wherefore kepst thou
 that secret: that thou woldest shy / and hast
 stolen awaye fro me / and toldst my northe / I
 myght haue sought the on thy waye with
 myrh / with huggyn / with cawenke / and
 becke: / and haue not suffred me to kisse my
 chyldren / and daughters: Thou hast done
 foolishly / and so muche myghte I haue made /
 I coulde haue bene foue: but your fa-
 thers God said vnto me: Beware /
 that thou speake nothyng vnto Jacob thy
 god. And for so muche then as thou woldest
 in deede departe longe tyme after thy fa-
 thers house / why hast thou stolen awaye my
 goddes?

Jacob answered and sayd vnto Laban:
 I was afrayd that thou shouldst haue taken
 awaye thy daughters fro me: but I loke by
 what thou sendst thy goodes / let the same here
 be fore our witness. Seke that thine is by me /
 and take it awaye. But he knewe not / that
 Rachel had stolen them. Then went Laban
 into Jacobs tent / and into Leas tent / and
 into the the maydens tent / and founde
 nothinge: and out of Leas tent he went into
 Rachels tent. Then toke Rachel the ydolls /
 a layde the vnder the camels strawe / and set
 vpon them. But Lehan searched the
 whole tent / a founde nothinge. Then said she
 vnto her sister: He not an gny my lord / that I
 can not iure vnto the: for it cometh with me
 after the maner of women. So he sought / a
 founde not theydolls.

And Jacob was wroth / a chyd with La-
 ban / he answered and said vnto hym: What
 haue I trespassid / or offendid / that thou art
 so wroth with me: Thou hast searched all my
 householdes stuffe / and what haue thou soude
 of thy householdes stuffe / I laye here before
 my brethren and thine / that they may iudge
 betwene vs both. Twenty yere haue I ben
 with thy by / by a go: and haue used ben
 fructifull / the lambe of thy flocke haue I not
 eaten. Like what was / come of thy flocke / I
 thought it not vnto the / I was fayne to paye
 it my self: thou requestest it as my hande /
 whereby it were so: as from me by daye: by
 nyght. On the daye hym the beere consumed
 me / and the froth on the nyght / and my slepe
 departed fro mine eye.

Thou haue I serued twenty yere in thy
 house / fourtene yeres for thy daughters /
 and sixe for thy flocke / and ten yeres hath thou
 chaunged my reward / and if God of my sa-
 uer / the God of Abraham / a s fear of Isaac
 had not ben on my syde / thou haddest had me
 go awaye captiue. But God hath lofed vpon
 mine aduersitee and laboure / and rebused thy
 seruys.

Laban answered / a sayd: The daughters
 are my daughters / and thy chyldren are my chy-
 ldren / a the flocke are my flocke / a all thy
 staffe is mine: What can I do this daye vnto
 the? my daughters / a thy chyldren / a whome
 they haue done: Now therefore come on / let
 vs make a covenante. I a thou: which may
 be a witness betwene me a the. Then toke Ja-
 cob a stone / and set it vp / for a pilere marke
 stone. a sayd vnto his brethren: What her here.
 And they take the stones / a made an heape: / a
 theydeare vpon the same heape. And called it
 the Iegre Sabadubba: that Jacob called it
 Gilcad: either of them after the proprietie of
 holynesse.

Then sayd Laban: I theu heare the wyynes
 betwene me a the this daye: thy flocke is cal-
 led Gilcad / and a testimony for be sayd: The
 Lord dole: betwene me a the: whan we are
 departed the one from the other: I thou / a
 my daughters / a take either wyse vnto the.
 There is no man with vs: but / God is the
 witness betwene me and the. And Laban
 sayd mo: cover vnto Jacob: Behold / this is
 the

Joseph
 and 361

the heap / a this is the mark stone / then I haue
 set up / witness me a the the same heape be
 witness / a the same mark stone also be wit-
 nesses / I passe ouer vnto thee / or if thou passe
 ouer this heape and mark stone vnto me / so
 do any harme / The God of Abraham / and
 the God of Laban / and the God of thy fa-
 ther / be iudge betweene vs.

And Jacob swaie vnto hym by the feare
 of his father Isaac. And Jacob offered an of-
 feringe vpon the mount / and called his bre-
 thren to care bread. And when they had eaten
 they layed vpon the mount all nyght. But
 vpon the morrow / Laban rose early
 kysed his chyldren and voughters / a blessed
 them / and departed / and came agayne onto
 his place. So for Jacob / he was on his iour-
 ney / and the angell of God met him. And
 when he sawe him / he sayde / This Gods
 booke / a called this same place Mahanaim.

Ch. XX XII. Chapter.

I **H** Jacob sent messengers before hym to
 1714 a **Q** his brother Esau / into the lande of Ec-
 17 of the felde of Edom / and commaunded
 them / and sayd / Say thus vnto my lord E-
 sau / Thy seruants Jacob kndeth the thy
 wordes / I haue bene with Laban / and haue
 bene behaue amonge straungers / and haue
 open / and alle / thape / seruantes / and may-
 deys / and haue sent south to thewe / a the my
 lorde / I might synde fauour in thy sight.
 And messengers came agayne vnto
 Jacob / and sayd / We came onto thy brother E-
 sau / and he cometh south also agaynst be
 with foure hundred men. Then was Jac-
 ob sore aford / and sayd / my lord what wate to
 turne him selfe / and denyed the people that
 was with hym / and the shepe / and the oxen /
 and the camels into two diuers / and sayd / if
 Esau come vpon the one diuise / and smyte
 in / the other shall escape.

B Jacob sayd moreover / O God of my fa-
 1717 a **D** ther Abiath / God of my father Isaac / Lo-
 17 of Deuon / thou saydest vnto me / I departe a-
 gayne to thyne owne laude / and to thy fire
 reb / and I will do the good / I am so lyke
 for all the mercie / a al the truch that thou
 hast shewed vnto thy seruants / for I had no
 more but this staffe when I wente ouer into
 Jordan / and now am I become two di-
 uers.

ues / denyer me from the bande of my bro-
 ther / from the bande of Esau / for I am a-
 feare of hym / and he came and smyte me / I
 mourne with the shep / an. Thou saydest I
 will do the good / and wil make thy side as
 the sande of the see / which can not be num-
 bered for unnumbre.

And there he layed that nyght / a toke
 of such as came to hande a pisset onto his
 brother Esau / two hundred shegoats / and
 twenty hegoates / two hundred shepe / twen-
 ty rannocks / and thyrtye mylkyne camels
 with theyr foales / fouery hynen bullockes
 recovery the asses with ten foales / and put the
 in the bandes of his seruantes / carrye stocke
 by them selfe / and sayd vnto hym / Go ye
 south before me / and put a space betwixt one
 stocke after the other / and commaunded the
 syrt / and sayd /

When my brother Esau meeth the / and
 aseth the / whose seruants thou art / a whi-
 ther goest thou / a whose art thou / thou
 dygest before / Thou shalt say / Thy be thy
 seruants Jacob / which sendeth a present vnto
 to his lorde Esau / and cometh behynde vs
 him selfe.

Thus commaunded he the seconde also /
 and the thyrde / and all them that folowed
 the stockes / and sayd / Lyke as I haue tolde
 you / so speake ye vnto Esau / when ye mete
 hym / a say vnto hym also / Behold / I by ser-
 uants Jacob / a behynde vs / so be thou / I
 I will reconcile hym with the present / that
 goeth before me / afterwarde will I se him
 my selfe / peraduenture he shall receaue me to
 grace.

Thus went the present before hym / but he
 stayed in the tent the same nyght / a rose vp
 in the nyght / a toke his two wyfes / and the
 two maydeys / and his deuyt sonnes / a went
 vnto a foote of Iacob / a he the a carryd the
 ouer the water / so that all that had come
 ouer / a started bym selfe alone on this side.

Then wretched there a man with bym /
 all the breake of the daye / and when he sawe
 that he myght not surcease bym / he
 touched the fenore of his thye / and the fe-
 nore of his thye / thus he in wyllynge met
 him / and he sayd / Let me go / the daye beca-
 use I am. But he answered / I will not let
 thee go.

Re. xv. c

Jo. 14. c

10. receiue his blessing. He said: What is thy name? He answered: Jacob. He said: Thou shalt no more be called Jacob, for thou hast struic with God and with men, and hast prevailed. And Jacob said: Whence saidst thou that? He answered: I saw God face to face, and my soul was conuincd. And so he came out from Peniel the sunne rose upon him, and he halted upon his thigh. Therefore are the children of Israel called by the name of the thigh unto this day, because the wayne upon the shoulder of Jacob was wounded.

The XXXIII Chapter.

Jacob left up his eyes, and saw his daughter Leah comming with four hundred men, and he bowed his children unto Lea, unto Rachel, and so both the maydens, and set the maydens with their children before, and Lea is her child after, and Rachel with Joseph hindermost. And he went before them, and bowed himself to the grounde seven times, till he came to his brother. But Esau came to meet him, and embraced him, and fell about his necke, and kissed him, and wept, and left up his eyes, and saw the wyfe with the children, and said: What are these with thee? He answered: They are the children, which God hath giuen vnto my seruant. And the maydens came forth with their children, and dyd they obey saunce vnto him.

Rea came forth with her children, and suckled vnto him. Therward came Joseph a Rachel forth, a suckled vnto him likewise. And he said: What meanest thou with all? He said: I meant. He answered: that I ought to haue grace in the sight of my lord. Esau said: I haue enough my brother, kepe thee thou best. Jacob answered: Oh may, that if I haue founde grace in thy sight, I woulde be thy present of my hande. Esau saw the face, as though I had seen the face of God, and be at one with me. Take thy present, good word, that I haue brought thee, for God hath graciouslye. I haue enough of all things, so he expelled him to take it.

And he said: Let vs go on, and take our iourney, I will go in thy company. But he said vnto him: My lord, thou knowest that I haue reide children by me, and small and grea cattell also, which are yett but young, if they should be broken out in one waye, the whole flocke would dye. Let my lord go on before his seruant, I will follow after sayre and softly, thereafter as the cattell and the children can go. He said: I will come in thy company. Esau said: Yett will I leave some of my people with thee. He answered: What neede is it? Let me but only finde grace in the sight of my lord.

So Esau prepared agayne the same day toward Seir, and Jacob took his iourney toward Sudorah, a city in the land of Seir, called Seir.

Afterward came Jacob peaceably into the city of Sichem, which lieth in the land of Canaan, after that he was come againe out of Mesopotamia, a pitched before the city of Hebron, father of Sichem, for an hundred penes. There pitched he his tent, in a thert he set up an altar, and called vpon the name of the myghty God of Israel.

The XXXIII Chapter.

Rea the daughter of Lea, which she bare vnto Jacob, was come into Sichem the daughter of the belande. When Sichem the sonne of Heuie the Heuie, which was lord of the lande, saw her, he cofe her, and laye with her, as a forced her, as his brother had done vnto her, as he layed the daughter, a talked longlye with her, as he spake to his father Heuie. He me this mayden to wyfe.

And Jacob understood, that Dina his daughter was defiled, and his seruice were with the cattell in the felde, and Jacob had his myght, yett they came. Then Heuie went forth vnto Jacob to comen with him. In the meane season came Jacobs seruice from the do, and what they had done, it pleased the men, as they were with, that he had wroughte in the field, and laye with Jacobs daughter, for he was not the wife to do.

Then cometh Heuie with them, and said: My seruice Sichem hath longlye

ii. Re. xij. c.
Hall. xv. b.
i. Re. xv. c.

Ge. xiii.

Jos. xii.
Souda. c.
Deut. xi.
reg. l. v.

Gen. ii.

i. Re. p. i.

3

for

for your daughter. O geue her hym to wyse
make fyttyng shipp to waite vpon your doughter
to receyue you. Doughters / and dwell
to / in the lande / shalbe open vnto your doore / a
occupye / and haue your possessions them.
And Sichen sayd vnto her father and Be-
sheen: Let me fynde grace wth you: toke
what ye appoint me / I wil geue it: requyre
the wyse / and gyfte of me hardely / I will
geue it exceeding as ye wil say / only geue me
the same ill to wyse.

Then Jacob sonne answered Sichei
and Bemothis father / a spake deceafully
because their syster Lina was defyled / and
sayd vnto them: That can we not do / to geue
our syster to an vncircumcysed man / for that
were a great shame vnto vs.

¶ Their desire we will consent vnto you /
if ye will be lye vnto vs / and be circumcysed
as many as are males amonge you: then wil we
geue you our Doughters / and take your Doughters
vnto vs / and dwell wth you / and be
one people. But if ye will not herken vnto
vs / to be circumcysed / then will we take our
Doughter / and go our waye.

These wordes pleased Lina: and his
sonne well / and the yonge man referred not
to do the same / for he had lust to Jacobs doughter:
and he was holden in housewre about
all in his fathers house. Then came Bemoth
and Sichen his sonne vnder the gate of the
citty / and cōmended wth the cetyens of the
citty / and sayde: These men are peaceable
wth vs / and dwell in the lande / a occupye
knowe the lande / whode of both the sides / we
they take theye Doughters vnto vs / and geue
them oure Doughters.

¶ But then they consented vnto vs
to dwell by vs / and to be one people wth vs /
if wee circumsyfe all the men children amonge
vs / lyke as theye are circumsyfed: theye canel
and gooddes / and all that theye haue / shalbe
ours / if we consent vnto them / that theye maye
dwell wth vs.

And they herened vnto Bemoth and Sichen
them his sonne / as many as went out and
lit in the gate of his citty / and circumsyfed
all the males / and that went out and in
it / is a his citty: And vpon the thyrde daye / when
it was paynfull to them / the ray sonnes of

Jacob / Simeon / and Levi: Simeon Be-
sheen / and Levi / and their brethren
went into the citty / and slawe all the males
and slaw Lina also / and Sichen he toke
wth the edge of the sword / and toke there
his syster Lina out of Sichen house / a wente
their waye.

¶ Then came Jacob sonne vpon the dead /
and spoked the citty / because they had de-
fyled his syster / and toke their shepe / oxen / as-
ses / and what sence was in the citty / and in
the lande / and al manner of gooddes: All their
chylde / and wryes toke theye captiue / and
spoked al that was in the house.

¶ And Jacob saide vnto Simeon / and Le-
ui: we haue brought in so to passethat I stinfe
before the inhobers of this lode / the Cana-
nites and Pherecians / and I am but a small
number: If they gather them selfes now to-
gether against me / they shall slaye me / so
shall I be destroyed wth my house. But
they answered: Should they then deale
wth our syster as wth an whore?

The XXXV. Chapter.

¶ And God sayde vnto Jacob: Get the vp /
and go vnto Bethel / and dwell there / a
make there an altare vnto the God / whode
appeared vnto the / when thou stiddest wth
thy brother Esau. Then sayd Jacob vnto
his hon tholde / and to al that were wth
hym: Put asyde from you the strange
goddes / that are amonge you / and cleane
your selues / and chaunge your clothes / and
let vs go vnto Bethel / that I maye there
make an altare vnto the God / whode
is in the name of my troubles / a haue bene
in me in the waye that I haue gone.

¶ Then gaue they hym all the strange
goddes that were vnder theye handes / and
theye carrynges / and be theye them vnder
an Oke / that stode besyde Sychem / and be-
spared. And there came a feare of God
vpon the citty / that laye rounde aboute / so
that theye solowed not after the sonnes of Ja-
cob. So came Jacob vnto Lode of the lande
of Canaan / which is called Bethel / and
the people ther were wth hym / and there
he builded an altare / and called the place
Bethel / because the Lorde appeared vnto
to

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Ge xxxv

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to him there when he fled from his brother. He dyed in Schusa Rebecca nose: and was buried beneath Bethel under the Oke/ and it was called the Oke of lamentation.

Or. 174. And God appeared agayne vnto Jacob after thei he was come out of Mesopotamia and blessed him and sayde vnto him: Thou art Jacob/ neuertheless thou shalt be called Jacob/ but Israel shall be thy name. And so was he called Israel.

Or. 175. And God sayde vnto him: I am the almighty God/ be fruitful and multiply people/ and a multitude of people shall come of thee/ and thy fringes shall come out of thy loynes/ and the land that I gaue vnto Abraham Isaac/ will I geue vnto thee/ and will geue it vnto thy seed after the. So God departed from him/ from the place where he talked with him. And Jacob set up a pillar of stone in the place where he talked with him/ and poured oyle offeringe thereon/ and poured oyle vpon it. And Jacob called the place where God talked with him Bethel.

Or. 176. And he departed from Bethel/ and when he yet was a feld boode from Ephraim/ he shall manayle/ and the byche came harde vpon her. But when he had such payne in headynge/ he inuoycesayd vnto her: I fear not/ for thou shalt haue this foine also. But as her foine was departing/ he must dye/ he called him Ben On: neuertheless he is safed called hym Ben Iamin.

Or. 177. So Rachel dyed/ and was buried in the waye to ward Ephraim/ it now is called Bethlehem. And Jacob set up a pillar vnto her graue/ there is Rachels graue stone vnto this daye. And Israel departed/ and pushed his iente beyond the river of Iher.

Or. 178. And it chaunced that whē Israel dwelt in that lande of Ruben/ there laye with him a * Bilha his fathers concubine/ a she came to Isacelo carce.

And Jacob had xij. soones. The soones of Lea were these: Ruben Jacobs first borne soone/ Simon/ Lem/ Juda/ Nafan an Zabulon. The soones of Rachel were Joseph a Ben Iamin. The soones of Bilha Rachels mayde Gan and Nepheleh. The soones of Silpa Leas mayde Gad a Sifer. These are the soones of Jacob / whiche were borne

vnto him in Mesopotamia. And he came to his father Isaac to Machmo the beate cytye/ whiche is called Sebon/ wherin Abrahā and Isaac were strangers. And Isaac was an c and lxxx. yeare olde/ and till this daye/ he was olde/ and had lyncd ynough: and his soons of Isaac and Jacob buried hym.

The. XXXVI. Chapter.

Or. 179. This is the generation of Esau/ whiche is called Edom. Esau the wyfe of the daughter of Hon the Heitire/ and Abalibama the daughter of Ana the chyden chyde of Sebeon the Semite. And Basinar the Jinaels daughter: the syster of Rebecca. And Dara bare Elephas vnto Esau. Basinar bare Reguel. Abalibama bare Jena/ Isclan/ and Koch. These are the chylden of Esau that were borne vnto him in the lande of Canaa.

And Esau tcke his wyfe/ sycino a daughter/ and all the foelles of his house/ his substance/ and all the cattell which all his goodden that he had gotten in the lande of Canaa/ and wente into a countie away from his brother Jacob: for theyr substance was so greate/ that they coude not dwell together/ and the lande where they were strangers/ they coude not holde the/ because of theyr goodden. So Esau dwelt vpon the mount Seir. And Esau is called Edom.

These is the generacyō of Esau/ of whome are come the Edomites vpon the mount Seir. And these are the names of the chylden of Esau: Elephas the soone of Ana/ Esau wyfe: Rebed the soone of Basinar/ Esau wyfe. The soons of Elephas were these: Chanan/ Onar/ Sepho/ Wan han and Renan. And Thama was a concubine of Elephas the soone of Esau/ and bare Dun/ Thama. These are the chylden of Dun/ Esau wyfe.

The chylden of Reguel are these: Nabary/ Orach/ Sammar/ Isya. These are the chylden of Basinar/ Esau wyfe.

The chylden of Abalibama Esau wyfe the daughter of Ana/ that was the chyden chyde of Sebeon/ whiche she bare vnto Esau are these: Jenu/ Isclan/ and Koch.

These are the synikes amonge the chylden

dien of Esau. The children of Eliphaz the first borne of Esau were these. The pynce Thyma the pynce Onan: the pynce Sepho: the pynce Zenas: the pynce Reuch: the pynce Gachan: the pynce Amik. These are the pynces of Eliphaz in the lande of Edom: a are the children of Ada.

And these are the children of Keguell Esau sonnethe pynce Uharb: the pynce Serah: the pynce Samira: the pynce Misah. These are the pynces of Keguell in the lande of the Edonites: and they are the children of Basmath Esau wyfe. These are the children of Abalabama Esau wyfe. The pynce Zenas: the pynce Isclum: the pynce Basah.

These are the pynces of Abalabama: the daughter of Ana Esau wyfe. These are the children of Esau: and theye pynces. He is Edom. The children of Isaac: the Sonne that dwells in the lande: are these. Lothan: Sobal: Sebui: Ana: Sion: Ezer: and Olan. These are the pynces of the Sonnes: all the children of Ser in the lande of Bannica. But the children of Lothan were these: Hoi: and Homan. And Lothans syster was called Thumia.

The children of Sobal were these: Alnan: Manabath: Ebal: Sepho: Onan. The children of Sibeon were: Ana and Ana. This is the name Ana that soundeth unles in the wilderness: which the hepe his father Sibeon of se. The children of Ana were: Sison: and Abal-hama: so the daughter of Ana. The children of Sison were: Heridan: Esban: Zethan: a Gharan. The children of Ezer were: Bilhan: Seavan: and Isfan. The children of Sion were: Oz and Aran.

These are the pynces of Isaac. The pynce Lothan: the pynce Sobal: the pynce Sibeon: the pynce Ana: the pynce Sison: the pynce Esau: the pynce Sion. These are the pynces of Isaac: which ruled in the lande of Edumia. Before the children of Israel bed any kynge: are these: Bela the sonne of Beor was kynge in Edumia: and the name of his cune was Sinbaba. And when Bela dyed: Jobab the sonne of Serah and Bosra was kynge in his steade. When Jobab dyed: Husan one of the lande of the Themanites was

kyng in his steade. When Husan dyed: Hadad the sonne of Bedad (which stode the Madianites in the Madianes felde) was kynge in his steade: and the name of his cune was Amib. When Hadad dyed: Senua of Masceke was kynge in his steade. When Senua dyed: Saul of Kethorah by the water syde: was kynge in his steade. When Saul dyed: Bal Hanan the sonne of Zibon: was kynge in his steade. When Bal Hanan dyed: Hadad dyed: Hadad was kynge in his steade: and the name of his cune was Dagu: and his wifes name was Mesbet Beel: the daughter of Marad: the daughter of Mesobab.

These are the pynces of Esau called in theye kinde: places: and names: the pynce Thymia: the pynce Ana: the pynce Zethu: the pynce Abalabama: the pynce Ela: the pynce Dyanon: the pynce Zenas: the pynce Theman: the pynce Mesobab: the pynce Mesobab: the pynce Zethu. These are the pynces in Edumia: like as they dwelt in the lande of theye possessions. And Esau is the father of the Edomites.

The XXXVII Chapter.

When Jacob dwelt in the lande: wherein his father dwelt: was a straunge: namely in the lande of Canaan. And these are the generacions of Jacob. Joseph was saynyng yeare elde: when he became a hepe of the catt: with his brethren: and the lad was with the children of Bilha and Raipha his fathers wyfes: and tolde theye father of the cull: report that was of them. Joseph loved Joseph more then all his children: because he had begotten hym in his elde age: and he made hym a coate of many coloure.

Now when his brethren sawe that his father loved hym more then all his brethren: they had euill wyl ar hym: and coude not speake a friendly worde vnto hym. Joseph also had once a dreame: and tolde his brethren thereof. The band theye hym the moxe: for he sayde: I heare I praye you what I dreamed. Theye thought we were thynges: because vpon the felde: and my sheue arose: and stode vp: and your sheues rounde aboute made obeysaunce vnto my sheue.

Then sayde his brethren vnto hym: Shalt thou

Gen xlii

then be our kynge/and haue dominion ouer
us. And they heerd hym yett more/ because
of his dreame and his wordes. And he had
ye another dreame/whiche he tolde his bre-
thren/and sayd: Beholde/ I had yecene drec
dreame: We stonde by the Summe/ and y
Moune/ and it sturte in dae obeysaunce to
me. And when this was tolde his father and
his brethren/ his father reposed hym/ and
sayde vnto hym: What name of dreame is
this/ that thou hast dreamed? Shall I and
thy mother and thy brether come and salbe
for thee vpon the ground: and his brethren
had carye at hym: I But his father marked
this sayinge.

Luc. 8. a

¶ Now when his brethren were gone forth
to sepe theye sayde cauld in Sidon/ Isra-
ell sayde vnto Joseph: Wo nor thy brethren
sepe the cartell in Sidon? Come/ I will
sende the vnto them. He answered: Here
am I. And he sayde: So thy waye/ and loke
where thec the well with thy brether a with
the cartell/ and bringe me wade agayne how
it is. And he smi hym out of y valleye of Ge-
bion/ and go vnto Sidon.

i Reg. 18. d

¶ Then a certayne man founde hym/ wand-
dinge out of his waye in y felde/ which ased
him/ a sayde: Whome sekest thou? He answe-
red: I seke my brether: all me I pise y where
they sepe shepe. The man sayde they are gone
scorn byneste: I hede them saye: Let vs go
vnto S. the. Then sloved Joseph vnto his
brether/ a founde them at Sorban.

Mat. 21. d

Mat. 21. a

Luc. 13. d

¶ Now when theye were byn asare of asore
he came at them/ theye bursted to slaye hym/ a
sayde one to another: Lo/ there cometh y trea-
ner: come out/ and let vs slaye hym/ and cast
hym in a pyre. a saye a myked diuill hath de-
uoured hym: then shall it be done/ what his
dreame is.

Gen. 34. e

¶ Then Ruben herde y he wolde be de-
feined bym out of theye handes/ and sayde:
Wo let vs not slaye a feale. Ruben sayde mo-
ceuer vnto them: Shed no blude/ but cast
hym into this pyre that is in the wyldenesse/
and loke ye no hande vpon hym. He wolde
haue definded hym out of theye handes/ a he
be myght haue bryght hym a gayne vnto his
father. ¶

¶ Then Joseph now came to his brethren/

theye streped hym out of his coate/ that party
coloured coate/ which he had vpon hym/ and
toke hym/ and cast him into a pyre. But the
same pyre was empise/ and no wate in it/
and theye set thyn vnto to cae. In y meane
season theye lyste vp theye eyes/ and sawe a co-
pany of Imailes comyng from Gilead/
with theye camels/ which bare spece/ of olie/
and myrrer/ and were goynge vnto into E-
gypte.

¶ Then sayde Iuda vnto his brethren: What
bedeth it wath we slawe our brother/ and
bryde his bloude? Come let vs sell him vnto
the Imailes/ ouer hande. Geare wylde vpon
pon him: he is our brither/ our fleche and
bloude. And theye hecend vnto him.

¶ And as the Imailes marchant men
wene by theye viere Joseph out of the py-
re/ and sold him vnto y Imailes/ for xxv. s.
the schilte pence. I whiche brought hym into
Egypte.

¶ Now when Ruben came agayne vnto the y
pyre/ a sawe noe Joseph thercin/ he rent
his clothes/ a came agayne to his brethren and
sayde: The lab is not ynder/ whiche shall I
go: Then x. k. the y Joseph came/ a slawe a
goat/ and ypped his coate in y floude/ and
sent awaye the partic coloured coate/ a can-
ked it to be brought vnto theye father/ a sayde:
This haue we founde/ loke whiche it be thy
sonnes coate/ or no.

¶ But he knewe it and sayde: It is my son-
nes come/ I a myked bestie hath deuoured G. the
hims/ a renthunge/ shall hath ranshed Joseph.
And Jacob was byn a pite a part a facte deth
chaunge his loynde/ a mented for his soune a
longe season. And all his forme a boughter
came vnto him to confesse him/ but he wold
not be confesse: so/ a sayde: Why soue we wyl
I go vnto into the grave vnto mye soue. And
his father wepte for him: But the Imailes of
the sold he vnto y Egypte vnto P. of
raue thec mar hall.

The XXXVIII Chapter.

¶ It fortuned at the same tyme/ that Iuda
a wyere vnto from his brithren/ and gaz
hym to a man called L. of y of y d. of y
there. And Iuda was a man a boughter of Canaan
a called Sina/ and toke her. And when he
had byn with her/ she conceiued/ and bare a
sonne.

sonne/whome she called Le.

And she conceived agayne / and bare a sonne/whome she called Onan / She proce-
deth yet further / & bare a sonne / whome she
called Sela. And when she had borne hym/
she left of bearing.

And Juda gaue his first sonne Le a wife/
whos name was Thamar. But he was woe-
ked before the Lorde / therefore the Lorde
slew hym. Then saide Juda vnto his sonne
Onan: Go he with thy sisters wyfe / and
marge thy selfe with her / that thou mayest
bear vnto thy brother. But he refused
to do this. And she thought vnto her selfe
how she might begette a sonne vnto her
brother. And when she sawe that he
refused to do this / she laye with her
brotheres wyfe / but she kept her selfe
concealed. And when she sawe that she
was not gette a sonne vnto her brother
yet / she laye with her brotheres wyfe /
as she had done before. And when she
was gette a sonne vnto her brother
yet / she laye with her brotheres wyfe /
as she had done before.

Then saide Iudas vnto Thamar his sonnes
wyfe: Kenisee a wydow in thy fathers
house / till my sonne Sela be growen: for
he thought not aduysura be myghte thy also
lyfe as his brethren. So Thamar was
concealed. And when she sawe that she
was not gette a sonne vnto her brother
yet / she laye with her brotheres wyfe /
as she had done before. And when she
was gette a sonne vnto her brother
yet / she laye with her brotheres wyfe /
as she had done before.

Then was it tolde Thamar: Beholde /
thy father is wroth wth thee / for thou
hast committed adultery vnto me / and
thou art wroth wth me. But she answered
and sayde: How can I be wroth wth thee
if it be as thou sayest? For I was wroth
wth my selfe. And she sayde: How can I
be wroth wth thee if it be as thou sayest?
For I was wroth wth my selfe. And she
sayde: How can I be wroth wth thee
if it be as thou sayest? For I was wroth
wth my selfe.

Now when Juda sawe her / he thought
it had bene an whore / for she had covered
her face: and he gat him to her in the waye / and
sayde: I praye thee let me see with thee / for
he sawe not that it was his daughter in lawe.
She answered: What wilt thou geue me /
that thou mayest see with me? He sayde: I
will geue thee a kynde from the sheepe. She
answered: Geue me a pledge then till thou
sende it me. He sayde: What pledge wilt thou
take? She answered: I will geue thee my
seal and my eare ring. He sayde: Geue
them. She took them. And he sayde: I
will geue thee the kynde. And he geue
her the kynde. And she sayde: I will
geue thee the kynde. And she geue
him the kynde. And he sayde: I will
geue thee the kynde. And he geue
her the kynde. And she sayde: I will
geue thee the kynde. And she geue
him the kynde.

She answered: Thy signe / and thy
staffe / that thou hast in thy hande.
Then he gaue it her / and laye with her / and
she was with chylde of hym. And she gaue
birth vnto three chyldren. And she
said: How can I be wroth wth thee
if it be as thou sayest? For I was wroth
wth my selfe.

Juda sent the chyldre by his sheperde
of Odella / to sende the pledge agayne
from the woman / and he founde her not.
Then he sought for her / and founde
her in the waye / and she sayde:
I have been wroth wth thee / for I
was not geue thee a sonne. And she
sayde: How can I be wroth wth thee
if it be as thou sayest? For I was wroth
wth my selfe.

Howe the more it was tolde Juda:
Thamar thy daughter in lawe hath
played the whore / and sheholde / by
whom do I am I wroth chylde. And she
sayde: How can I be wroth wth thee
if it be as thou sayest? For I was wroth
wth my selfe.

When the more it was tolde Juda:
Thamar thy daughter in lawe hath
played the whore / and sheholde / by
whom do I am I wroth chylde. And she
sayde: How can I be wroth wth thee
if it be as thou sayest? For I was wroth
wth my selfe.

The XXXIX Chapter.

Joseph was broughte borne into
Egypte / and Donphan an Egyptian /
Dariusus the kinge of Persia /
broughte hym from the
kinge of Persia / and he was
with Joseph / in so much
that

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Gen. xxxv.

that he became a licty man/and was in hys
 master the Egypcians house. And his master
 saith of the Lord was with him: for what
 soeuer he sayd the Lord made it to prosper
 in his hands: so he soude fauour in his ma-
 sters sight/and was his seruants. He made
 him eiler of his house/and put of that he had
 vnder his hande. And from the ynter feere
 that he had made him eiler of his house/and
 all his goodes/ the Lord blessed the Egyp-
 tians house for Josephs sake / and there was
 nothinge but the very blessing of the Lord/
 in all that he had in the house/and in the felde
 therfore left he all that he had in Josephs
 hande. And in edel with nothinge hym selfe/
 saith only the heade that he sayd etc. And Jo-
 seph was sayre of seruaice/ and wel fauoured
 of eace.

B And thus fortunad after these actes / that his
 masters wyfe cast her eyes vpon Joseph/ and
 sayd: Shew with me. But he denyed/ and
 sayde vnto her: Echold/ my master knoweth
 all that he had in the house/ and all that he hath / that
 he hath put vnder my hande. And there is no
 in me greater in his house/ and he hath kept
 nothinge from me / except the: for thou art his
 wyfe. Now thou shalt se then do so greace euell/
 and smite agaynst God: But she spake such
 wordes vnto Joseph sayis. Viewers helpe the
 here/ and not vnto hee/ to slepe by her/ to be
 in her company.

C In the next vpp a nme / that Joseph wete
 into his house to do his busynesse / where
 were none of the folks of the house therby. And
 she caught hym by his garment/ and sayd: Slepe
 with me. But he left his garment in her hande /
 and fled/ and get hym out of the house.

Now when she sawe that he had left his
 garment in her hande/ and fled oute/ she cal-
 led the folks in the house/ and sayde vnto
 them: Lo/ he hath brought vnto us the Hebrie/
 to do so shame/ for he came in here vnto me /
 to slepe by me: but I cryed vnto a loude voyce.
 And what he herd that I made a noyse/ and
 cryed/ he left his garment here by me / a fled/
 and ranne one.

D And the layd vpp his garment by fire/ till
 his master came home/ and tolde hym then
 thine was a deede/ and thred the Hebrie for
 a nauir / where thou broughtest here vnto

me/ came in here to me / for to do me shame.
 But when I made a noyse/ and cryd / he
 left his garment here by me/ and fled oute.
 When his master herde the wordes of his
 wyfe/ which she tolde hym/ and sayde: Thus
 hath the Hebrie seruants done vnto me / he
 was very wroth.

F Then his master toke hym/ and put him in
 prison/ where the Kinges prisoners laye. **Psal. 14**
 And there he laye in prison. But the Lord
 was with him/ and had mercy vpon hym/ and
 caused hym to finde fauour in the sight of
 the officer of the prison/ so that he commyde
 all the prisoners of the prison vnto his hande:
 that whatsoeuer was vnto / myght be
 done by hym. For the officer of the prison
 saith: that the Lord was with hym in all
 that he doo vnder his hande/ and that he re-
 poynde he sayd/ the Lord made it to come pros-
 perously to pass.

The XL Chapter.

A And thus fortunad after this that the King of
 Egypcia chief Butler / and the chief Baker/
 offianded theyr lordes the King of Egypcia.
 And Pharaon was an gry with them/ and cau-
 sed them to be put in prison in the chief ma-
 shals house / where Joseph laye prisoner. And
 the chief marshall put Joseph vnto them/
 that he myght seruet hem. And so they were
 in prison for a season.

And they dreamed/ both the Butler and the
 Baker in one night/ every man his owne dreame/
 and euery dreame had his interpretation.
 Now in the morning when Joseph came in
 vnto them/ and saith that they looked sadly / he
 aise them/ and sayd: Why loke ye so sadly re-
 paret? They answered: We haue dreamed/
 and haue no man to delecten vnto vs. Joseph
 sayd: Interpretynge the longest vnto
 God/ but tell me yet.

Then the chief Butler tolde Joseph his
 dreame/ and sayde vnto him: I dreamed that
 there was a vyne before me / which had thre
 branches: and the budes / greene/ and bare bloss-
 oms/ in the grapes / there were ripe. And I
 had Pharaon caught in my hande / a roset of
 three / and I was nigh to cutt in to three / a gaue
 Pharaon the cuppe in his hande.

Joseph sayde: This is the interpretation
 The thre branches are thy children / and eue
 the

E
Psal. 14E
Gen. 14

ther dayes that Pharao take the; and put the
in thine office agayne; that thou mayest gene
him fweep in his hande aftee the olde ma-
n; and when thou wast his ſervant: But when
thou art in thy priſon; thinke upon me / a
ſervant in ſervitude; / that thou mayeſt cer-
tifie Pharao of me; that he maye ſeinge me out
of the houſe; / I was cruelly caried out of
the lande of Egipt; / and here alſo have I
done nothing; / ſo they ſhoulde have put me
in this ſervitude.

E When the cheefe baker ſaw; / that his inter-
pretation was good; / he ſaide unto Joſeph;
I dreamed / ſo I have the wyfe bakennes
upon my head; and in the uppermoſt bak-
etee all maner of bakennes for Pharao; / a
the ſcoler did care out of the baket upon my
head.

Joſeph answered and ſaide; This is the
interpretation: The three bakennes are three
dayes; / aftee the dayes ſhall Pharao take ſe-
and hang; the upon the galowe; and ſe ſcoler
ſhall care the ſe; the fronte of the.

And upon the thide daye it came to paſſe;
that Pharao made his ſervantes; / a toke the cheefe
butler; and the cheefe baker before all his ſer-
vantes; and reſtorid the cheefe baker to his
butlerſhippe agayne; / ſo that he reached the
cups in to Pharaos hande. As for the cheefe
baker; he cauſid him be hangid like; ſo Joſeph
had interpreted unto him; / ſo he beſe; the
cheefe butler thoughte not on Joſeph; but
fo; get by him.

Ch. XLII. Chapter.

Z After ſixte yeres Pharao had a dream
wherein the; ſode by a water ſide; a; be-
hold; / out of the water there came ſixe goodly
ſyne; and ſuffiſible; and wente ſedange in
the meadow. After theſe he ſaw other ſeven
ſyne come out of the water; which were
all well favoured; and leane ſheſed; and wente
by the ſyne upon the water ſide; and the
well favoured leane ſyne did care up the ſe
goodly; / and ſaw ſyne; Then Pharao awa-
ked.

And he ſlepte agayne; and dreamed the ſe-
conde time. And he ſaw; that ſeven eeres of
corne grew upon one ſtalle; / ſul and good.
After wards he ſaw ſeven thim; and blaſſed

eeres come up; and ſeven thynne eeres be-
noured; / ſe ſyne; and full eeres. The
Pharao awaked; and ſaw; ſo it was a dream.
And when it was daye; / ſe ſe; was trou-
bled; and he ſent out; and cauſed to call all the
ſophyeres in Egipte; and all the wyſe men;
and toke them his dream. But there was
none; that coulde tell Pharao the interpreta-
cion of it.

Then ſpoke the cheefe butler unto Pharao;
ſide; The ſe daye; I remembre my ſe.
When Pharao was angry with his ſervan-
tes; and put me in priſon; / the cheefe baker;
in ſe cheefe maſter; houſe; / ſe dreamed here
in one nyght; eury man his dream; / ha-
vinge his owne interpretation. Then was
there with vs a yonge man; / an Hebrue; / the
cheefe butlers ſervant; / unto whom we
tolde it; / and he declared unto vs; / ſe dreamed unto
vs; / unto eury man; according to what he dreamt.
And as he declared it unto vs; / ſo came it
to paſſe. For I was reſtorid unto mye office;
and he was hangid.

Then Pharao ſent and called for Joſeph;
a they let him out of the ſervitude. And he ke-
t himſelfe be ſhemen; / a chaungid his clothes; / a
came agayne to Pharao. Then ſaide Pharao to
him; I have dreamed a dream; / and there is
none; that can interpret it. But I have be-
told thee; / when thou heareſt a dream; / thou
declareſt it. Joſeph answered Pharao; and
ſayde; God ſhall give Pharao a perfectious
anſwer; / ſe; / and without me.

Pharao ſayde unto Joſeph; I dreamed;
I ſode; by a water ſide; and behelde; / out of
the water there came ſeven ſyne; / ſe ſheſed; and
goodly; and wente ſedange in the meadow.
And after them; I ſaw other ſe; ſyne come
out thynne; and favoured; / all well ſheſed. So
well favoured ſe; I ſee in all the lande of
Egipte. And the ſeven leane; and well favour-
ed ſyne; did care up; / ſe ſe; ſyne.
And when they had eaten them up; / a man
could not poſſe; that they had eaten the;
a were; / ſe; favoured; / as they were afore.
Then I awaked.

And I ſaw; agayne in the dream; ſeven
eeres of corne; growinge upon one ſtalle; / ſul
and good. After wards there ſprouge up ſe
withred eeres; / thynne; and blaſſed; / and the
ſe

seven thirte cyces beuoued the seven good cyces. And I haue thered it into my fortye cyces: for they can tell me nothing thereof.

Joseph answered Pharaos: Both Pharaos beuon are one. God sheweth Pharaos what he wyl do. The seven good fyne are seuen yeares: in the first good cyces are feur yeares also: in the thirte beuon. The seven leane / a myll fauoured fyne: the come up after them / are feur yeares. And the seven thirte and blessed cyces / whiche seven yeares of verth. This is nam the byng: which I told Pharaos / that God shewd Pharaos what he wyl do.

Beholde / these shall come seven yeares with great plentyfesse in the whole lande of Egypte: after the same thre shall come seven yeares of verth: so that all this plentyfesse shalbe for gotten in the lande of Egypte: and the verth shall consume the lande: so that the plentyfesse shal not be perceaued in the lande: because of the verth that cometh therof: for it shalbe very greete. Where as Pharaos beuoned the seconde name signifieth / that this thinge is surely prepared of God: and that God wyl thourge byng the same to passe.

Pharaos nowe prayde for a man of vnderstandyng and wysdom: whome he maie set ouer the lande of Egypte: and set ouer he wold offer to the lande: and take the fifth partie of the lande of Egypte in the seven plentyfesse yeares: and gather all the foode that shal come of the plentyfesse yeares: that they may laye up come vnder Pharaos power / for reseruance in the cyces / and kepe it that there maye be foode founde / prepared for the lande in the seven beare yeares: which shall come upon the lande of Egypte: that the lande be not destroyed by homer. The sayng pleasid Pharaos well: and all his seruantes. And Pharaos sayde vnto his seruantes: How maye we finde such a man / in whome is the spere of God? And sayde vnto Joseph: So: so much as God hath shewed the a thinge: there is none of such vnderstandyng / and wysdom as thou.

Then shal be ouer my house / and cept myne cordyng: vnto thy roothe shall all my people obey: onely in the fynges sake wyl I

be more then thou. And he sayde: Behold / I haue set the ouer the whole lande of Egypte. And he toke of his ring: from his hande: and gaue it Joseph in his hande: and clothed hym with whyte sylke: a dyd byng a dicene of golde aboute his necke: / and made hym ryde vpon the seconde charret: and comid it to be pacymied before hym / that myn should be thourber hies vnto him: as to him: whome Pharaos had set ouer the whole lande of Egypte.

And Pharaos sayde vnto Joseph: I am Pharaos: without thy wyl: what man maie be his hande: or his foer in all the lande of Egypte: And he called hym / Saphnath Dara: and gaue hym a wyf / ceter Amath the daughter of Potyphar / the priest of On. So Joseph went out: for to ryde / the lande of Egypte: And he was thirte yeares old: when he seide before Pharaos. And he departed thynge from Pharaos: and thence he woe all the lande of Egypte.

And the lande dyd so: those seven plentyfesse yeares: and they gathered all the foode of the seven yeares that were in the lande of Egypte: and laded it in fyne. Loke what foode grewe in fyne rounde aboute euery cyte: they put it therein. So Joseph layed up fyne in store: and that much aboute inuente / in the lande of Egypte: so much that he lefte of inuentyng of it: so: it could not be numbre.

And vnto Joseph there were borne two sonnes: before the verth came: whome Amath the daughter of Potyphar: priest of On bare vnto hym. And the first called he Manasse: for God sayde he: herf caused me to forgett all my labour: / and all my fathers house. The seconde called he Ephraim: for God sayde he: herf caused me to growe in the lande of my trouble.

Nowe when the seven plentyfesse yeares were ended in Egypte: Then beganne the seven beare yeares to come: wherof Joseph had sayde. And there was verth in all lande: but in all the lande of Egypte there was foode: there when the lande of Egypte beganne to suffre hunger: also of the people cryed vnto Pharaos for bread. Duc Pharaos said vnto all the Egyptians: Wo vnto Joseph: herf be sayng vnto you: what do. So when there

Saphnath Dara: a wyf: ceter Amath the daughter of Potyphar: the priest of On. So to saye: the lande of Egypte: when he seide before Pharaos: and he departed thynge from Pharaos: and thence he woe all the lande of Egypte: those seven plentyfesse yeares: and they gathered all the foode of the seven yeares that were in the lande of Egypte: and laded it in fyne. Loke what foode grewe in fyne rounde aboute euery cyte: they put it therein. So Joseph layed up fyne in store: and that much aboute inuente / in the lande of Egypte: so much that he lefte of inuentyng of it: so: it could not be numbre.

Gen. 47

Gen. 47

was death in all the land Joseph opened and that was by him / and sold into the Egyptian. Thus the earth was laid in the land / and all continued came to Egypt to buy Joseph: for the death was nigh by in all land.

The XLII. Chapter.

When Jacob saw that there was much corn in Egypt he said unto his servants: Whylaye ye? Behold I see that there is much corn in Egypt go you and buy us corn / that we may live / and not dye. So Joseph went in the first time to buy corn in Egypt. So for Benjamin / Josephs brother / Jacob would not let him go with his brethren / for he said: Some misfortune may happen unto him. So the children of Israel came to buy corn among other that came with them / for there was corn also in the land of Canaan. But Joseph was governor in the land / sold corn unto all the people of the land.

Now when his brethren came to him / they fell down to the ground before him upon their faces / and he saw them / a knew them / and held himself strange towards them / and talked roughly with them / a said unto them: Whence come ye? They sayd: Out of the land of Canaan to buy corn. Then he said: though he knewe they were his brethren / and Joseph thought upon the dream / a he had dreamed of the / and said unto them: Ye are spies / and are come to see where the land is open.

B They answered him: No my lord / thy servants are come to thy wayle: we are aboute maner since we are distressed / a thy servants were never spies: He said unto the: Nay ye are come to see where the land is open. They answered him: We thy servants are twelve brethren / the sonne of one man in the land of Canaan / the youngest with our father / so one he is a wayle.

Joseph said unto them: Thus is that I said unto you / ye are ye: Here by will I prove you: By the life of Pharaoh ye shall not get bread / excepte you youngest brother come herewith. Sende away one of you to sende your brother: thus ye shall be proven. Thus will I prove you: whither ye go aboute the

trough or not: for so by the life of Pharaoh ye are proven. And he put the together in the dayes long.

Upon the third day he said unto the: Ye will see the death of the 3 year: God: If ye be distressed / let one of your brethren be bounde in your prison / that you maye buye / a come home the necessarye food: a him get me your youngest brother / so will I beleve your words / if ye shall not see a so they sayd.

And they said one to another: This have we desired against our brother / in that we sawe the anguish of his soule / when he was sought for us: and we would not heare him: therefore cometh now this trouble upon vs. And he answered the: a said: Told I not you the same? why I said: I should not against the / but ye would not heare: Now his blood required.

But they knewe not that Joseph understood it / for he spake unto them by an interpreter: a he was wiled him from them / and wepte. Now when he had wiled him to them againe / and talked with them / he sete Simeon among the / and bounde him before their eyes / and commanded to sell their sack with corn / and to put every mans money in his sack / and to give way one his expenses by the waye. And so was it done unto them.

And they labored their come upon their asses / and departed thence. But as one opened his sack to give his asse / founde in it / and he spied his money in his sack / and said unto his brethren: My money is restored my againe / for it is in my sack. Then their hearts failed them / and they were affrayed among themselves / and said: Wherefore hath God punished vs. Now when they came home: to Jacob their father / in the land of Canaan / they told him all that happened unto them / a said: The man that is lord of the land / spake roughly unto us / and take us for spies of the country: And when we answered: we are distressed / and wepe: yet they spake / but are twelfe brethren / the sonne of one father / one is awaye / a the youngest as yet this have with our father in the land of Canaan. He said: Whereby will I make that ye are distressed? Let one of your brethren with us / and take some

necessary for your horses/and go your way/ as theyng: youe you selfe brother wnto me: so shal I knowe that ye are no spyce/ but vnfained: it then shall I behyve you your brother alwaies: yee maye receyve in the lande.

¶ And whan they opened theyr sackes / every man founde his bondell of monye in his sacke. And when they and theyr father sawe / that it was the bondell of theyr money / they were afrayd.

¶ Then saide Jacob theyr father: Ye have robbed me of my children: Joseph is avayre / Simeon is avayre / and ye will take Ben Jamin away: I will geve allower me. Koble answered his father / and saide: If I bringe him not to thee / I geve thee my two sonnes: helme him into my hande: I will bringe him againe unto thee. He saide: my sonne shal not go downe to you / for his brother is dead / a be lo lesi alone. If any misfortune should happen unto him by the way that ye go / ye should bringe my gray here with youe downe into the streete.

The XLIIII Chapter.

¶ **W**HEN the heath oppressed the lande. And when al the egyptes that they had brought out of Egipte were spent / Jacob theyr father sayde unto them: Go agayne/and die as a lytle doade.

¶ Then Jinda answered hym / and sayde: The man streere unto us / and sayd ye shal not feare: my sackes/except your brother be with you. If so be now that you wylt sende our brother with us / we wylt go downe / and bye the soode. But if they wylt not sende hym / we wylt not go downe. For this man sayde unto us: Ye shal not feare: except your brother be with you.

¶ **I**sraell sayde: Wherefore have ye done this till unto me to tell the man that ye had yet a brother. They answered: The man enquired so steaytly of us / and of our breder / and sayde: Is your father yet a live? Have ye yet a brother? Then tolde we hym / as he ased us. How could we knowe / what he wolde saye things from his brother downe with you? Then sayd Jinda unto Israell his father: Let the lad go with me / that we maye get us up / and take ourt youe / and live / and not dye / for

Gen. xliiii. c we and you / and our children. I will be

surety for: hem / of my handes shal thou requyre him. If I bringe him not unto thee againe / and set him before thine eyes / I will beare the blame my life longe. For: if we had not made this swarege / we had now ben come againe waye.

¶ Then saide Israell theyr father unto them: I will nedre die for this: for the spirite of the best frende of the lande in your sackes / and bringe I knowe a present: a curish blame / and honey / and spycos / and myrrer / and Bares / a lemondoo. Take other monye with you also / a the monye that was broughte againe in your sacke / and buye / or buye it againe with you / presentment: it was an ontsight. And take your brother / get you up / a geve againe unto your man. The almyghty God geve you mercy in the sight of the man / that he maye let you have your other brother / a Ben Jamin. This for me / I will be as one / that is robbed of his children.

¶ So they toke the presents / and other monye with them / and Ben Jamin gaue hym / up / a wrente unto Egipte / and stode before Joseph. Then Joseph behelde them with Ben Jamin / and sayd unto the eule of his house: Bringe these men / a I have / and make ready / for they shal dine with me at noone. And when it was done / Joseph had hym / and broughte the men into Josephs house.

¶ Whan they were broughte into Josephs house / they were afrayd / and saide: We are dicte / digghte here / because of the man / except that came againe in our sackes / as I saye / so give a quarrell with us / and so laye some thyng to our charge / and so take us for bonde servants with our selfes.

¶ Therefore came they to the man / that was ruler of Josephs house / a talkte with hym / as the vice / a Lyden: Syr / I we came downe at first to bye soode / a whan we came in / a myne / Gen 31 and opened our sackes / a beholde / every manys money was in his sackes / with the full weight: therefore have we broughte it with us againe / and have broughte other money to us also / to bye soode: but we can not tell / a who put our money in our sackes.

¶ He sayde he contents / feare ye not / your God / a whan I God of your father / hath geuen you this measure in your sackes / I had your

your money. And he brought forth Simeon
unto them/and led them into Josephs house/
in a gaue them water to wash theyr face/and
gaue theyr asses pionsder.

¶ And they made ready & present/agaynst
Joseph came at noone: for they heide & they
shoud byn there. Now when Joseph went
into & house/they brought him home the pre-
sents that they had/a sel Simeon to the grounde
besow him. Suche welcome d ite curiously/
a sayd: is your father / & y olde man which ye
told me of/An good health: To be yei alyue
They answered: Thy seruants our fathers is
in good health/ and yet alyue. And they bo-
wed theyr selves/ and fell downe before him.

ken. xij. ¶ And he liff vp his eyes/a sate his brother
Beniamin/whom he sawe some/and sayd: To
the your youngest brother ahas ye told me of?

¶ And he sayd moicence: God be mercifull vnto
the any sonne. And Joseph made buss/ for
y ground of his herie was fadded toward
his brother. And so he bowe he might wepe/
a went into his chamber/and wepte there.

¶ And when he had wepted his face/ he wep
out and restered him selfe/a sayde: set bread
on the table. And they broughte vnto him by
him selfe/a vnto them by them selfe/and so
the Egyptians/also that theyd care vnto them/
by them selfe. For the Egyptians bare not
care bread vnto the Hebrewes/that is abhomi-
nacion vnto them. And they were fer eurr
agaynst him/the first daye/accordinge to his
suff burth/and the yongest after his yomb. They
maneyle at it amonge the mistres/a there
were broughte them syndu meate from his
table. But But Jamnus part was synd me-
meate than the othre. And they thowke/a were
noy with him.

¶ Etc. XLIIII. Chapen.

¶ And Joseph commaunded the ruler of his
house/a sayd: fill the mase sackes with
foode/a so much as they maye carry/and put
my silver in the sacke mouth of y yong-
est/with the money for the masele. Et theyd
as Joseph had sayd: And on the mo:ore
when it was day/they let the men go with
theyr asse.

¶ But when they were out of the eyre/a noi-
sonic farr/ Joseph sayde to the ruler of his

house: Vp/and followe after the men/ & when
thou overtakest them/say vnto them: Where-
fore haue ye remardd euil for good? So no
that is that my lorde. Answered om: & the
priefterich wep all: It is our euil dene of you/
that ye haue done.

¶ And what he had overtakeen them/he sayd
the same word to vnto them. They answered
him: Wherefore sayest my lorde: siche word
God forbid/that thy seruantes shoud be
a my siche thinge? Behold/ be money that we
founde in our sackes mouth/a that brought
us vnto y agayn/ out of the lade of Canaan:
how shoud we then haue stolen syther syl-
uer or golde/ out of thy lorde house? Let by
whom it shalbe founde a monye thy seruants
welede him: we receiue it also: we will be my lo-
rdes bondmen. Et sayd: let it be founde in y
pouch spoken. Lefe by whom it shalbe founde/ set him
by my seruants/ but ye shalbe haimlesse.

¶ And they made buss/ and wote theyr men
younge his sacke to the grounde/ a every man
opened his sacke: And he searched a baggane
at the greatest into the yongest/ and y cuppe
was founde in Ben Jamnus sacke. Then reue
they theyr clothes/ a every man theyd late the
burthen vpon his asse/ a wente againe vnto
the eyre/ And Juda went with his bichen
vnto Josephs house/ for he was there yet/ and
they sel before him vnto the gaunde. Joseph
sayd vnto them: What manner of thid is this/
that ye haue done? Answered ye not/ a the
man as Jamnean prophete?

¶ Juda sayde: What shall we say vnto my
Lorde/ or how shal we speake/ and what excuse
shal we make: God hath founde out the treu-
feden of thy seruantes. Behold/ we a be/
by whom the cuppe is founde/ are my lordes
seruantes. But he sayde: God forbid that I
shoud be so. The man by whom the cuppe
is founde/ shalbe my seruant/ but go ye vp
in peace vnto your father.

¶ Then spake Juda vnto him/and sayd: My
lord: let thy seruants speake om word in this
case/ my lorde/ be not displeasid at thy ser-
uants also/ for thou art cun as Pharaon. My
lord: god his seruantes and sayde: Saw ye
yet a father or brother? Then answered me:
We haue a father/ which is olde/ and a yonge
led bygesten in his age/ and his brother is

seed/ and he is left alone of his mother/ and his sister Joseph him:

Then Joseph saith: Bunge him home vnto me/ and I will see him: But yet answered me my lord: The lad can not come from his father/ if he shoulde come from him/ he were but a dead man: Then saydest thou vnto thy seruaunts: **Gen. xliij. a** If your yongest brother come not byther wth you/ ye shall see me face nouise.

Then went we vp vnto thy seruaut my father/ and told him my lordes wordes: Then sayde our father: Wh^o your waye agayne/ a bye vs a litle food: But we sayde: We can not go home/ excepte oure yongest brother be with vs/ then will we go home: for we warr not safe the man in the face/ if our yongest brother be not with vs. Then sayd thy seruaut my father vnto vs: Ye knowe I my wife bare me two synnes/ one went out wth my wife: **Gen. xxxv. f** nic/ I sayd: These synnes p^{er}ce. If ye take thro fro me also/ and any misfortune happen

Gen. xli. c him/ then shall ye bunge my graye h^{er} with some vnto the graue.

E If I now come home vnto my father/ a the lad be not with me/ I charge his soule hauing by the soule of this: then shall he come to pass/ but if he be not the lad ther^e be shall die.

So thal we / thy seruants bunge thy gray beo of thy seruants our father / with some **Gen. xliij. b** home to thy graue: For I thy seruants be come surety for the lad vnto my father / and sayd: if I bunge him nor agayne/ I will beare the blame of my hys leed. Therefore let thy seruants bide here in stead of I lad/ so by my lordes hande man/ let the lad go vp to his brethren: for how can I go vp vnto my father/ if the lad be not with me: Then shoulde I see misery that shoulde happen vnto my father. **The. XLV. Chapter.**

A Then could not Joseph refrayne him self before all them that stode about him: and he commaunded every man to go of from him / and there stode no man by him / when Joseph vntred him selfe vnto his brethren: And he wept loudlye: so that the Egyptians a Pharaos hau^t hold herde it. And he sayd vnto his brethren: I I am Joseph / is my father yet aliue? And his brethren could not answer him / when they were so abashed by his face: But he sayd: Come nyx vnto me: And they came

nye: And he sayd: I am Joseph your brother: **Ge. xliij. a** where ye sold me to Egypt. And now woe not your selfe/ a thinke we that there is no my weath / because ye sold me my brother: for God sent me hither before you for your leues sake: for these are now two yeaues / that the earth hath bene in the lande: and there are yet fyue yeaues behynde/ where in there shal be no plowinge/ nor barnes.

But God sent my brother before you / that he might let you remaigne upon earth / and to save your lyues / by a great deliuerance. And now it was not yet / when that sent me my brother / but god / which hath made me a father vnto Pharaos / and lord ouer all his house / and a prince in the whole lande of Egypt: Pass you therefore / and go vp vnto my father / a say vnto him: Thy sonne Joseph sendeth this word to you: God hath made me lord in all Egypt: come home vnto me / and not / don shall dwell in the lande of Gosen / and be with me: thou and thy children / and by thy childrens children / thy final and great cary / a all that thou hast: There wyl I make penyion for the / so there are yet four yeaues of dearth / that thou prythe not wth thyne house / and all that is thynne: Be holde your eyes / and the eyes of my brother Ben Jamin / se that I myne owne selfe speak vnto you by mouth: Where my father all my wayshipp in Egypt / a all that ye haue sene / shall you / and came home: he ether wth my father.

And he fell about his brother Ben Jamin necke / a wept / and Ben Jamin wept vpon his necke also: And he kisse all his brethren / and wept vpon them: And after that called his brethren with him: And thus yndynges came vnto Pharaos house: Joseph brought them / and came / which pleased Pharaos wth all his seruants.

And Pharaos spake vnto Joseph: Saye vnto thy brethren: Wh^o the lordes your bestes / go your waye / and when ye come into the land of Canaan / take your father a yourne house hold / a come vnto me / I will graue you of the goodds in the lande of Egypt / so that ye shall eat the same in the lande: And he commaunded them: So they take you chariotes out of the lande of Egypt: for your chariots / a waye / and bunge your father / and com / and regard

gard not your house hold suffer for the good of all the land of Egypte shall be you o.

S The children of Israel did so: and Joseph gave them charities / according to Pharaos commandment / as they say by the way / and gave the alms to every one a change of sayment: but unto Ben Jamin he gave the hundred silver pens / a fine change of sayment. So for his father the four hundred laden with good beasts of Egypte / a tenth with corn / a head / and waggons for his father by the way. So he sent away his brethren / as they said unto him: Let mine not be the worse.

E Thus they departed out of Egypte / & came to the land of Canaan / unto Jacob their father / and tolde him / and sayde: By some Joseph to yet alive / and is a lord in all the land of Egypte. But he here weened / for he be leand them thus. Then tolde they him all the words of Joseph / which he had sayd unto them. And when he sawe the charities that Joseph had sent to sende him / his spirit came in / as he sayd: I have strength / that my sonne Joseph shal yet alive / I will go / and he him be fore / I saye.

The XLVI. Chapter.

I Israel took his journey with all that he had. And when he came to Bersaba / he offered offerings unto the God of his father Isaac. And God spake unto him in a vision by night: Jacob said Jacob. He sayde here am I. And he sayd I am the mighty God of thy father: be not afraid to go into Egypte / for there will I make thee a great people of thee: I will go downe with thee / I will bring thee up also. And Joseph shall laye his hande upon thine eye.

E Then Jacob gat him up from Bersaba / as the children of Israel called Jacob their father / with their children and wives / upon the charities that Pharaos had sent to call him. And they toke their cattle / a substance / which they had gotten in the land of Canaan / and so came into Egypte. Then Jacob and all his sons with him / his children / a his childrens children with him / his daughters / and all his brethren of his children / and all his kins.

S These are the names of the children of Israel / which came into Egypte / Jacob and his families. The first borne sonne of Jacob: Ru-

ben. The children of Ruben: Hanoch / Pallu / Hezon / Guran. The children of Simeon: Jemuel / Jamin / Obed / Jachin / Zechar / and Saul the sonne of a Canaanite woman. The children of Levi: Gerson / Shimon / a Merari. The children of Judah: Er / Onan / Sela / Phares / a Zarah. But Er and Onan died in the land of Canaan. The children of Pharez: Hiram / a Hamul. The children of Issachar: Tholai / Phua / Ish / and Simon. The children of Zabulon: Sado / Hilon / a Jaddai. These are the children of Reu / which the bare unto Jacob in Mesopotamia / unto his daughter Dinah: These altogether with some and daughters were male there and they soules.

E The children of Gad: Gideon / Hagai / Suni / Ashob / Eri / Rodi / and Zachi. The children of Assir: Jemal / Jemal / Jemal / Hira and Serai. These sister the children of Dinah / sister and a Midian. These are the children of Bilhah / whom Laban gave unto Reu his daughter. The children of Reu: Joseph / and Ben Jamin. And unto Joseph in the land of Egypte / were borne Manasse / and Ephraim / whom Dinah the daughter of Penbar / wife of Onan / unto him. The children of Ben Jamin: Bela / Becher / Aserai / Gera / Naam / Ehi / Mos / Mijun / Nephthi / and Fro. These are the children of Rachel / which were borne unto Jacob / fourteen / daughters altogether.

E The children of Dan: Huiim. The children of Naphtali: Jahziel / Guni / Jezer / Silem. These are the children of Bilhah / whom Laban gave unto his daughter Rachel / and she bare Jacob these four soules. All the soules that came with Jacob into Egypte / which proceeded out of his loane / beside the wives of his children / are altogether five / a fine soules. And Josephs children / which were borne unto him in Egypte / were two soules: these all / soules of the house of Jacob / which came into Egypte / were fourteen.

E And he sent Judah for him unto Joseph / so he receivde him the way to Gosen / as they came into the lande of Gosen. Then Joseph beweid his charriass / and wrote up to him: Israel his father unto Gosen. And when he sawe him / he fell aboute his neck / and wepte for.

saie upon his necke. Then sayd Israel vnto Joseph: Now art I content to die: for so much as I haue in me: thy face it thou art yet alieue.

Joseph sayd vnto his brethren: /a to his fathers house: I will go vp: and tell Pharaos /a saye vnto him: My brethren and my fathers house are come vnto me / out of the lande of Canaan: and are keperes of cattel (for they are niter & deale with cattel): theye small a great cattel / and all other beate / haue they broughte with them: What if Pharaos col you / and saye: What is your occupation: then ye shall saye: Thy seruantes are men that haue deale with cattel from our youth vp heethens / both we and our fathers: that ye maye dwell in the lande of Gosen: for the Egyptians abhorre all keepers of cattel.

The XLVII. Chapter.

When came Joseph / and tolde Pharaos /a sayd: My father and my brethren / theye small and great canel / and all that they haue / are come out of the lande of Canaan: and be hold: theye are in the lande of Gosen. And he toke feare of his brethren / and presented them vnto Pharaos. Then sayd Pharaos vnto his brethren: What is your occupation. They answered: Thy seruantes are keepers of cattel: we a our father also. And they sayde vnto their vnto Pharaos: We are come to dwell with you vnto the lande: for thy seruantes haue no pasture: for theye cattel / so for theye & verie vnto our lode: and there is nothinge left for our lode: but onely our body a our lande: wherfore sufficest thou both vs to be a your lode. Take vs and our land for bread: that we a our land maye be bought vnto Pharaos: geue vs seede: that we maye lue / and not dye: and that the lande become not a wilde-nesse.

Pharaos sayd vnto Joseph: Thy father a thy brethren are come vnto the: the lande of Egypte is open before the: let them dwell in the best place of the lande: a sassa theye. All euen in the lande of Gosen. And if thou knowest that there be men of kinne amonge them / make them rulers of my cattel.

Joseph broughte in Jacob his father: and strecht him before Pharaos. And Jacob thanked Pharaos. But Pharaos said: How olde art thou. Jacob sayde: The nine of my pilgrimage is an hundred a thirtie yeares: heeld and cnel to the time of my pilgrimage / a amonge them vnto the time of my fathers in their pilgrimages. And Jacob thanked Pharaos: and went out from him.

So Joseph prepared dwellinges for his father a his brethren: and gaue them a possession in the lande of Egypte: euen in the best place of the lande: namely in the lande of Raemes: as Pharaos commaunded. And he made provision for his father and brethren: and all his fathers house with bread: euen as yonge children.

There was no bread in all the lande: for the verie was very sore: so that the lande of Egypte / and the lande of Canaan were famished: by the reason of the verie. And Joseph broughte together all the moneye that was founde in Egypte and Canaan: for the cause that they boughte. And he layed up all the moneye in Pharaos house.

Now when moneye failed in the lande of Egypte and Canaan: all the Egyptians came vnto Joseph: a sayde: Wee wnto: thy seruantes are without moneye. Joseph sayd: Bringe bye: your your cattel / so wil I geue you for your cattel: for ye are without moneye. Then brought theye their cattel vnto Joseph. And he gaue the bread for theye: both for the men and assen. So he fed them with bread that yeare for all theye cattel.

When that yeare was ended: theye came vnto him the next yeare: and sayd vnto him: Wee will not hide it from one lode: but not onely the moneye: but all the cattel also is spent vnto our lode: and there is nothinge left for our lode: but onely our body a our lande: wherfore sufficest thou both vs to be a your lode. Take vs and our land for bread: that we a our land maye be bought vnto Pharaos: geue vs seede: that we maye lue / and not dye: and that the lande become not a wilde-nesse.

So Joseph toke in: all the lande of Egypte: for Pharaos: for the Egyptians sold eury man his land: because the verie was very sore vpon them: and so the lande became Pharaos: with the people that went out and in: as his cyties: from one side of Egypte vnto the other: excepte the priestes lande: that toke hee not in: for it was ordeyned of Pharaos by the priestes: that they should eate: that which was appointed them: which he gaue them: that for they needed not to sell theye lande.

Then

Job xliij c
Df. cxiij c

Then sayde Joseph vnto the people: Beholde I haue taken possession of you & your land this day for Pharaos: & holdethere haue ye sode: & helande / & of the corne ye shall geue the fyft parte vnto Pharao: four partes shalbe yours: / so geue the lande four youre sustenance: / and for youre heuyn and chyl dren.

They sayde: Let vs liue / and finde grace before the oure lord: / we will gladly be Pharaos seruautes. So Joseph made them a lawe vnto this daye: ouer the Egypciens land: / so geue Pharao the fyfthe parte: / excepte the purpoise lande: which was not bonde vnto Pharao.

So Isaac dwelt in Egypce / in the lande of Gosen / and had it in possession / and grew / a multiplyng exceedingly. And Jacob liued seintene year in the lande of Egypce / so that his whole age was an hundred and seuen & foure yeaere.

It was when the tyme came that Isaac should dye: he callid Joseph his sonne: / & sayd vnto him: I f I haue founde grace in thy sight: / when laye in thyn chadde vnder my thede: / thate thou shalt thyme mercy and sayd: / I will burye me in Egypce: / but I will be by my fathers: / and thou shalt carye me out of Egypce: / & burye me in they buriall: he sayd: I will do as thou hast sayde. But he sayde: Then swere vnto me. And he swore vnto him. Then Isaac bowed him self vnto the bedd.

The XLVIII. Chapter.

After this it was tolde Joseph: Beholde: / my father is sicke: he toke with him byn two sonnes Manasse and Ephraim: Then was it tolde Jacob: Beholde: / thy sonne Joseph cometh vnto the: And Isaac toke a carriage vnto him: / & sat vpon the bedd: / & sayde vnto Joseph: The angylls the God appeared vnto me at Lais / in the lande of Canaan / and blessed me: / and sayd vnto me: Beholde: / I will cause it to growe in increase: / & will make a multitude of people of the: / and will geue this lande vnto thy sibe after the: / an enerlasting possession. Therefore shall now thy two sonnes Manasse & Ephraim: / I whiche were borne vnto the in Egypce: before I came heber vnto the: be myne: / like as Ruben & Simcon: / so

for those that thou begetest after them: / they shalbe thine owne. But thes: shall be named with the names of thy brethren: / in their inheritance.

And when I came out of Mesopotamia: / Behold: / I was byd by me / in the lande of Canaan by the way: / & when there was yet but a selded vnto Ephraim: / and I buried her in the waye towarde Ephraim: / whiche is now called Berseem.

And Isaac toke vpon Josephs sonnes: / & sayde: What are these? Joseph aunswered: They are my sonnes: / which the God hath brent me here. He sayde: burye them by ther to me: / that I maye blisse them. (For Isaac eyes were heuse for age: / & he coulde nor see.) And he brought them vnto him: / & he kysed them: / and embracod them: / & sayde vnto Joseph: Beholde: / I haue seene the: / & thou I thought nor: / and is: / God be brent in: / to ke thy sibe eise: / And Joseph toke the: / & he layd: / and they fell vnto the ground: / & vpon they face.

Then Joseph toke them both: / Ephraim in his right hande: / & towarde Becele he layd: / & Manasse in his left hande: / & he sayd: / Israel right hande: / and brought them vnto him: / But Isaac stretched out his right hand: / and layd it vpon the heade of Ephraim: / the younger: / and his left hande vpon Manasse heade: / and did so wrongly with his hande: / the Manasse was the fyfth benison: / And the blessed Joseph: / and sayde: The God be fore whom my father Abraham and Isaac haue walkid: / the God that hath sibe me my life longe vnto this daye: / the angyll which hath vntouchid me from all euill: / blisse these laddes: / & they maye be called after my name: / and after the name of my father: / Abraham and Isaac: / that they maye growe and multiplye vpon earth: / But when Joseph laye that: / his father layde the right hande vpon Ephraims heade: / it vspraisid him: / and he layd vpon his fathers hande: / to remouen it from Ephraims heade: / vnto the heade of Manasse: / and sayde vnto him: / Let so my father: / vnto in the sibe: / & laye thy right hand vpon my heade: / & after thes: / the father wolde not he sayde: / I haue not well my sonne: / I haue not well: / & thou shalbe a people: / & thou shalbe great: /

possession to burye in. There buryed they A-
braham/a Sara his wyfe: there buryed they
1370-1 Isaac also/and Rebera his wyfe: and there
buryed / I Reuim the good of the fildes/and of
the caue therein/which was bought of I Geo-
three.

And when Jacob had ended this com-
mandment into his childre/he pluckt his
1375-1 fite together upon the bryd/and bryde/a vnto
gathered vnto his people. Then fel Ioseph
vpon his fathers face/and wept/and kysed
him.

The L. Chapter.

I Now Ioseph commaunded his seruantes
vnto the Physicians/ to embawme his father.
And the Physicians embawmed Ioseph / till
founde theye were ended / so fo longe endu-
red the wyse of embawming / and the Egyp-
tians beydryed him hy wyse.

Now when the mourning dayes were en-
ded / Ioseph spake vnto Pharaos household/
and sayde: If I haue founde favour in youre
1380-1 sight / that please vnto Pharaos a wyse: My
father hath taken an oath of me / a sayde: I Be-
holde / I wyl burye me in myne owne graue/
whiche I digged for my selfe in the lande of
Canaan: therefore wyl I now go vp / a burye
my father: a come agayne. Pharaos sayde: Wo
thy weape vp/and burye thy father/accordinge
as thou hast sworne vnto him.

B So Ioseph went vp to burye his father.
And there wente with him all Pharaos ser-
uantes / that were the officers of his court / a
all the officers of the lande of Egypyt / a I
Iosephs household / and his brethren: a his
1385-1 fathers household. Only theye children / sheps /
and eyes lefte they in the lande of Gosen/and
roke theye souerayn vp with him / a wyl cher-
ches and bestes / and the company was exceed-
dinge great.

Now when these came to the pleyne of
1390-1 Mad that lyeth beyonde Iordan: they made
there a greate and bitter lamentation / a T he
weaned for his father Iuan Egyp. And
when the people in the lande of Canaan / a
few for mourning in the pleyne of Mad / they
sayde: The Egypytians melt there greate la-
mentation. Therefore is the place called: The
lamentation of the Egypytians / wherby lyeth
beyonde Iordan.

And his children did as he had commaun-
ded them / and carryed him into the lande of
Canaan / and buryed him in the vnbelle caue
of the fildes / that I Abraham bought with the
1395-1 fildes for a possession to burye in / of I Abim: the
Rebue / ouer agaynst Hebron. So when
they had buryed him / Ioseph rose his iourney
agayn into Egypyt with his brethren / and
with all those that went vp with him to burye
his father.

But Iosephs brethren were afrayed / whē
theye father was dead / a sayde: Ioseph might
happly haue indignacion agayns / a recompence
we al / euel that we dyd vnto him / I therefore
1400-1 let everye saye vnto him: Thy father commaun-
ded before his death / and sayde: Thus shal ye
saye vnto Ioseph: O forgieue thy brethren the
offence and they: sinne / that they dyd to euill
vnto the. O forgieue now this trespass of euill
vnto the seruantes of thy fathers God. But Ioseph
wept / when theye spake so vnto him.

And hee beryen wnten a full yowre before
him / and sayde: Beholde / here are my wy-
1405-1 ues / Ioseph sayd vnto them: Scarce not /
for: I am vnder God. Ye thought euill ouer
me: but God hath turned it vnto good / to do
as it in come to passe: thus saye / for the saving
of many people. I therefore be not ye now af-
fryed / I wyl care for you and your children.
And hee comforted them / and spake long tyme
vnto them.

Thus dwale Ioseph in Egypyt with his
1410-1 fathers house / and had an hundred and ten
years / and I sawe Iephraim children / vnto the
thirde generation. In Iesse menere the children
of Iacob / the sonne of I Manasse / began
1415-1 to be borne / a Iosephs leppre.

And Ioseph sayd vnto his brethren: I
1420-1 see / and God wyl visit you / a bringe you out
of this lande / to the lande that hee swaie vnto
I Abraham / Isaac / and Jacob. Therefore rose he
an eode of I aduon of I Ierusalem / sayd: When
God shal visit you / them saye my bones for
1425-1 dyce. So Ioseph bryd / wherby was an hnt
Ioseph
died / and ten years olde / a theye embawmed
him / and layed him in a chest in
Egypyt.

The ende of the first booke of Genesis.
cal. ed Genesis.

The seconde booke of Moses called Exodus.

The first Chapter.

Gen. xli. 1-5



These are the names of the children of Israel / that came with Jacob into Egypt: every one came in with his house / Ruben / Simeon / Levi / Juda / Issachar / Zabulon / Ben Jamin / Dan / Ephraim / Gad and Aser. And of all the souls that came out of the loynes of Jacob / there were fourscore.

And Joseph he was in Egypt at ready: Now when Joseph was dead / and all his

house / and all they that lived at that time / the children of Israel grew / and increased / and multiplied / and became exceeding mighty / so that the land was full of them.

¶ And when there came a new king over Egypt / which knewe nothinge of Joseph / and sayde unto his people: Beholde / the people of the children of Israel are many / and mightier then we: Up let us to deal weryly with them / that there be noe so many of them: For if there should rise up any warre against vs / they might forge them selves also vnto our enemies / and ouercome vs / and so gett them out of the lande.

¶ And he let traunsmaslesse ouer them / to kepe them vnder with buchers. For they builded the ciuies of Pithon and Ramesse for Pharaos sake: But the more they were oppressed / the more they multiplied and grew.

¶ Therefore had they indignation at the children of Israel / as the Egyptians compelled the children of Israel without mercy to do seruice / and made theyr synobdient vnto them with grievous labour / in day a brick / and with all manner of bondage in the silde / and with all manner of labour / which they layd vpon them without mercy.

¶ And the kynge of Egypt sayde vnto the

midwyues of the Hebrew women / Of the which one was called Siphra / and the other Puah: What ye haue the woman of the Hebrewes / as yett the stole / that is a sonne / when she becometh: But if it be a daughter / let her liue. Now therefore / the midwyues feared God / and did not as the kynge of Egypt commaunded them / but kept the children liue.

¶ Then the kynge of Egypt called the midwyues / and sayd vnto them: What ye haue do ye this / that ye let the children liue? The midwyues answered Pharaos: The women of the Hebrewes are not as the women of Egypt / for they are sturdy women: neuer lett midwyues come at them / they are distressed.

¶ Therefore God dealt well with the midwyues / And the people multiplied / and became exceeding mighty. And so it came to pass / that the midwyues feared God / he made them houses: Then Pharaos commaunded at his people a sayde: All the finnes that are bound / cast into the water / but let at the daughters liue.

The II. Chapter.

¶ And there were found a man / of the house of Leui / a wife of the house of Leui: And the wife conceaued / and bare a sonne: And when she sawe that it was a proper child / she hid him three monethes. And when she could hyde him no longer / she toke an Ark of reedes / and wadded it ouer with sticke and pumpe / and layed the child therein / and set it among the reedes by the waters brinke. But his sister stode afeare of / to wete what should come of him.

¶ And Pharaos daughter came downe to the water / and she sawe the child / and she was wofull / and she said vnto her maydenes / What is this? And she said vnto her / A Hebrew child. And when she opened it / she sawe the child: And she hade pitee. Then had she pyne vpon it / and sayde: This is one of the Hebrews children.

¶ Then sayd his sister vnto Pharaos daughter: Behold I go / and call the a nurse of the Hebrew women / so nurse the child: Pharaos daughter sayd vnto her: Go by way. The mayden went / and called the child a mother. Then sayd Pharaos daughter vnto her: Take this child / a nurse it for me: I will giue it thy wages. The woman toke the child / a nurse it.

And when the child was grown / she brought it into Pharaon daughter / and it became her nurse / as he called him Mosé. For he said / I have him out of the water.

Upon a time when Mosé was grown / he went forth into his brethren / and looked upon their burthen / and sawe that an Egyptian smote one of his brethren the Hebrewes. And he looked round about him / as when he sawe that there was none as yet / so he slew the Egyptian / and buried him in the sande.

The next day he went forth also / and sawe two men of the Hebrewes striving together / as said to the unjuste / Wherefore smitest thou thy neighbour? But he saide / Who made me a ruler or iudge over vs? What thou sayest thou standest in holy ground. And he said moreover / I am the God of thy father / the God of Abraham / the God of Isaac / and the God of Jacob. And Mosé covered his face / for he was afrayd to looke upon God.

And the Lord said / I have sene the trouble of my people in Egypt / and have heard their crye / out of thei oppression. I knowe their sorrow / and am come down to deliver them from the power of the Egyptians / and to crye them out of that land / in to a good and wide land / as I have said / I have sene the place of the Canaanites / Hebrewes / Ammonites / Phoenicians / and Jebusites. For so much have I heard the complaint of the children of Israel / as come I will see them / and I have sene their oppression / when I sawe the Egyptians oppressing them. I will nowe see thee / and I will saye unto thee what I will doe.

And Mosé was content to errell much / man. And he gave Mosé his daughter Zipporah / which bare him a sonne / and he called him Gersom / for he saide / I am become a stranger in a strange lande. And he bare him yet a sonne / whose he called Eliezer / as said. The God of my father is my helper / and hath delivered me from Pharaon hande.

But after this in process of time / the kinge of Egypt died. And the children of Israel began to crye their labour / and cryed. And their crye once their labour came before God. And God heard their complaint / and remembered his covenant with Abraham / Isaac / and Jacob. And God looked upon the children of Is-

rael / and God saide.

Th. M. The pier.

And when I kept the sheep / I of Israhel his father / in a cave / past of Midian / a woman. And the sheep on the backside of the wilderness / and came to the mountaine of God / Horeb. And the angel of the Lord appeared unto him in a flame of fyre / out of the bush. And he sawe that the bush burnt with fyre / as yet was not consumed / as said / I will go hence / as I see this great sight / why I should not burne.

When the Lord saide / that he went his way / to God called unto him an out of his bush / as said / Mosé Mosé. He answered / Here am I. He saide / Come not hither / put off thy shoes from the feet / for the place whereupon thou standest is holy ground. And he said moreover / I am the God of thy father / the God of Abraham / the God of Isaac / and the God of Jacob. And Mosé covered his face / for he was afrayd to looke upon God.

And the Lord said / I have sene the trouble of my people in Egypt / and have heard their crye / out of thei oppression. I knowe their sorrow / and am come down to deliver them from the power of the Egyptians / and to crye them out of that land / in to a good and wide land / as I have said / I have sene the place of the Canaanites / Hebrewes / Ammonites / Phoenicians / and Jebusites. For so much have I heard the complaint of the children of Israel / as come I will see them / and I have sene their oppression / when I sawe the Egyptians oppressing them. I will nowe see thee / and I will saye unto thee what I will doe.

He saide / I will be with thee / and this shall be the token / as I have said / the. When thou hast brought my people out of Egypt / ye shall see the God upon this mountaine. Mosé said unto God / Hold / when I come to the children of Israhel / and saye unto them / The God of your fathers hath sent me unto you / and they saye unto me / What is his name / what shall I saye unto them? God saide unto Mosé / I will be what I will be. And he said

i. f. f.

i. f. f. c.

i. vi. c.

i. f. f. c.

i. vi. c.

i. vi. c.

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Exo. xv. a

u. j. Ex. xv. j.

Exo. xv. j. d

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This is that Aaron & Moses vnto whom the Lord sayd: Bring the children of Israel out of the lande of Egypt with their armes. This they mainly vnto Moses and Aaron: that speake vnto Pharaos the kynge of Egypt: that they might bringe the children of Israel out of Egypt. The same day speake the Lord vnto Moses in the laude of Egypt: a sayde: I am the Lord: speake thou vnto Pharaos the kynge of Egypt: all that I saye vnto the. And he answere before the Lord: I obeyholde: I am of vncremised lippes / how shal Pharaos then heare me.

1. iij. c.
1. iij. d

The VII. Chapter.

I The Lord sayde vnto Moses: Be holde / I haue made the a God ouer Pharaos / and Aaron thy brother shalbe thy proper. Thou shal speake all that I commaunde thee: but Aaron thy brother shall speake vnto Pharaos / that he may let the children of Israel go out of his lande. Vnto the lesse: I will harden Pharaos herte: that I maye inuincely plye my tolene and wondrous in all the lande of Egypt. And Pharaos shal not bcare you: that I may therer my hand in Egypt: and bringe mine armes: euen my people / the children of Israel / out of the lande of Egypt by great iudgementes. And the Egyptians shal knowe that I am the Lord: when I shall stretch out my hande vpon Egypt: and bringe the children of Israel out from amonge them.

1. iij. d

B Moses and Aaron did as the Lord commaunded them: and Moses was xxx. yeare olde: and Aaron xxxij. yeare olde: when they speake vnto Pharaos. And the Lord sayd vnto Moses a Aaron: When Pharaos sayeth vnto you: Shewe your wonders: then shall thou say vnto Aaron: Take the staffe and cast it before Pharaos: and it shall come to a serpent.

1. iij. d

Then reuere Moses and Aaron in vnto Pharaos: and did as the Lord commaunded them. And Aaron call his staffe before Pharaos: and before his seruantes: and it turned to a serpent. Then Pharaos call: so the wyse men and soverreys. And the soverreys of Egypte call his like wyse with theyr serentes / a eery one call his staffe before him: and they turned vnto serpentes. But Aarons staffe

deuoured theyr staffes. So Pharaos herte was hardened: he he feared not vnto them: euen as the Lord had sayd.

And the Lord sayd vnto Moses: The herte of Pharaos is hardened: he refuseth to let the people go. Where vnto Pharaos in more ninge: beholde: he shall come vnto the water: meece thou him vpon the water: and he shall the staffe: which turned to a serpent: in thine hande: and say vnto him: The Lord God of the Hebrewes hath sent me vnto the: and sendeth thy wordes. Let my people go: that they maye serue me in the wilderness: but hitherto thou woldst not heare.

Exodus

Therefore sayeth the Lord: Here by shal thou knowe that I am the Lord: Beholde: vnto the staffe that I haue in my hande: will I strike the water: wch is in the river: and it shall be turned into bloud: so that the fishes in the ryuer shall dye: and the ryuer shall stinke: and I shall greue the Egyptians to vnto the wate of the ryuer.

And the Lord spake vnto Moses: Sey vnto Aaron: Take thy staffe: and stretch out thine hande ouer the waters of Egypt: sent theyr riuers: and brookes: and pondes: a ouer all water pooles: that they may be turned to bloude: and that there may be bloud in all the lande of Egypt: both in the vessels of wood and stone.

Moses and Aaron did as the Lord commaunded them: and he spose the staffe: inuice the water that was in the ryuer: before Pharaos and his seruantes: and all the water in the ryuer was turned into bloud: and the fishes in the river died: and the ryuer stank: so that the Egyptians coulde not drinke of the water of the ryuer: and there was bloude in all the lande of Egypt. And the soverreys also of Egypt: did like wyse with theyr serentes. But Pharaos herte was hardened: and he hardned not vnto them: like as the Lord had sayd. And Pharaos mented him selfe: and reuere home: and fer not his kerne them on. All the Egyptians digged rounde about the ryuer: for water to drinke: for they coulde not drinke of the water out of the ryuer. And this endured seuen dayes longe: that the Lord inuice the ryuer.

Exo. iij. d.
and iij. d

The VIII. Chapter.

1. iij. The

Ex. 8. 1 **And** the Lord saide vnto Moses: Wo thy meeke to Pharaos/ and speake vnto him: Thus saith the Lord: Let my people go: that they may serue me: If thou wilt not let them go/ behold/ I will sende al the borders of the lande with frogges/ so that they shall strowe their frogges/ as they shall clume vp/ and come into thine house/ into thy chember/ where thou sleepest/ upon thy bed/ and into the house of thy seruantes/ amonge thy people/ into thine ouens/ and upon thy dones/ and the frogges shall come vp vpon thee/ and vpon thy people/ and vpon al thy seruantes.

Ex. 8. 2 **And** the Lord spake vnto Moses: Say vnto Aaron: Stretch forth thine hande with thy staffe ouer the streames/ and riuers/ and ponds/ and let frogges come vpon the lande of Egypte. And Aaron stretched his hande ouer the waters in Egypte/ and there came vp frogges/ so that the lande of Egypte was couered. The soecreres also did likewise with their soecreres/ and caused frogges to come vpon the lande of Egypte. Then called Pharaos for Moses and Aaron/ and sayde: Praye the Lord for me/ that he may take awaye the frogges from me/ and from my people/ and I will let the people go/ that they may do sacrifice vnto the Lord.

Gen. 33. 7 **And** the Lord sayde: Thus thou thou honour be seene me/ and appoint me/ when I shall pray for the: thy seruantes/ and for thy people: that the frogges may be taken awaye/ from thee/ and from thy house/ and remaine onely in the ryuer. He sayde moreover. He sayde: When as thou shalt sayde/ that thou mayest haue: that there is none like vnto thy Lord oure God: And the frogges shalbe takn from the land/ from thy house/ from thy seruantes/ and from thy people/ and remaine onely in the ryuer.

Ex. 8. 3 **So** Moses and Aaron went from Pharaos/ and Moses cryed vnto the Lord for appointment ouer the frogges/ which he had pouered vnto Ph. 10. And the Lord did as Moses sayde. And the frogges died in the houses in the ciuities/ and vpon the fildes/ and they gathered them together/ here an heape/ a there an heape/ and the lande stank of them. But when Pharaos sawe that he had gotten

his hart was hardened/ and he hardenede his hart: vnto them/ as the Lord had sayd.

Ex. 8. 4 **And** the Lord spake vnto Moses: Say vnto Aaron: Stretch out thy staffe/ and smite the dust vpon the earth/ that it may be lise in the whole land of Egypte. They did so. And Aaron stretched out his hande with his staffe/ and smote the dust vpon the earth/ and there were lise vpon men/ vpon cattes/ and vpon the dust of the lande was lise vnto lise in all the lande of Egypte.

The soecreres also assayed likewise with their soecreres/ that they might bringe forth lise/ but they could not. And lise were vpon men and cattes. Then sayde the soecreres vnto Pharaos: It is the fault of God. Vnto Pharaos heere was hardened/ and he hardened not vnto them/ as the Lord had sayd.

Ex. 8. 5 **And** the Lord sayde vnto Moses: Get thee vp to me/ ory: by mine hande stande before Pharaos/ beholde/ he will go vnto the water/ and speake thou vnto him: Thus saith the Lord: Let my people go/ that they may serue me: if not/ behold/ I will cause crudd to come vnto thee/ and come vpon the ryuer/ in mannes/ thy people/ in thy house/ so that all the Egyptians houses/ as the fild as the ryuer/ shalbe full of crudd to come/ as the same daye will I separate the lande of Egypte/ wherein my people dwell/ so that no crudd shall be there/ and thou shalt knowe that I am the Lord in the middes of the earth. And I will sit a vengeance betwene my people/ as the same. To morrowe shall the token come to passe.

Ex. 8. 6 **And** the Lord did so/ and there came perilous crudd to come vnto Pharaos house/ vnto the seruantes houses/ and vpon all the lande of Egypte/ and the lande was marred with noysome tomes.

Ex. 8. 7 **Then** called Pharaos for Moses and Aaron/ and sayde: Wo your waye/ and do sacrifice vnto your God in the lande. Moses sayd: I knowe not what he shoulde do/ for he shoulde offer the oblation of the Egyptians/ vnto the Lord our God. Beholde/ if we should offer the oblation of the Egyptians/ because they crye/ should they not stone vs: The voyce of our crye will we go in the wilderness/ to do sacrifice vnto the Lord our God/ like the Egyptians/ as he hath sayd vnto vs.

Dharao faye: I will let you go / that ye maye go to worch. And the Lord your God in the wilderness sheweth that ye go no farther. And thus saye mo. Moyses faye: He shalde: when I am come out of the / I will praye vnto the Lord: hat the cruel woman maye be telfe from Dharao / and from his seruantes / and from his people / euen to morowe: only because my name is / that thou woldst not let the people go to do sacrifice vnto the Lord.

And Moyses went out from Dharao / and prayed vnto the Lord. And the Lord sheweth as Moyses sayd / and toke away the cruel woman from Dharao / from his seruantes / and from his people / so that there remayned nat one. But Pharao hardened his heart / euen then alford let not the people go.

The IX Chapter.

The Lord sayd vnto Moyses: Go into Pharao / and speake vnto him: Thus sayeth the Lord God of thy: Because let my people go / that they may serue me. If thou wilt not / but hold them longer / behold the hande of the Lord shalbe vpon thy cattell in the felde / vpon heifer / vpon asse / vpon camel / vpon ox / vpon ihepe / vpon a vray foxe pestilence. And the Lord shal make a diuision betwene the cattell of the Itraelites / and the Egyptians / so that there shall not change bye of all that the diuision shal be. And the Lord appointed a time / that hee would shew that the Lord do this vpon egypt.

And the Lord sheweth: I am on the morning. And there died of it: Il manner of cattell of the Egyptians: him of the cattell of the diuision of Itrael there died not one. And Dharao sent a cherub / and beheld / there was not one of the cattell of Itrael dead. But Dharao here was hardened / so that he let not his people go. Then sayd the Lord vnto Moyses and Jaaron: Take your shooes of / as thou art out of the face / and let Moyses / and Jaaron / to worch: heauen before Dharao / soe it may be vnto in all the lande of Egypt / and that there maye be soue and blyssye vpon mea / and vpon cattell in all the lande of Egypt.

E And the Lord sheweth: I am on the morning. And the Lord sheweth: I am on the morning. And the Lord sheweth: I am on the morning. And the Lord sheweth: I am on the morning.

neo vpon men a vpon cattell / so that the seruantes in egypt not stande before Moyses / by reason of the seue. For there were foure vpon the face of egypt / as vpon all the Egyptians. But the Lord hardened Dharao here / so that he hardened nat vnto the / euen so / the Lord sheweth vnto Moyses.

Then sayd the Lord vnto Moyses: Get thee vp to morow by nioce / and stande before Pharao / and speake vnto him: Thus sayeth the Lord God of the Hebrewes: Let my people go / that they may serue me. I will let I at this time sende all my plagues into thine hen / and vpon thy seruantes / and vpon thy people: that thou mayst knowe that there is none like me in all landes. For I will now stretch out my hande / and strike the / and thy people they pestilence / so that thou shal be roned out from the eard. For haue I sheweth red the up for thee cause / euen to strike my power vpon the / and thacy maye man / might be vnto in all landes.

Thou shalt see my people yet / a while not let them go / behold / to morowe about this time I will I cause a noyghte great hayle to raine / such as hath not bene in the lande of Egypt / since the time that I was grounded heere so. And now sende thou / and fetch by cattell / and all that thou hast in the felde / for all men and cattell that shalbe founde in the felde / and not brought into the houses / for the hayle shall vpon them / they shal dye. And thou shalt see the worde of the Lord wrought vnto egypt / and thou shalt see the worde of the Lord wrought vnto egypt / and thou shalt see the worde of the Lord wrought vnto egypt / and thou shalt see the worde of the Lord wrought vnto egypt.

Then sayd the Lord vnto Moyses: Stretch out thy hande towarde egypt / that it maye hayle vpon all the lande of Egypt / vpon men / vpon cattell / and vpon all herbe of the felde / at the land of Egypt. And Moyses stretch out his staffe towarde egypt / and the Lord caused it to thunder / and he sheweth / so that the hiee came a long / vpon the eard.

Thus the Lord sheweth / and rained vpon the lande of Egypt / so that the hayle and hiee wente so heuily together / as nioce was in the land of Egypt / since the time that there were people there. And the hayle / in the

Erod. in b

Epi. viii. a

Some read: I haue holden the

E

Df xxxiij. cii. b

D in whole

whole lande of Egypte/all that was upon the felde/both men a cattel/and smote all the herbes upon the felde/and baſt: all the trees upon the felde/ſauce onely in the lande of Goſen / where the chylden of Iſraell were: there it healed not: Then ſaie Pharaos/ and called for Moſe and Aaron/ and ſaide vnto them: Now haue I ſynned / the Lord God is righteous / but I and my people are vngodly. Yet pray ye vnto the Lord God / that the thunder / and haſte of God maye ceaſe / then wyl I let you go / ye ſhall ſay here no longer. Moſe ſaide vnto him: What I am come out of the caue / I will ſtretch out myne hande vnto the Lord God / ſo ſhall the thunder ceaſe / and there ſhalbe no more heke / that thou inayſt knowe / that the caeh is the Lord God. But I knowe / that both thou and thy ſeruauntes feare not yet the Lord God. Thus the ſpake and the darke were ſummed in: for the darke was ſhoer vp / and the flake was bound: but the wheat and the eye were not ſynner: for they were late ſowen.

So Moſe wente from Pharaos out of the crye / and ſtraided ouer his hande vnto the Lord God. And the thunder and the haſte ceaſed / as the ſayne dropped not upon the carth. But when Pharaos ſaw / that the ſayne and thunder / and haſte ceaſed / he ſynned agayne / and hardened his hart: he is his ſeruauntes. So Pharaos hart was hardened / that he let not the chylden of Iſraell go / euen as the Lord God had ſayd by Moſe.

The X. Chapter.

¶ **U**nto the Lord ſaide vnto Moſe: Go in vnto Pharaos / for I haue hardened his heart / and the hartes of his ſeruauntes / that I mighte do theſe tokens amonge them / and that thou myghteſt ſeee it in the eares of thy chylden / and of thy Iſraeliſe chyldre / what I haue done in Egypte / and how I haue ſtretched my ſtrength amonge them / that ye maye knowe / how hard I am the Lord God.

So Moſe and Aaron wente in vnto Pharaos / and ſpake vnto him: Thus ſayth the Lord God of the Egiptiſes: How longer cauſeſt thou to ſubmitte thy ſelfe vnto me / lo / let my people go / that they maye ſerue me: If thou wylt not let my people go / beholde / to morrow wyl I caſt grethoppers / to come vpon all places / that they maye couer the lande /

ſo that the lande can not be ſene / and they ſhal cany vp that is left vnto you / and was deliued from the hayle: and ſhal caue vp all your greue trees vpon the felde / and ſhall fill thy houſe / all thy ſeruauntes houſes / and all the Egyptiſes houſes: ſuch as thy ſaue / and all thy ſerues ſuch as haue not ſene / ſince the time they came vpon earth vnto this daye. And he named him / a wente out from Pharaos. Then ſayd Pharaos ſeruauntes vnto him / how longe ſhal we be ſerued after this maner? Let the men go / that they may ſerue the Lord God theyr God. Knoweſt thou not yet / that Egypte is veſtynged? Moſe a Aaron were brought agayn vnto Pharaos / which ſaide vnto them: Go your way / and ſerue the Lord God your God: But who are they that ſhal god? Moſe ſaide: We will go with you / and alms / with ſomes and vngodly / with ſheep and cyen / for we haue a feaſt of the Lord God. He ſayd vnto them: Keen be ſuch the Lord be with you. Should ye let you go / a your chyldre / elſe take theye haue not come / miſchiefe in hand. What ſhalt youe the eat men / and ſerue the Lord God / for that was your deſire. And they thruſt them ouer from Pharaos.

Then ſaide the Lord vnto Moſe: Stretch ouer thy hande out the lande of Egypte / for the Egypthoppers / that they maye come vpon the lande of Egypte / and caue vp all the herbes in the lande / with all that ſcaped the hayle. Moſe a Aaron ſtretched out thy hande ouer the lande of Egypte / and the Lord broughte an eaſt wynde vnto the lande that daye / and all that night / and in the morninge the eaſt wynde broughte the grethoppers. And they came ouer the whole lande of Egypte / and lighted in all places of Egypte / ſo increaſed in many / that before nime there were neuer ſuch / whether ſhalde becauſe: for they couered the lande / a made it darke. And they did eate vp all the herbes in the lande / and all the fruice vpon the trees / which remayned from the hayle / and left no greue / that was behinde in the lande / and herbes vpon the felde / in all the lande of Egypte.

Then Pharaos called for Moſe / a Aaron in all the haſte / and ſayd: I haue ſinned agaynſt the Lord your God / a agaynſt youſe: a gentile my ſinne / that is ouer alſo / a praye ye for the Lord

Exo. viij. b
and xc

6

Exo. xij. c
vna. 1. c

B

C

Dauid
Ezra
Joel
Ipo

E
Exo
and

Loide your God / that he maye take awaye
fro my this death onely. And he wote our frō
Pharaos playd vnto / Loide. The Lord
wente a maruailous stronge westwynde / a
rook vpon the greddoppers / and cast th. m into /
read for / there was not one lefte in all the
quaters of Egypt. But the Loide hardened
Pharaos hert / he let not the chyldren of Is-
rael go. The Loide sayde vnto Moses:
Streche out thyne hande toward heauen /

hap. xvii.

that it be so darke in the lande of Egypte / as thou
be st. And Moses streched out his hande
toward heauen / then was there a thicke
darknesse in all the lande of Egypte / wher vnto
so / in thie dayes no man sawe another / nor
roose vp from his place where he was. But with
the dysken of Israel there was light in their
dwellyngs. Then Pharaos called for Moses
and sayde: Go your way and serue the Loide:
onely leaue your shepe / and your oxen here:
let your chyldren go with you also. Moses
sayde: Thou must geue vs offsynge / and
bestoffsynge / or we maye do sacrifice vnto
the Loide our God. Our camel shal go
vs / a there shal not one of these be lefte behinde:
for we must take thereof for the sacrifice of
the Loide our God. Moreover we knowe not
when we shal see the Loide / will
we come thither. But the Loide hardened
Pharaos hert / he wold not let them go.
And Pharaos sayde vnto hym: Getthe hence
so me / because / thou come nouer in my
sight. For loke what saye so euer thou com-
mest in my sight / thou shal die. Moses an-
swere: Thin as thou hast sayde / I wyl come
nouer in thy sight.

Chr. xi.

¶ And the Loide sayd vnto Moses: I wyl
smyte Egypte with a plague vpon Pharaos / and
Egypte: after that shall he let you go from
hence / and shal not anye leaue go / but also
smyte you hence. Therefore saye you now vnto
the people / that every mā knowe of his neigh-
boure / and every woman of her neighbours
rest / because of synner and golde / for the Loide
shal geue the people fauour in the sight of
the Egyptianes. And Moses was a very
great man in the lande of Egypte / in the
sight of Pharaos seruantes / and in the sight
of the people.

red. iij. c.
in p. c.

¶ And Moses sayde: Thus sayeth the Loide: B
In my syngh sayll I go out of the lande of
Egypte / and of the first borne in the lande of
Egypte shal dye: from Pharaos firste sone
that syneth vpon his seat / vnto the first
sone of the maide seruaunt / whiche be-
hynde the mill / and all the first borne amonge
the cattel / and there shal be a grece eye in all
the lande of Egypte / such as neuer wee / nor
shalbe. But amonge all the chyldren of Israel
of thre shall not a dogge quere: with his
enge / fro men vnto camel / that ye maye
knowe howe that the Loide hath put a differ-
ence betwene the Egyptianes and Israel. He shal
all the thy seruantes come vnto me /
and sal at my side / and saye: Ge the out: thou
and all thy people that are vnder the. Wher
that wyl I departe. And he wnto the Loide:
I wyl wepe vnto the Loide: for the Loide
sayd vnto Moses: Pharaos he keth not vs
to go / that many wondere may be done in
the lande of Egypte. And Moses said: Dar-
ron byd all these wordes before Pharaos: But
the Loide hardened his hert / that he wold
not let the chyldren of Israel go out of his
lande.

The. xii. Chapter.

¶ The Loide sayde vnto Moses and A-
aron in the lande of Egypte: This moneth
shalbe with you the first moneth / and
as it ys hal begynne the moneth of the
yare. Speeke ye vnto all the congregacion
of Israel and saye: Vpon the thirday of
the moneth let every one take a lambd
of a yere / where a bysholders / or iorney house
a lambd. But if he houseld be to fewe / so
a lambd / then let hym and his neyghboure / that
is next vnto his house / taken accordyng to
the nombre of the soules / and come to the
lande / wher every man wyke care. But it
shalbe a lambd ren bouclemil / or mal / and
of a yere olde. Leem amonge the lamwes / a
goate shal ye take it. And ye shal kepe it
vnto the fourtenth daye of the moneth. And
every man of the congregacion of Israel shal
take it aboute the eveninge. And they shal
slaye it / of his blode / and strake out both the
foregyones of the deere / and on the upperde
part of the haufe / that they can see. And so
shal they car: both the same in gyte / colled at
E. v. 19c.

the fyre and unleuened bread/ and thou shalt
 it with foure sauer. Ye shall not care to leaue
 nor sodden with water/ but onely so: as the
 fyre/ so heade with his feet/ and permaunce.
 And ye shall keue nothinge of it ouer vntill
 the morninge: but if any thinge be left ouer/ con-
 sume it the morninge/ ye shall burne it with fyre.

On this manner shall ye care. Ye shall keue
 the breade your leuena/ as haue your leuena
 vpon your feet/ and sauen in your hande/
 as ye shall care with basket/ as the Lordes

Di. cxxxv. a Passouer. For in this same nyght wyl I go
 out of the lande of Egypte/ and smyte al the
 first borne in the lande of Egypte/ for men vnto
 catell/ and vpon all the goddes of Egypte/ wyl
 I do execution/ sauen the Lordes.

Beh. xi. c. And I shall keue the fyre/ and vpon the house
 when ye care: that when I see the bloode I
 may passe ouer/ and the plague happen not
 vnto you/ nor destroye you/ when I smite the
 lande of Egypte.

C. And this daye shall ye haue for a remem-
 brance/ as ye shall kepe it holy for a feast vnto
 the Lordes/ year after year/ as a per-
 petual custome. These dayes shall ye care vnto
 leuened bread/ vnto the first daye
 that ye leaue of with leuened bread in your
 houses. Whosoever careth leuened breade
 seuen the first daye vnto the seventh/ that soule
 shall be cut out from Israel. The firste daye
 shall be called holy assemblye/ you shall keue
 also. The manner of worke shall ye do there/
 saue what I charge to the maner/ for al maner
 of soules/ that onely maye ye do for you.
 And kepe you to the leuened breade.

For euen vnto the same daye wyl I charge
 your seruice out of the lande of Egypte/ there-
 fore shall ye do al your seruice/ kepe this daye
 for a perpetual custome. Vnto the fourth
 daye of the fyre in month/ as euen shall ye care
 unleuened bread/ vnto the one and twentieth
 daye of the month/ as euen: so that there be
 no leuened breade founde in your houses se-
 uen dayes. For whosoever careth leuened
 bread/ that soule shall be cut out from the con-
 gregation of Israel/ together with a stranger
 that is borne in lande. Therefore care to no leu-
 ened bread in al your dwellings.

¶ And Moses called al the elders of Israel/
 and sayde vnto them: Chose out/ and take

to euery house the a shep/ and fyre. Passouer
 vnto the Lordes/ and take a lamb. of the
 shep/ and shep/ as the blood/ in the gates/
 and smyte it vpon the upper part/ and vpon
 the two sides/ and vnto the one of you go out
 at the doore of the house with the morninge/ for
 the Lordes wyl go about and plague the Egyp-
 tians. And when he seeth the bloode vpon
 the upper part/ and vpon the two sides/ as
 the blood/ he wyl passe over by the doore/ and not smite
 the destroyer to come by your houses to pla-
 gue. Therefore kepe this custome for the / and
 thy children for euer.

And when ye be come into the lande/ that
 the Lord shall geue you/ as he hath sayd/
 then kepe this seruice/ and when your chil-
 dren shall saye vnto you: What seruice is this/ that
 ye haue? Ye shall saye: It is the fyre/ and
 the Lordes Passouer/ which passed ouer by
 the children of Israel in the Egypte/ when he
 plagued the Egyptians/ and saved our hou-
 ses. Then the people shalden them selves/ and
 be shynned. And the children of Israel wyl
 and the Lordes had commaunded
 Moses and Aaron.

I And at mydnyght/ the Lordes smote al
 the first borne in the lande of Egypte: from
 Pharaos first borne/ which he saue vpon his
 knees/ vnto the first borne of the pynson/ that
 was in the pynson/ and al the first borne of
 the eate. Then Pharaos arose in the night/
 and al his seruantes/ and al the Egyptians/
 and there was a great crye in Egypte: for
 there was no house/ where in there was no
 one dead.

¶ And he called for Moses and Aaron in
 the nyght/ and sayde: I see you vnto/ and be-
 parte out from my people/ ye and your children
 of Israel. Go your waye/ and saue the Lordes/
 as ye haue sayde/ and take your shep/ and
 your euen with you/ as ye haue sayd/ in the
 pynson/ and thus me also. And the Egyptians
 were faine/ vpon the people/ to drive them
 hastily out of the lande/ for they sayde we are
 a lost people.

¶ And the people toke the rater home/ before
 it was leuened/ for they hadde bounde in
 their clothes vpon their shoulders. And the
 children of Israel had vnto/ as Moses saide/
 and they were readye of iherusalem and Gib/ and
 other

Leuit. xi. a
 1150. xv. c

3af. iij. c

Exod. i.
 De. c. 111
 1150. xv. c

Exod. i.
 1150. xv. c

Lozde thoughte ou out of Egypte with a myghte hande.

S Now when Pharao had let the people go. God led them not the waye thow the lande of the Philistines whiche was the nyghte: for he thoughte The people myghte opene / when theye warre/and so turne in agayne into Egypte. Therefore led he the people aboute / upon the waye whiche was the wyldernesse. By a read see. And the chyldren of Israel were benneffed out of the lande of Egypte. And Moses toke Josephes bones thym / for he toke an ooth the chyldren of Israel / and sayde: God will surely vyfte you therefore / earye awaye my bonne with you from hence.

Gen. l. b

Gen. l. b

Gen. l. b

Gen. l. b

Gen. l. b

So theye toke theye iourneye fro Eudoth / and passed theye series in Esham / in edge of the wyldernesse: And the Lozde wente before them by Daye in a pillar of a cloude / to led them the ryghte waye / and by nyghte in a pillar of fyre / that by myghte shewe them light to walke both by Daye and nyghte. The pillar of the cloude departed neuer from the people by Daye / and the pillar of fyre departed not from them by nyghte.

The XLIIII Chapter.

I And the Lozde spake vnto Moses / and sayde: Speake to the chyldren of Israel / and byd them that theye turne aboute / and pass theye series before the valley of Synoth / thernyng Elygod / and the see / towards Baal Sephon / and there pass the series ryghte ouer by the see. For Pharao shall seye of the chyldren of Israel: Theye can not tell how to get out of the lande / the wyldernesse hath aboute them in. And I will harden his herte / that he shall folowe after them / and I will get me bonoure upon Pharao / and vpon all his power. And the Egyptians shall knowe / that I am the Lozde. And theye byd so.

Gen. l. b

B And when it was tolde the kynge of Egypte / that the people fled / his herte / a his seruautes were turned agaynst the people / and sayde: Whye haue we done this / that we haue let Israel go / that theye should not serue vs. And he bounde his charraunce fast / and toke his people with hym / and toke vi. C chosen charraunces / the other charraunces beside that were in Egypte / the captaynes ouer all his:

for the Lozde hardened the herte of Pharao / kynge of Egypte / that he folowed a ier / the chyldren of Israel. And the chylde of Israel were ouer with an hnt hande.

And the Egyptians folowed after them / and overtoke them / where theye had passed by the see / with hoises and charraunces / a hoises / and with his power / in the valley of Synoth / towards Baal Sephon. And when Pharao came nnt them / the chyldren of Israel lyfe vs theye eyes / and beholde / the Egyptians wente behynde them / and theye were sore as feared / and cryed vnto the Lozde.

Job. x. b

And sayde vnto Moses: Where there no greuous in Egypte / that thou hast theupric vs awaye to the in the wyldernesse: Wherefore hast thou done this vnto vs / that thou hast carryed vs out of Egypte: For not this is / that we sayd vnto thee in Egypte: Lett us be / and let vs serue the Egyptians: for we were better for to serue the Egyptians / then to be in the wyldernesse. Moses said vnto the people: I feare you not / stande still / and beholde / what a saluacion the Lozde shall haue vpon you this Daye: for the Egyptians / whome ye fe the Daye / shall ye neuer se more for euer: the Lozde shall fighte for you / ondy quere youre liftes.

The Lozde sayde vnto Moses: Wherefore cryest thou vnto me: Speake vnto the chyldren of Israel / that theye go forwarde. I will lyse thou vp the staf / and stretch out thine hande ouer the see / and parte it asunder / that the chyldren of Israel maie go in / becom the myddel of it / vpon the drye grounde. Beholde / I will harden the hert of the Egyptians / that theye shall folowe after you. Thus wyl I get me bonoure vpon Pharao / vpon all his power / vpon his charraunces / and hoises / men / and the Egyptians / that knowe / that I am the Lozde / when I haue gotten me bonoure vpon Pharao / vpon his charraunces / a vpon his beistmen.

Job. x. b

Job. x. b

Then the angel of God / that wente before the armyes of Israel / removed / and gat hym behynde them: and the cloudey pylle removed also from before them / and stode behynde them / and came betwixt: the armyes of the Egyptians / and the armyes of Israel. It was a darcke cloude / a gaine light / that

Job. x. b

nyghte

nights so that all the night longe these a they could not come ageride.

¶ When Moses now stretched forth his hand over the sea the Lord caused it to passe away those was a mighty east wind: all the night/ and made the sea drye: and the water was dried in selfe sinider. And the children of Israel went in shooes: and the maddest of the sea/ upon the drye ground/ and the water was vnto them as a wall/ upon their right hande/ and upon their left hande. And the Egyptians followed/ and were in after them/ till Pharaos horses/ and chariots/ and horsemen/ came into the middes of the sea.

¶ And now when morning was come/ the Lord looked upon the armies of the Egyptians/ out of the pillar of fire/ and the cloude/ and troubled their armies/ and threw the wheels from their chariots/ and ouerthrew them in a sea. Then saide the Egyptianes: Let vs flye from Israel: the Lord fighteth for them against the Egyptianes.

¶ But the Lord saide vnto Moses: stretch out thine hande ouer the sea/ that the water maye come againe vpon the Egyptianes/ and vpon their chariots/ and horses. Then Moses stretched out his hande ouer the sea/ and the sea came againe vpon them/ and couered them/ and they were swallowed in the sea/ and they were swallowed in the sea.

¶ Then the Lord saide vnto Moses: stretch out thine hande ouer the sea/ that the water maye come againe vpon the Egyptianes/ and vpon their chariots/ and horses. Then Moses stretched out his hande ouer the sea/ and the sea came againe vpon them/ and couered them/ and they were swallowed in the sea/ and they were swallowed in the sea. And the Lord saide vnto Moses: stretch out thine hande ouer the sea/ that the water maye come againe vpon the Egyptianes/ and vpon their chariots/ and horses. Then Moses stretched out his hande ouer the sea/ and the sea came againe vpon them/ and couered them/ and they were swallowed in the sea/ and they were swallowed in the sea.

¶ Thus the Lord drowned Israel in that daye from the hande of the Egyptianes. And they sawe the Egyptianes dead vpon the sea side/ and the great hande that the Lord had shewed vpon the Egyptianes. And the people feared the Lord/ and belened him/ and his seruants Moses.

The XV. Chapter.

¶ Then saide Moses vnto the children of Israel: Behold the Lord hath done vnto the Egyptianes/ as he hath shewed vnto you. And the Lord hath done vnto the Egyptianes/ as he hath shewed vnto you. And the Lord hath done vnto the Egyptianes/ as he hath shewed vnto you.

The Lord is my strength/ and my songe/ and he is become my saluation.

Who is my God/ I will magnifie him/ and I will praise him/ and I will saye vnto him/ who is my God/ I will magnifie him.

The Lord is the righteous man of warre/ and the Lord is his name. The chariots of Pharaos/ and his power/ hath he cast into the sea.

His chariots are drowned in the Red Sea/ and his horsemen are drowned in the Red Sea/ and his horsemen are drowned in the Red Sea.

Thy right hande O Lord is glorious in power/ thy right hande O Lord hath smitten the enemies.

And thy great glory thou hast shewed thine adversaries/ thou hast smitten thy wrath/ and thou hast confirmed thine curse as a flood.

In the breach of thy wrath the waters are gathered together/ the floodes run vpon an heape. The waters are plumped together in the midst of the sea.

The name thou shalt call vpon the Lord/ and thou shalt be saved/ and thou shalt be saved/ and thou shalt be saved.

I will praise my strength/ and my hande shall be glorified/ and my hande shall be glorified.

Thou shalt see thy wrath/ and thou shalt see thy wrath/ and thou shalt see thy wrath.

Let the Lord be true/ and let the Lord be true/ and let the Lord be true.

What thou stretchest out thy right hande/ the earth shall swallowe them vp.

Thou of thy very wrath hast led thy people/ whom thou hast redeemed/ and thou shalt be glorified/ and thou shalt be glorified.

When nations herde this they ragged/ so they came vpon the Philistines. Then were the princes of Edom afraid/ and they were afraid/ and they were afraid.

Let the Red Sea and the Red Sea fall vpon them/ and let the Red Sea fall vpon them/ and let the Red Sea fall vpon them.

Bring them in/ a plume them vpon the mountaine of thine inheritance/ and thou shalt be glorified/ and thou shalt be glorified.

Josua: Chose ye out man to go out / a fight
against Amalech: whom will I send upon
the toppe of the hill: and haue the staffe of
God in my hande. And Josua said as Moses
had him: and sought against Amalech. Mos-
es and Aaron: And he went up to the toppe
of the hill. And when Moses helde up his
hande: Israel had the victory: But when he let
down his hande: Amalech had the victorye.

Judith. iij. c.

¶ But Moses handes were heavy: therefore
toke he by a stone: and laid it vnder him: so
he might sitte vpon it. And Aaron / a Hur stayed
up his hande: the one vpon the one side: and
the other vpon the other side. So his handes
were lifted vnto the Sunne: vntill euening.
And Josua discomfited Amalech: and his people
throughe the edge of the sword.

¶ And the Lord said vnto Moses: Write
this for a remembrance: in a booke / and com-
mune it vnto the eares of Josua: for I will
wipe out Amalech from vnder heauen: so that
he shall nomore remember. And Moses
wrote all that vnto the Lord: and cal-

Uti. iij. c. d.
Kij. p. v. a.

led it the book of the Lord: which he said: The bar-
nes of the Lord is iust: the Lord shall be against Amalech:
for he hath the victorye: and he hath the victorye of
God: from this to this: and this.

The. XVIII. Chapter.

¶ And when Iacob: the people in Madian /
and his father in law herde of all / that God
had done vnto Moses: and his people of Is-
rael: how that the Lord had broughte Israel
out of Egypt: he take Sipora Moses
wife: whom he had sent backe: with her two
daughters: The one was called Gersom: for he
said: I am become a stranger in a strange
land: And the other was called Elisabur: for he
said: The God of my fathers hath been my
helpe: and hath deliuered me from Pharaos
servaunt.

Exodus. d.

¶ Now when Iacob: Moses father in law
and his daughters: his wife came vnto him in
the wildernesse: by the mount of God: where he
had pitched his campe: the firste wife vnto Mo-
ses: The firste by father in law: are come vnto
the: and they wept: and both her daughters: wher
they came: Moses saith vnto mee: him: a
daye: and I haue been vnto him: and kissed him:
And when they had saluted eche other: they
went into the tent.

¶ Then Moses tolde his father in lawe all / that
the Lord had done vnto Moses: Pharaos / and the
Egyptians: for Israels sake: and all the tra-
uayle that had happened vnto him: the waye /
and how the Lord had deliuered them: Jer-
cho receyved on it: al the good that the Lord
had done for Israel: that had deliuered him
from the hande of the Egyptians. And Jer-
cho said: Praise be the Lord: which hath
deliuered you from the hande of the Egyp-
tians: and of Pharaos: and that I haue been
to deliuer his people from the hande of the Egyp-
tians: Now I knowe: that the Lord is
greater then all goddes: because they dealt
proudly with them: And I haue bene testi-
fyinge: and offered vnto God. Then I came
throughe all the elders of Israel: to him: and
with Moses father in lawe before God.

¶ On the nexte daye: the Lord said vnto
the people: and the people stood round about
Moses: from the morninge vntill the euen-
ing. But when his father in lawe sawe: al that he
had done vnto the people: he said: What is this /
that thou doest vnto the people? Wherfore standest
thou alone: and of the people stande rounde
about thee: from the morninge vntill the euen-
ing: Moses answered him: The people came to
me: and they counselled with me: for when they
haue any thinge to do: they come vnto me:
that I may iudge betwixt many: and his
neighbour: and I haue shewed them the statutes of
God: and his lawes.

¶ His father in lawe said vnto him: It is
not well that thou doest. Thou receivest
the people: that is vnto thee: This bur-
den is too sore for thee: thou canst not pers-
forme it alone. But hearken vnto my voice:
I will geue thee counsaill: and God shall be
with thee. Be thou vnto the people: as Godward:
and bringe the causes before God: and pro-
ceede them vnto statutes: and lawes: but thou
reuerent shewe thee: the way wherein they should
walke: in the works that they shalldo: do.

¶ But loke out amonge all the people: so: ha-
nest men: that feare God: and are true: / a
good cause: iustesse: make these iudges: and
beare some out: thou shalt: of mine brethren: of
our frinne: and our kin: / so they may iudge
the people: But wher there is any
great matter: they bringe the same vnto the
and

a iudge the final cause than selfe: so that it be lighte for thei they beare the burden abou. It thou shalt do this / thou mayest thou endure the thyng that God chargeth the vnto / and all the people maye go peaceably vnto this place.

um p b

Moses hearkned vnto the voice of his father in lawe / and byd of that he sayd. And he chose beneuolent out of Israel / a made the heades ouer the people / faine ouer thousande / ouer hundred / ouer fiftye / ouer thirtie / they maye stande vnto iudge the people. So for suche cause as were hard / they thought the vnto Moses / a iudged the final matters the selfe. So Moses let his father in lawe departe into his ouer lande.

The XLIX. Chapter.

When the threty moneth after that the chyldren of Israel were gone out of the lande of Egypt / they came the same waye into the ryrdanusse of Sinai / for they were departed from Kaphthim / and wolde into the ryrdanusse of Sinai / and there they pitched they: tenico in wilderness / auct againste the mount. And Moses went vp vnto God.

ffm d

ffm a

And the Lorde called vnto hym out of the mount / and sayde thus shalte thou saye vnto the house of Jacob / and tel the chyldren of Israel. Ye haue sene what I haue done to Egypte / and howe I haue blame you vpon Regles mynges / and brought you vnto my selfe. If ye wil hearken now vnto my voyce / and kepe my commaundmentes / halbe myne ouer / and wyl be my people: for the whole earth is myne / and I haue sene me to pacifely / I haue done / and an holy people. These are the wordes that thou shalt saye vnto the chyldren of Israel.

ffm a

ffm b

Moses came / a called for the elders of the people / a layd before them all these wordes / that the Lord had commaunded / and all the people answered together / a saide. All that the Lord hath sayd / wyl we do.

ffm d

ffm a

And Moses tolde the wordes of the people vnto the Lorde agayne. And the Lorde sayd vnto Moses. Beholde / I wyl come vnto the in a thicke cloude / that I people maye heare my wordes / and whiche I speake vnto / and belete thy for euer. And Moses he wold / a wordes of the people vnto the Lorde.

The Lorde sayd vnto Moses: Go vnto the people / and sanctifie them to day / to morrowe / that they maye make theyr clothes / and be ready agaynst the threty daye: for vpon the threty daye shall the Lorde come vnto vpon Sinai / before all the people. And for makke rounde about the people / and say vnto thei: Beware / that ye go not vnto the mount / nor touch the border of it. For wyl come: touch the mount / shall the death. There shall no hande touch it / or / shall the hande be stoned / or / shall be stoned / whether it be best / or man / or / shall not lyue. When the house shal be / then shall they come vp vnto the mount.

ffm a

ffm b

Moses wente downe from the mounte vnto the people / and sanctified them. And they made theyr clothes. And he sayd vnto thei: Be ready agaynst the threty daye / and now is come at this wyse.

Now when the threty daye came / and it was earlye / it beganne to thunder / and lightning / and there was a thicke cloude vpon the mount / and a nese of a trumpet / a cryinge mynges. And the people that were in the tentes / were affrayed. And Moses brought the people out of the tentes to meete with God / a they stode vnder the mounte.

ffm a

ffm b

But a mounte Sinai smoked / because the Lorde came vnto vnto thei. And the smoke ther of wente vp as the smoke of a furnace: so that the whole mount was created byng terrible. And the voyce of the trumpet wente out: and was mynges. Moses sawe / and God answered hym loud. Now when the Lorde was come downe vpon mounte Sinai / vnto the toppe of it / he called vnto Moses / a sayde. Come vp vnto the toppe of the mount. And Moses went vp.

Then sayd the Lorde vnto hym: Go downe / and charge the people / that they pacifely / do not vnto the Lorde: do so byn / and so many of them perye. The rulers also shal come vnto the Lorde / shall sanctifie them selfe / lest the Lorde furye beate. But Moses sayd vnto the Lorde: The people call not come vp vpon the mounte Sinai / for thou hast charged wyl / saide: Sit make / aboute / a mount / and sanctifye.

The Lorde sayd vnto hym: Go by.

ffm a

ffm b

Lawes.

Exodus.

136. Sell of his owne side and vnyserve.

4. Ri. 1. 1. c. If a freer souer on a sale holde of y^e thow
ne so that the s^ulure be consumed/ or y^e come
that standeth y^e upon be selders that sub
led the s^ul/ shal make a s^ul: eon.

4. Mac. 11. c. If a man chur his neyghbour money
or wessels to kepe/ and it be stolen from hym
out of y^e a house/ if the thef be founde/ he shal
resore double. But if the thef be not founde/
then shal the good man of the house be thow
pbr his thef. The goddes/ and shal sweare that
he hath not put his hande vnto his neygh
bour a good.

Pla. 133. 1. c.
Joh. 1. 1. c.

For as accise another in any maner of tres
pase/ whether it be for exel/ or affe/ or shepe/ or
raynure/ or whatsoeuer it be: that is to saye: shal
swear theyr cause come before the goddes:
Lafe vnto the goddes/ and dempne/ the same
shal resore double vnto his neyghbour.

If a man churce vnto his neyghbour an
affe: or exel/ or shepe/ or any other maner of cat
tel to kepe/ and it bye: be thow/ or thowen a
wey: that no man se in the shal there an oath
of the Lo: De go between them/ that he hath
not put his hande vnto his neyghbour a good:
and the owner of the good shal accepte it: so
that the other shal not make it good. If a thef
steale it from hym/ then shal he make restitu
tion vnto the owner thereof. But if he rau
shed of his s^ul/ then shal he byng recorde
thereof/ a not make it good.

C. If a man be wrongd of his neyghbour/
and he be hurt/ or bye/ so that y^e owner thereof
be not byn/ then shal he make it good. But if y^e
owner be byn/ then shal he not make it
good/ y^e be byred it for his meny.

8. 1. 1. 1. c.
Deut. 1. 1. c. If a man buye a mayde/ that is not yet
spouside/ and he wryth her/ the same shal gaur
bur byr dowry/ as a sale ber to his wif. But yf
her father refuse to gem her vnto hym/ then
shal he receyue there the maney/ accordinge to
the dowry of curina.

8. 1. 1. 1. c.
Deut. 1. 1. c. Thou shalt not suffice a wryth to lue. Wh^o
so heh wryth a distill/ shal the wath. Wh^o
so suffe it to any goddes/ saue vnto y^e Lo: de
oune/ he him the wryth redemption.

Leu. 1. 1. c.
3. d. 1. 1. c. Thou shalt not wryth/ nor oppresse a stra
niger/ for ye your self were sleunged also
in the lande of Egypte.

Joh. 1. 1. c. Ye shall not be a widow/ nor a fatherlesse

and: If thou shalt reuilde them/ they shall
crye vnto me/ and I shal beace theye crye: the
shal my wryth to ge: whos/ sa y^e I shawe you
wryth swearer/ and your wryth shal be wry
dowce/ as you re shon/ as shal be.

If thou lende money vnto my people/ y^e Lo: 1. 1. c.
is poore/ by the/ then shal not be haun the s^ul. y^e
aske vnto er vnto him/ my neyghbour shal the op^r
pesse him wryth wry.

If thou take a garnment of thy neyghbour
to pledge/ then shal gene it him agayne be
fore the Sonne go downe/ for his raynure is
his ondr covering of his s^ul/ y^e when he
slapeth. But if he shal crye vnto me/ I wyl
beare hym/ for I am merciful.

Thou shalt not sweare end of the goddes/
and the ruler of thy people shal thou not be
blasphem.

The wry and moyle from shal thou not
kepe backe. If by s^ul souer shal thou geue
vnto me. So shal y^e do also wryth s^ul
and shepe. Seven keyes lec it be wryth ge
uine. Upon the crygher/ shal thou geue
it vnto me. Ye shal be holy people before me.
Therefore shal ye care no s^ul the/ that is to me
of bestes in the felde/ but call it vnto the
dogges.

The XXIII. Chapter.
Thou shalt not accepte a vayne sale/ that
the wryth wryth/ maintayne the vngodly/ a
bi a s^ul wryth.

Thou shalt not follow the multitude vnto
rash/ nor cunfytte at the lare/ y^e shou wryth
backe/ to follow the multitude/ a true alle the
righte.

Thou shalt not paynt a poore mids cause.
If thou mce thyne enny sco ore/ or affe/
geyng alle the/ shou shal byng the same
vnto hym agayne.

If thou se the affe of hym that bareth the
lye vnder his thurth/ shou shal not let him
lye/ but shal bepe hym vp.

Thou shalt not wryth the righte of the
poore in his cause. Kepe the sacre from fals
maner. If he mce it a righte on shal thou
suffe/ ne shal/ I wyl s^ul/ ne the wryth.

Thou shalt not take giftes/ for y^e free blyde
cunfytte the are thourp of s^ul/ a wryth
the righte cause.

Ye shal not oppresse a stranger/ for ye

for ye

two cubites longe/ and one cubite broad/ and a cubite and a half by/ and overlaye it with pure golde/ and make a croone of golde rounde aboute it/ and an whorpe of air hande by/ and a croone of golde vnto the whorpe rounde aboute.

And vnto it thou shalt make foure rynges of golde/ one the foure corners in y^e foure side of it/ bnde vnder the whorpe/ that the rynges be/ to put in staves/ and vnto the table withal/ and thou shalt make the staves of fyne tresp^e/ a couplet thou with gold/ that the table maye be taken therewith.

Thou shalt make also his dishes/ spoons/ pottes/ and flat pates of pure golde/ to pouce out a in i. And vpon the table thou shalt alwaye set the table before me.

¶ Now ouer thou shalt make a candlestick of fyne beautes golde/ whereupon shall be the base with thre handes/ cupp/ of snoppes/ and floures. The thre handes shall pcede out of y^e sides of the candlestick/ out of every side the thre handes. Every th^e shall haue thee cuppe/ lyke almondes/ thre snoppes/ and the floures. These shall be y^e thre handes of y^e candlestick. This is the base of the candlestick/ it selfe shall haue foure cuppes/ / snoppes a floure/ alwaye a snoppe vnder two handes/ of the sixth part pceded out of y^e candlestick. So shall the snoppes and handes shall pceded out of the base/ al one pce of fyne beautes golde.

And thou shalt make seuen lampes aboute them/ that they maye geue light/ one ouer against another/ and thre officers/ a quencher of pure golde. Out of all hundred pounde weight of pure golde shalt thou make it/ as it is al thus apparat. And set thou make it after y^e patron that thou hast sene in the roume.

This XXXVI. Chapter.

¶ The habitacion shall thou make of ten curtaynes/ of whete/ resurid silke/ of yalow silke/ of scarlet/ and purple/ & brynne shall thou make theon of shaddred woole. The lengthe of one curtayne shall be cyght and twenty cubites/ the breadth foure cubites/ and all the ten shall be lyke/ and shall be coupled fyne and fyne together/ the one to the other. And thou shalt make louces of yalow silke/ by the edge of every curtayne/ where they

shall be coupled together/ that there maye be couer two and two fastened together vpon the edges/ fyve louces vpon every curtayne/ y^e one maye faste the other together. And thou shalt make fyve buttones of golde/ wherevnto the curtaynes maye be coupled together/ one to the other/ that it maye be one conuynge.

¶ Thou shalt make a curtayne also of goate here/ for a tence ouer the habitacion of the curtayne. The lengthe of one curtayne shall be cyght cubites/ the breadth thre cubites. And all y^e shall be alke great/ v. shalt thou couple to a gether by them silke/ and set also by them silke/ that thou mayest double the curtayne in the face front of the Tabernacle. And vpon every curtayne thou shalt make a louce vpon the edges of them/ wher they maye be coupled together by the edges. And i. buttones of silke shalt thou make/ and put the buttones into the louces/ that the curtayne be coupled together/ and be one conuynge.

As for the remnant of the curtayne of y^e tent/ thou shalt let the halfe parte hange ouer/ & by the tent/ vpon both the sides a cubite longe/ that the residue maye be vpon the sides of the Tabernacle/ and couce it vpon both the sides.

Wher thou couerest the habitation shall thou make a conuynge of read/ fyne of auncie. And aboute this a carting of doof/ fyne.

¶ Thou shalt make doores also for the habitacion/ of fyne tresp^e/ it shall stande: one doore shall be on the righte long/ and a cubite and a half/ brede. Two fore that one doore/ both y^e the one waye be set by the other.

Thus shalt thou make all the doores for the Tabernacle. Twenty of them shall stande toward the south/ wher shall haue foure y^e forece of silke vnder them/ y^e forece vnder every doore for: two two fore.

Likewise vpon y^e other side toward y^e north/ there shall stande y^e doores also/ a foure y^e forece of silke/ y^e forece vnder every doore.

But behynde the habitacion/ toward the weste/ thou shalt make sixe doores/ an. doore mo for: the corners of the habitacion/ that every one of them both maye be coupled fro vnder vpon with his corner doore/ and aboute vpon the heade/ to come euen together with a

clanpers that they be clygh bodes w theye
clanper solentes, wch of theye shal be sizen two
vnder eury bode.

- D** And thou shalt make barres of fyre tree
fyre for the bodes upon the one syde of y Tab
ernacle in fyre for the bodes upon the other
syde of the Tabernacle, and fast for the bodes
behynde the tabernacle towarde y west. And
the barres shal thou spin thorum the mid
dest of the bodes, and fasten altogether from
the one coner to the other. And thou shalt
enclaye the bodes with golde, a make theyr
synge of golde, that the barres maye be put
therin. And the barres shalbe thou ouerlaye
with golde, and so shalbe thou set vp the Ta
bernacle, accordyng to the fashon so thou
hast sene upon the mount.

- E** And thou shalt make a vayle of yalow silke/
scarlet, purple, and whyte rayned silke. And
Cherubyns shalbe thoue make echeon of G.
deced wofe, a shal hang it upon iij pillars
of fyre tree, wch are ouerlayed w golde, har
uynge knoppes of golde, and iij. solentes of
syluer. And the vayle shalbe thou fasten w bur
tons, and set the Ark of witness wun the
vayle, that it maye be vnto you a difference
betwix the holy, and the moost holy.

And thou shalbe se the Ark of witness vpon the
Ark of witness, in the moost holy. But se the
table wun the vayle, and the candlestyk
oure agaynst the table, vpon the south syde of
the Tabernacle, that the table maye stande on
the north syde.

And in the dore of the Tabernacle, thou
shalt make an hanginge of yalow silke, pur
ple, scarlet, a whyte rayned silke. And for the
same hanginge, thou shalt make fyre pylles
of fyre tree, enclayed with golde, w knop
pes of gold. And shalbe cast fyre solentes of
brasse for them.

The XXVII Chapter.

- D** And thou shalt make an altiare of fyre
tree, fyre cubites hight and bode, that it
may be four square, and the cubites bye thou
shalt make, honies vpon the foure coner
es of it, and shalbe enclayed with brasse. Make
estornes, standes, basens, skel, of see, colpan
nes. All the apparell therof shalbe thou make
of brasse. Thou shalt make a greddron, also
lyke a nete of brasse, a fouce basen synge

upon the four coners of it from vnder vp
a bode y altiare, shalbe thou make it so y the gre
ddron, wch vnto the myddell of the altiare.
Thou shalt make standes also for the altiare, of
fyre tree, ouerlayed with brasse, a shalbe iij
standes in the enger, that y standes maye be
on both the sydes of the altiare, to beare it with
al. And holoure w bodes shalbe thou make it
lyke as it is shewed them in the mount.

And to the habuycoun, thou shalt make a
coure, an hanginge of whyte rayned silke,
vpon y one syde an e. cubites long, towards
the south, and xx pylles vpon y e. basen so
lentes, and y knoppes with their wboopes of
syluer. Lette wyse vpon the North syde there
shalbe an hanginge of an e. cubites long,
xx pylles vpon y. basen solentes, and theyr
knoppes with their wboopes of syluer.

And vpon the west syde, the bodes of the
coure shalbe an hanginge of whyte cubites
long, and e. a pylles vpon y e. ten solentes.
Vpon the east syde also shal y bodes of y coure
haue fyre cubites, so that the hanginge haue
vpon one syde fyre cubites, and the pylles
vpon the other. And vpon the other syde
fyre cubites also, and the pylles vpon the
other.

And in the coner gate fyre shalbe an han
gynge xx cubites bode of yalow silke, scar
let, purple, a whyte rayned silke, w eight
ij noble wofe, and iij. pylles vpon theyr four
solentes, All y pylles reide aboue the coner
that shalbe syluer wboopes, a syluer knoppes, a
solentes of brasse. And y length of the coner
shalbe an e. cubites, the bryth fyre cubites
also, the bryth fyre cubites, of whyte rayned
silke, and the solentes therof shalbe of brasse.
All the vessels also of the habuycoun, to al man
ner seruise, a al the veyles of it, and al y naye
les of the coner shalbe of brasse.

Commannde the chyliden of Israel, that
they hang vnto the moost cleare and pure
oyle of se, beate, co greu light, that it may
alwaye be put in the lampes, in the Taber
nacle of witness, wun the vayle, that hangeth
before the witness. And Thou and his syn
nes shal be u from y enuyng vntil the
mornynge, before y lorde. Thou shalbe vnto
you a perpetual colthine for youre posterites
amonge the chyliden of Israel.

The XXXIII. Chapter.

2 **S**aid thou shalt take unto the Aaron thy brother and his sonnes from among the children of Israel / that he may be my priest: namely Aaron / and his sonnes Nadab / Abihu / Eleazar / and Ithamar: & thou shalt make holy clothes for Aaron thy brother / honorable and glorious / & thou shalt speak unto all them that are with thee / & thou shalt have filled with the spirit of wisdom / that they make garments for Aaron for his consecration / that he may be my priest.

These are the garments / which they shall make: a breastplate / an euerbody coate / a miter / an albe / a myrrer / and a girdel. Thus shall they make holy garments for thy brother Aaron / and his sonnes / that he may be my priest. They shall take theio golde / yallow silke / scarlet / purple / and vberye silke.

3 **T**he euerbody coate shall they make of golde / yallow silke / scarlet / purple / and vberye twyned silke / of dyed redd woof / that it may be fastened together upon both the sydes / by the edge thereof. And the girdel vpon it shall be of the same woof / hyacinth / and flusse / of golde / yallow silke / scarlet / purple / and vberye twyned silke / And thou shalt take two Onyx stones / and graue therein the names of the children of Israel. One name vpon the one stone / and the other name vpon the other stone / according to the order of their age. This shalt thou do by the stones / & thou shalt graue figures / so that the stones / with the names of the children of Israel be set rounde aboute with golde: and thou shalt put them vpon two shoulders of the euerbody coate / that they may be stones of remembrance / for the children of Israel / that Aaron may beare their names vpon both the shoulders / before the Lord for remembrance.

4 **T**hou shalt make bores of golde also / and two withen theynes of pure golde / and shalt fasten them vnto the bores.

The breastplate of iudgement shalt thou make of dyed redd woof / & thou shalt make the euerbody coate of golde / yallow silke / scarlet / purple / and vberye twyned silke. Four square shall it be / and vberye / an handbreth longe / and an handbreth bryde. And thou shalt fill it with four stones full of stones. Let the first rowe

be a Sardinia Topas / and a Emeryge. The seconde: a Rubyne / & a Saphyre / and a Diamand. The thirde: a Sappirion / an Adas / and Amethyst. The fourth: a Turquoise / Onyx / and a Jasper. In golde shall they be set in all four rows / and thou shalt fasten / according to the names of the children of Israel / green the stone / graues of euery one with his name / according to the first rowe.

5 **A**nd vpon the breastplate thou shalt make twelve theynes of the stones of yowre golde / and four golde rings / so that thou shalt fasten a ring vnto the edge of the breastplate / & thou shalt fasten the rings of golde in the same rings / that are in the edge of the breastplate. On the other endes of the rings / thou shalt fasten in the edge of the euerbody coate / one ouer against another.

6 **A**nd thou shalt make other rings of golde / and shalt fasten them vnto / that the other edge of the breastplate / namely to the bandes thereof / wherewith it may hang on the inside / vpon the euerbody coate. And thou shalt make other rings of golde / and shalt fasten them vpon the edge of the euerbody coate / vpon the outside / one ouer against another / where the euerbody coate vnto the rings thereof. And the breastplate shall be fastened by the rings / vnto the rings of the euerbody coate / with a yallow lace / that it may lie close vpon the euerbody coate / that the breastplate be not lifted from the euerbody coate.

7 **T**hus shalt Aaron beare the name of the children of Israel in the breastplate of iudgement / vpon his breste / when he goeth into the Sanctuary / for a remembrance before the Lord alwaye. And in the breastplate of iudgement thou shalt put twelve stones / & thou shalt graue thereon the names of the children of Israel / when he goeth in before the Lord / and thou shalt beare the iudgement of the children of Israel vpon his breste / before the Lord alwaye.

8 **T**hou shalt make a miter also to the euerbody coate / all of yallow silke / and abent in the middell thereof shall be an hole / and a bande shall thou fasten rounde aboute the hole / that it come not. And beneath vpon the beuene thou shalt make a purp / an akos of yowre silke / scarlet / purple / rounde abent / and belles of gylde /

in the miter

berme: the same rounde aboute / that there becaue a golden bell / and a pomegranate / a golden bell / a pomegranate rounde aboute the beime of the same tunicle. ¶ And Aaron shal haue it upon him / when he ministereth / that the sounde thereof maye be heerd / when he goeth out and in at the Sanctuary before the Lord / that he be not.

¶ Thou shalt make a forehead plate also of pure golde / and graue therein / after the workman shipp of the stone / the holynesse of the Lord / and with a precious lace shalt thou fasten it vnto the forehead of the myser / upon Aarons forehead / that Aaron maye beare the sight of the holy things / which the children of Israel haue: in all theyr gyftes and Sanctuary. And it shalbe alway upon his forehead / that he maye reuerence them before the Lord.

¶ Thou shalt make an albe also of whyte silke / and a myser of whyte silke / & a girdle of medie w: f.

¶ And for Aarons sonnes thou shalt make coates / girdles / and bonnettes / honorable and glorious / and shalt put them vpon thy boos: the Aaron and his sonnes / and shalt anointe them / and fill theyr handes / a consecrate / that they maye be my prestes. And thou shalt make them linen byches / to couer the flesch of theyr prynces / from theyr loynes vnto the thye. And Aaron with his sonnes shall haue them on / when they go in the Tabernacle of witness: to go vnto the altare to minister in the Holy / that they beare not thyr sinne / a die. This shalbe a perpetual custome for him / and his sode after him.

The .XXIX. Chapter.

¶ This is also / that thou shalt do vnto the myser / that they may be consecrated pure. ¶ Take a yong bullocke / and two lambs without blemish / and encensed brade / & encensed rales / myse with oyle / a waters of frete brad / tempered with oyle: Of wheat floure shalt thou make them all / and put them in a maide / and bunge them in the maide with the bullocke and two lambs.

¶ And thou shalt bunge Aaron and his sonnes vnto the voye of the Tabernacle of witness: and make them with water / a take the garmentes / and put vpon Aaron: the albe

and the tunicle / four body coate / & the breast lappe to the ouerbody coate / and shalt gyde him on the onyside vpon the ouerbody coate / and set the myser vpon his brade / and the chaly counte vpon the myces: and shalt take the anointing oyle / and poure it vpon his brade / and anointe him.

¶ Thou shalt bunge forth his sonnes also / & put the albe vpon them / and gyde both Aaron and them with girdles / and set bonnettes vpon theyr heades / that they may haue the purifhode for a perpetual custome.

¶ And thou shalt fill the handes of Aaron & his sonnes / and bunge forth the bullocke before the Tabernacle of witness: ¶ And Aaron and his sonnes shal laye theyr handes vpon the head of the bullocke / and thou shalt laye the bullocke before the Lord / at the voye of the Tabernacle of witness: / and shalt take of his bloude / and put it vpon the honse of the altare with thy finger / a poure al / other bloud vpon the botome of the altare.

¶ And thou shalt take all the fat that couereth the bowels / and the nere vpon the liver / a the two kidneys with the fat that is aboute them / and burne them vpon the altare. But the bullockes flesch / sinne / and Yonge / shalt thou burne with fyre / without the hoost: for it is a synoffringe.

¶ The one ramme shalt thou take also / and Aaron with his sonnes shal laye theyr handes vpon his brade. Then shalt thou slaye him / and take of his bloud / and spicke it vpon the altare rounde about. But the iust shalt thou graue in peccs / and washe his bowels / and his legges / and laye them vpon the peccs / and the brade / and burne the whole ramme vpon the altare: for it is a burnt offering / and a sweete sauour of the sacrifice vnto the Lord.

¶ As for the other ramme / thou shalt take him / a Aaron with his sonnes shal laye theyr handes vpon his brade / and thou shalt slaye him / and take of his bloude / and put it vpon the uppe of the right eare of Aaron and his sonnes / and vpon the thombe of theyr right handes / and vpon a great toe of theyr right fete / and thou shalt spicke the bloude vpon the altare rounde about: / a shalt take of the bloude vpon the altare / and the anointing oyle /

oyle and sprengle it vpon Aaron and his seruantes vpon his sonnes; and they shall be sanctified. So shall he and his clothes; his sonnes also with their clothes be consecrated.

¶ Then shalt thou take the fine of the raine/ and the temple/ and the face that couereth the bottome of the raine vpon the leues; and the two hanches/ with the same that is about them; and the right shoulder (for it is a ramme of consecration) and a sinne of bread / a an oyle take; and a vessel out of 7 mannds of the vniuersed bread / that standeth before the Lord; and put all into the handes of Aaron and his sonnes; and waue it vnto the Lord. Then take it out of their handes; and burne it vpon the altare for a burnt offering; to be a sweet saviour vnto the Lord. For it is the Lordes sacrifice.

¶ And thou shalt take the eulle of the raine out of Arons consecration; and shalt waue it before the Lord; when shalt his part. And thou shalt take that becometh the Wauchsch; and the Heauersboulde; that are waued and becometh of the raine of the consecration of Aaron a his sonnes. And it shall be a perpetual custom for Aaron and his sonnes; of the children of Israel; for it is a Heauers offering; in the Heauers offering shall be the Lordes Deuote of his children of Israel; in their peace offerings; and Heauers offerings; whiche they do vnto the Lord.

And the holy garnitures of Aaron shall his sonnes haue after him; that they may be anointed there; and that they handes may be sanctified. Take which of his sonnes shall be priest in his stead; the same shall put the on fewe veyes; that he may go into the Tabernacle of witness; to minister in the Sanctuary.

¶ But the raine of consecration shall thou take; a seeth his flesh in an holy place. And Aaron with his sonnes shall cut the flesh of the same raine; with the bread in the mannds; at the voie of the Tabernacle of witness. For there is an anointment made therewith; to fill their handes; that they may be consecrated. A stranger shall not eate thereof; for it is holy.

But if any of the flesh of the consecration; and of the bread remaine; vntill morning; thou shalt burne it with fyre; and not let it be eaten; for it is holy. And thus shalt thou do

with Aaron and his sonnes all that I haue commanded the. Euen; Vnto shall thou fill their handes; and offer a billotte. Vnto for a sin offering; because of thy sin; that shall be reconciled. And thou shalt haue the anointment; when thou reconcilist; a shalt anointe it; that it may be consecrated. Euen; Vnto shall thou reconcile the altare; and consecrate it; that it may be an altare of the most holy. Who so will touch the altare; must be consecrated.

¶ And this shalt thou do with the altare; Two lambe of one yeare; alte shalt thou offer euery day vpon it; the one lambe in the morning; and the other at euen. And to one lambe a tenth deal of wheat flour; mingled with 4 fourth parts of an Hin; of beaten oyle; and the fourth part of an Hin; of wine; for a burnt offering. With 4 other lambe; at euen shalt thou do like an with the incense offering; and burnt offering; in the morning; for a sweet saviour of sacrifice vnto the Lord. This is the daily burnt offering; amonge your posterities; at the voie of the Tabernacle of witness; before the Lord; I will provide vnto you; and willk with it. There will I rest vnto the children of Israel; and be sanctified in my glory; a will haue the Tabernacle of witness; and the altare; and consecrate Aaron a his sonnes; to be my priests. I will dwell amonge the children of Israel; a will be their God; so that they shall knowe; how that I am the Lord their God; which brought them out of the land of Egypt; that I dwell amonge the; euery day; the Lord their God.

The XXX. Chapter.

¶ Thou shalt make also an incense altare; to burne incense of fyre trees; a cubite longe and wide; euen four cubites; and a cubite hight; with his hornes; and shalt ouerlaye it with pure golde; the rose and the scales of it rounde about; and the hornes therof; a a crune of golde; shalt thou make; rounde aboute it; and two golde rings; on either side vnder the crune; that there maye be slauces put therein; to beare it with all.

The slauces shalt thou make of fyre tree also; and ouerlaye them with golde; and shalt set it before the wayle; that hangeth before the

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Take of wynnisse/ and before th. Mercyes/ that is upon the wynnisse/ from whence I will p'ofesse into the. And Thar shall burne sweete incense thereon every morninge / when he doth seth the lampes. In like maner when he hath seth the lampes at euen / he shall burne sweete incense also. This shalbe the dayly incense before the Lord/ amonge your posterites.

B ¶ Ye shall put no strange incense therein/ neither wynnisse/ nor any offeringe/ neither burnt offeringe thereon. ¶ And upon the burnes of it shall Thar receaue once in a year / with the blonde of sinofferinge / which they shall offer that are receaied. This shalbe done amonge your posterites. for this is the most holy unto the Lo: &c.

¶ And the Lord spake vnto Moyses / and sayd vnto him. When thou numbrest the childe of Israel / and sayd. Then shall every one gene vnto the Lo: &c. the reconciling of his soule / that there happen not a plague vnto them / when they are numbred. Every one is to reide in the number / shall gear helpe a sheke / after the sheke of the Sanctuary: / one sheke is worth xx. Shekels. This half sheke shalbe the Lo: &c. Recoufferinge. Who so is in the number from xx years / & above / shall geue this Sheke offeringe vnto the Lo: &c. he ryche shal not geue more / and the poore shal not geue lesse in the half sheke / which is geue vnto the Lo: &c. an offeringe / for the reconcilinge of thy soule.

C ¶ And this money of reconcilinge shalbe done of the childe of Israel / and put it to the Gods seruice of the Tabernacle of wynnisse / that it maye be a remembrance vnto the childe of Israel by sore of the Lo: &c. / that he maye let him selfe be reconciled ouer theyr soules.

¶ And the Lord spake vnto Moyses / and sayd: ¶ Thou shalt make a beason lauer / also with a fore of brass / to washe / and shalt set it betwixt the Tabernacle of wynnisse and the aulare / and put water therein / that Thar and his sounes maye washe theyr hidens and feet therein / when they go into the Tabernacle of wynnisse / or to the aulare / to minister vnto the Lo: &c. with offeringe incense / that they be not. This shalbe a perpetuall custome for him and his sounes / amonge theyr posterites.

¶ And the Lo: &c. spake vnto Moyses / and

sayd: ¶ Take vnto the spices of the best / v. C. sicles of sature / a of Cynamon / half so much / cuen q. C. and L. and of Calamus ii. C. and L. and of Cassia v. C. Casier h. sicle of the Sanctuery / and an Oin of oyle olive / and make an holy anointinge oyle / after the craife of the apocary.

¶ And therwith shalt thou anointe the Tabernacle of wynnisse / and the Arke of wynnisse / the table wth of his apparel / the candlestick wth his apparel / the aulare of incense / the aulare of burnt offeringe / wth all his apparel / and the lauer wth his fore and thus shalt thou consecrate them / that they maye be most holy / for this so shall touche the / must be consecrated. Thou shalt anointe Thar also and his sounes / and consecrate them to be myr gullies.

¶ And thou shalt speake vnto the childe of Israel / and say: This oyle shalbe an holy oinment vnto me / amonge your posterites: It shal not be p'ced upon mans body / neither shalt thou make any fudy lyfe vnto us for it is holy / therefore shall it be holy vnto you. Who so maketh any fudy lyfe / or geueth a stranger therof / the same shalbe roied out from amonge his people.

¶ And the Lord sayd vnto Moyses: Take vnto the spices / balsme / Lacti / galbanum / and pure frankincense / of one car much so of another / and make incense therof / after the craife of the apocary / mingled together / that it maye be pure and holy. And thou shalt beate it to powder / and shalt put of the same before the wynnisse / in the Tabernacle of wynnisse / from whence I will p'ofesse vnto the. This shalbe most holy vnto you. And such incense shalbe not made againe / it shalbe holy vnto the for the Lo: &c. Who so maketh suche to incense therewith / shalbe roied out from amonge his people.

The XXXI. Chapter.

¶ And the Lo: &c. spake vnto Moyses / and sayd: ¶ I haue called by name Bezaleel the sonne of Uri / the forme of Zus / of the tribe of Iuda / and haue filled him wth the spirit of God / so woldome a vnderstanding / a knowledge / a wofe / wth all manner of cunningge wofe / in golde / siluer / v. s. / to graue stone

stones conningly / and to set them / so carue
well in number / and to make all manner work.
And beholde / I haue geuen him Abahab / &
Sair of Absamab of the tribe of Dan / to be
his companion / and haue geuen wysebame
into the hearts of all that are wyse / that they
shal make a shirt / I haue conuincid the

150. **B** The Tabernacle of testimony / & arte of wis-
151. ness / the Altare there / and all the ordi-
nances of the Tabernacle / the table / and his
apparell / the candlestike / and all his apparell
the altare of incense / the altare of burnt offer-
inges / with all his apparell / the laver with
his foze / the ministring vessels of Aaron
the priest / and the garments of his sonnes /
to serue bye such / the anointing oyle / and
the incense of spices for the Sanctuary.
All that I haue commaunded the / shall they
make.

170 **C** And the Lord talked with Moses / and
171 sayde / speake vnto the children of Israel / and
172 saye / I haue my Sabbath / for it is a rest be-
tweene me and you / and your possession / that
ye maye serue / howe that I am the Lord /
173 which haue with you / therfor keepe my Sab-
174 bath / for it shalbe holy vnto you. What so
175 do haloweth it / shal be death / for who so doth
any worke therein / shalbe vnto set among
his people.

176 **S** The voyce / shal men worke / but vpon the
177 seventh daye is the Sabbath / & the holy rest
of the Lord. What so doth any worke vpon
the Sabbath daye / shal be death.

178 The foire shall the children of Israel keepe
the Sabbath / that they maye keepe it also amonge
theire possessions / for an euell / sinne / count-
raunce. The euell sinne / token is it betwene
me and the children of Israel. For in sixe dayes
made the Lord heauen and earth / but vpon
the seventh daye he rested / and was re-
freshed.

179 **I** And when the Lord had made an ende
of speaking with the Lord vpon the mounte Si-
nai / he came downe in two tables of testimony / which
were of stone / and written with the fingers of
God.

The XXXII. Chapter.

180 **B** Vnto whom the people saye that Moses
made longe caruinge to come vnto me / so
I requite / they gathered the together against

Aaron / and sayde vnto him / & vp / and make
vs a goddes to go before vs / for we can not tel
what is becomer of this man Moses / that
brought vs out of Egypte. Aaron sayde vnto
them / Plucke of the golden earinges / from y
Jude. vii. c
eares of youre wyues / of youre sonnes / and of
youre boughten / and bringe them vnto me.
Then all the people plucked of theire golden
earinges from theire eares / and brought the
vnto Aaron. And he receiued the of their handes /
and fashioned it with a graine. And they
made a molten calfe / and sayde / These are thy
goddes / O Israel / that brought y out of the
lande of Egypte.

181 **W**hen Aaron sawe that he binde an au-
tore before him / a caused it be proclaynd / &
sayde / To morrow shall the Lord doe with
you / as ye haue sayde / I will keepe my
offeringe / as I broughte the of their eares /
for I see the people / for theye haue turned
backe / and forsake me / and saye / These are
thy goddes / O Israel / that broughte y out of
the lande of Egypte.

182 **B**ut the Lord sayd vnto Moses / & God
get the vnto / so: thy people / to whom thou
broughtest out of the lande of Egypte / haue
murmured all theye are gone out of the way /
which I commaunded them. They haue made
thent a molten calfe / and haue worshipped it /
and offered vnto it / and sayde / These are thy
goddes / O Israel / that broughte y out of
the lande of Egypte.

183 **A**nd the Lord sayd vnto Moses / & I
see that thou art a stiff necked people / a now suffice
me / my wrath maye be against thee / & I will
consume them / so will I make a
great people of thee.

184 **B**ut Moses besought the Lord his God /
and sayd / Wh Lord / wherefore wilt thou
wreth thee against thy people / whom thou
hast broughte out of the lande of Egypte / with
great power / and a mighty hande / wherefore
shoulde the Egyptians speake / and saye / He
hath broughte them out of theire miserie / to
slaye them in the mounte Sina / and to bestow
theire vnto thee from / & I will keepe the from
the fiercenesse of the wrath / and be cruel
vnto the wickednesse of thy people. Remember
theire seruauce / Abraham / Isaac / & Israel /
vnto whom I thou swearst by thine owne
selfe / and sayde / I will multiplye y / soe
the fathers of heauen / and all the lande of
the

huc pronisib yount I geue vnto your fede/ and thyf shal inherite for euer. Thus the Lord opened of the rind/whiche he saye he wold do vnto his people.

Ex. 17. 14. 15. d
a id 17. 15. d

¶ Moses turned him / and went downe from the mount / and in his hande he had the two tables of witness / which were written upon both the sydes / and were Gods worke / and the writinge was the writinge of Gods spirit. Now when Josua herde th. noise of the people/as they shouted/he sayd vnto Moyses: This is a noyse of warre in the host. He answered: It is not a noyse of thine / I haue th. victory / of them / that haue the worse / but I heare a noyse of singinge at a daunce.

Deut. 10. 17. d
Deut. 10. 17. d

¶ When he came ynto / the host / he sawe the calfe / and the dancinge / he was moured with wrath / as cast the tables out of his hand / a brasse he dened to the mount. And he take / the calfe that they had made / a brasse it with fyre / and stamped it vnto powder / and strowed it in the water / and gaue it vnto the children of Israel to drinke / as sayd vnto Aaron. What did this people vnto the / I thou hast broughte fo great a sinne vpon them.

Aaron sayd: Let not / thy wrath of my Lord reape scarce: thou knowest / I thinke no wicked people: they sayd vnto me: Make vs goddesses to go before vs / for we can not tell what is become of this man Moses / that broughte vs out of the lande of Egypt. I sayd vnto them: Who so hath gold / let him plucke it off / as geue it me: and I did cast it in the fyre / therof came this calfe.

Ex. 32. 1. a
Ex. 32. 1. a

¶ Now when Moses sawe / that the people was naked: (for Aaron / when he set them vp / made them naked: so they shamed) he wente vnto the gate of the host / and sayd: Who so belongeth vnto the / Lord / let him come hither / now ino. Then all the children of Leui gathered them selfes vnto him / and he sayd vnto them: Thus saith the Lord / I God of Israel: Every man put his sworde by his side / and goe vpon / in a out / from one gate to another in the host / and slaye every man his brother / friende / and neyghbour.

Ex. 32. 26. a

The children of Leui did so / as Moses sayd vnto them: And there fel of the people in. Men then sayd: Moses: Consecrate your hande this day vnto the Lord / every man vnto

pon his sonne / and his brother / that / playe may be geuen ouer you this day.

¶ As he wrote: Moses sayd vnto / the people: Whose name is a great sinne. Now I will goe vnto the Lord / and peraduenture / I maye make an atonement for your sinnes.

¶ Now when Moses came againe vnto / the Lord / he sayd: Whose people haue done a great sinne / and haue made them Goddesses of gold. Now for geue them they sinnes / if not / then wote me out of thy booke / that thou hast written. The Lord sayd vnto Moses: What hast thou done against me / that I wypr out of my booke. Go vpon thy way / therfore / and behold: the people thine / as I haue sayd vnto thee. Behold: myne aungel shall go before the / Bar in the waye of my visitacion / I will visit their sinnes vpon them. So the Lord plagued / the people / because they made the calfe which Aaron made.

Ex. 32. 34. d
Ex. 32. 34. d

The XXXIII. Chapter.

¶ The Lord sayd vnto Moses: Go / thou / depart hence / thou and the people / thou hast broughte out of the lande of Egypt / vnto / the lande wher I sweare vnto Abraham / Isaac / and Jacob / and sayd: Vnto thy selfe thou / shalt geue it / and I will sende an aungel before thee / and cast out the Canaanites / Ammonites / Hittites / Pherezites / Hittites / and Jebusites / into the lande that I sware vnto / make a holyss: I will not goe vp with thee / if thou art an hardnecked people / I might consume thee by the way. When the people heard this euell / and they so: stred / and no man put on his beste / appoyment.

¶ And the Lord sayd vnto Moses: speak / vnto the childre of Israel: Ye are a stiffnecked people / I must once come / suddenly vpon the / and make an ende of the: And now part of thy goodly araye from the / that I maye knowe what to do vnto the. So the childre of Israel layd their goodly araye from them / when before the mount Sinai.

¶ Moses toke the tabernacle / and pitched it withoute a farr of from the host / and called it the Tabernacle of witness. And whoso wold see any question at the Lord / wente out vnto the Tabernacle of witness / before / the host. And when Moses wente out vnto the Tabernacle / all the people rose up / and stode curry

Ceremonyes.

Exodus.

Lo: id is callid gelous/because he is a gelous
God: whi shon make any agreement with the
indwellers of the land: and when they go a
whoyng after theyr goddes / and do sacri
fice vnto theyr goddes they shall take them
out of theyr sacrifices / and kill / thou take them
daughters vnto thy sonnes to wifes / and
they same go a whoyng after theyr goddes / a
make thy sonnes go a whoyng after theyr
goddes also.

Exo xxxi

Exo xxxi

Exo xxxi

Exo xxxi

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Exo xxxi

wordes of the conuynant / euen ten verses.

How wren Moyses came vnto
mount Sinai / he had the two tables of
steepe in his hand: and wylt hat that y^e shine
of his face shyned / because he had talked with
him. And when Aaron and al the children of
Israel saw / that y^e shine of his face shyned /
they were afraied to come nax him. Then
Moyses called them. And they turned vnto
him: vnto Aaron and al the children of the con
gregation. And he talked with them. After
warde came al the children of Israel vnto
him. And he commaunded them all vnto the
Lorde had sayd vnto him vpon the moune
Sinai. Now when he had made an ende of
talking with them / he put a coveringe vpon
his face. And wylt hat he remeint before the
Lorde to talke with him / he toke a coveringe
of gold he wene out agayne. And wha he came
forth / and spake with the children of Israel /
what was commaunded him / then the child
ren of Israel sawe his face / how y^e shine
of his face shined: so he put the coveringe
vpon his face agayne / til he went in agayne
to talke with him.

Exo xxxv

Exo xxxv

Exo xxxv

Exo xxxv

Exo xxxv

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Exo xxxv

Exo xxxv

Exo xxxv

Exo xxxv

Thou shalt make the no goddes of metal.
The feast of wicker bread that thou kepe. On
euen dayes thou shalt wate vnto leued bread /
lyke as I commaunded the in the tyme of the
moune Abid / for in the moune Abid thou
wrestest out of Egypte. That thou shalt
y^e in a tyme of miche / such as shalbe made amonge
thy carrel / that breake the manix / wch
ther it be of shepe. But y^e first of shine asse
shalt thou bye out with a shepe of thoue. Come
in nax / such as shalbe made amonge
thy chyliden shalt thou redeme.

And se that nouen appeare before me
emptye.

Thy dayes shalt thou labour / upon the
seuenth daye shalt thou rest / from plow
inge a reapinge. The feast of wicker shalt
thou kepe with thy syllinges of wheat har
ueste: the feast of syngathering at the yeares
ende. Thyse in a yeare shal al your men chyl
iden appeare before the gouernour / euen the
Lorde and God of Israel.

When I shal call out the Sarchen before
the y^e chyliden borders / there shal woman
desire thy land: so much as thou goest
up the rym in the yeare / to appeare before
the Lorde thy God. Thou shalt not offer the
bloude of my sacrifice with leued bread.
And the offeringe of the Easter: shall not
be anye one nyght vntill the morninge: The
syllinges of the first fruce of thy lide shalt
thou bringe into the house of the Lorde thy
God. Thou shalt not sech a sybbe / whyl
u is yet in his mothers mylk.

Exo xxxi

Exo xxxi

Exo xxxi

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Exo xxxi

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Exo xxxi

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Exo xxxv

Moyses gathered al the congrega
tion of the chyliden of Israel together / and
sayde vnto them: This is the that the Lorde
hath commaunded you to do. Thy dayes
shalt ye worke / but the seauenth daye shall ye
kepe holy: a Sabbath of the Lorde. If
whosoeuer doth any work / therein shall he
ye shall kille mo syce vpon y^e Sabbath daye /
in al your dwellinges.

And Moyses sayde vnto the whole con
gregation of the chyliden of Israel: This is
what the Lorde hath commaunded: That
from amonge y^e heaue offerings vnto y^e
Lorde / so that every one bring the Lorde
heau offeringe with a she here: gold / siluer /
brasse / yallow silke / artelet / purple / whyte silk /
a goose beccread / Finnes of a mince / doo
shinnes / and fyre ree / oyle for lampaes / and
spices for the anointing oyle / a fo sweete in
cense / Onyx stones / and some to be set in the
ouerbody coote / and for the dressapp.

And who so is myst of herie an oyliger /
let him come / and make what the Lorde hath
commaunded: namely / the habitation with
the

Exo xxxi

Exo xxxi

Exo xxxi

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the tent / and covering thereof / the ruynges /
 boundes / bare a ppylles and sockets: The Arke
 with the staves thereof / the Mercieseat and
 the wayle: the table with his staves and all his
 apperell: and the shewbrake: The candlestick
 of light: and his apperell: and his lampes / and
 the light for the lightes: The altare of incense
 with his staves: The araynyng oyle / a sphy-
 cer for incense: The hanginge before the Cas-
 trinacle: Vase: The outler of burnt offeringes /
 with his basins gredyron / stauce and all his
 apperell: The lauit with his sore: The hanginge
 of the court: with the pillers and sockets
 thereof / and the hanginge of the court: Vase:
 The narico of the habitation / and of the court:
 with their coate: The ministring garmentes
 for the seraynt in the Holy / the holy vesti-
 mentes of Aaron & pncel with the vestimentes
 of his sonnes: the ppylles offic.

¶ Then went all the congregation of the
 chyldren of Israel out from Mosoe / and carry
 one brought the gyfte of his hand: and all that
 they wolde of scruell / substance brought they
 for an Heaucoffering vnto the Lo:de / for
 the worke of the Tabernacle of witness: and
 for all the seruice thereof / and for the holy vest-
 mentes. Both men and women: that were of
 a willinge heart: brought be: adeleres / earnynges /
 ruynges and gyddes / and all maner reuelde of
 golde: Every man also broughte golde for
 Waucoffering vnto the Lo:de.

And whosoever founde by him yelow
 silke / scarlet / purple / whyte sylke / gawes beere /
 read / fynnes of rammes / and doosfynnes /
 brought it. And whosoever had beane up sily-
 ces and blasse / brought it for the Heaucof-
 ferings vnto the Lo:de. And whosoever found
 fyre tree by him / brought it for all maner of
 worke of the Gods seruice: And such woman /
 as were wyse harted / spawne with their han-
 des / and brought their spawne worke of va-
 lous silke / scarlet / purple / and white sylke. And
 such woman as had bye vnderstandinge in
 wysedome / spawne gawes beere.

¶ As for the pynnes they broughte Onur slo-
 wes / and scerlance for the onerbody coate / and
 for buslappes / and sphyces / and eyes for light-
 soles / and for the araynyng oyle / and for sweete
 incense: Thus the chyldren of Israel broughte
 fre willinge offeringes / both men & women /

for all maner of worke that the Lo:de had com-
 manded by Mosoe to be made.

And Mosoe sayde vnto the chyldren of Is-
 rack: Beholde the Lo:de hath called by name
 Bezaleel the sonne of Uri / the sonne of Hur /
 of the tribe of Iuda: and hath filled him with
 the spirit of God: that he may haue wysedome /
 vnderstandinge / and knowlege: for all maner
 of worke to worke cunningly in golde / siluer
 and blasse / so graue precious stones / and to
 set them in corne in wood: to make all maner
 of connyng worke: and hath geuen him sen-
 senon in his heart: both him and Abihab: the
 sonne of Abisamach: of the tribe of Dan. These
 hath he filled with wysedome of heart: to make
 all maner of worke: to carue: to bryde: to worke
 with needle worke / with ystow silke / scarlet /
 purple / and whyte silke: and with wauynges
 to make all maner of worke: and to beuise con-
 nyng worke.

The XXXVI Chapter.

¶ Then wrought Bezaleel and Abihab: and
 all the wyse hearted men / vnto whom
 the Lo:de had geuen wysedome and vnder-
 standyng to knowe howe they shoulde make
 all maner worke for the seruice of the Sanctua-
 ry: / coming vnto all that the Lo:de com-
 manded. And Mosoe called for Bezaleel &
 Abihab / and all the wyse hearted men / vnto
 whom the Lo:de had geuen wysedome in
 their heartes / namely: all such as willinge of-
 fered themselves there / and came to labour
 in the worke. And they receiued of Mosoe all
 the Heaucofferinges / that the chyldren of Is-
 rack had brought for the worke of the seruice
 of the Sanctuary: that might be made: a
 every morninge brought they their willinge
 offeringe vnto him.

¶ Then came all the wyse men a wrought in
 the worke of the Sanctuary: every one his
 owne worke that he made: and said vnto Mosoe:
 The people bingeth so many: more then
 we be: for the worke of this seruice: whiche
 the Lo:de hath commanded to make: Then com-
 manded Mosoe that it shoulde be procla-
 med abroaude to the hearse: that man bing
 meane of Heaucoffering of the Sanctuary:
 Then were the people forbidden to bing
 forth: there was stuffe ynough for all maner of
 worke: that was to be made: and to much.

Ex. xxxvi.

Ex. xxxvi.

Exo. xxxi. a ¶ So all the waye hirted men amonge the/ that wrought in the worke of the habitacion made ten curtaynes of whyte ruynd silke/ yalow silke/scarlet/peuple/ with Cherubins of broiderd worke. The length of one curtayne was xxx. cubites/ and the breadth iij. cubites/ and receiued of one measure/ and he coupled the curtayned syue and syue together one to the other.

C And made yalow loupes a longe/ by the edge of every curtayne/ where they shoulde be coupled together: L. loupes vpon every curtayne/ whereby one might be coupled to another/ and made xv. bursons of golde/ and with the bursons he coupled the curtaynes together/ one to the other/ that it might be come together.

Exo. xxxij. b ¶ And he made xij. curtaynes of goats heere/ for the tent ouer the habitacion of xxx. cubites longe/ a ij. cubites broad/ of one measure/ a coupled syue together by the silkes/ a fyve by the silkes/ and made L. loupes along by the edge of every curtayne/ whereby they might be coupled together/ and made L. bursons of blisse/ to couple the tent together with all. And made ouer the tent a coveringe of red/ fine/ of camme/ and ouer that a coveringe of doosfinnes.

C ¶ And made standinge bores for the habitacion of fyre tree/ every one ten cubites longe/ and a cubite a half/ broad/ a ij. feet vnto every one/ whereby one might be royned to another: so that on f. south side there shode xx. of these bores: a he made xl. siluer sockets that rided vnder every bore/ ij. sockets for hie ij. feet. In like manere for the other fyve of the habitacion/ towards the north/ he made xx. bores also/ with some siluer sockets vnto every bore d. f. feetes: But behynde the habitacion/ vpon the west side/ he made six bores/ and ij. other for the corner of the habitacion behynde/ that eith of them both might be royned with his corner bores from vnder vp/ and aboue vpon the heade to come together with a clape/ so that there were xij. bores/ and iij. sockets of silke/ vnder every one ij. sockets.

C And he made barres of fyre tree/ for the bores/ vpon the one side of the habitacion/ a ij. vpon the other/ a ij. behynde/ towards the

west/ and made the barres to thre throu the bores/ from the one end to the other/ and overlaid the bores with golde. But the rings made he of golde for the barres/ and overlaid the barres with golde.

¶ And made Cherubins vpon the hanginge with broiderd worke/ of yalow silke/scarlet/ purple/ and whyte ruynd silke. And made for the same/ four pillars of fyre tree/ overlaid them with golde/ and they knoppes of golde/ and cast iij. f. fettes of silke for them.

¶ And made an hanginge in the Tabernacle/ of yelow silke/scarlet/ purple/ a whyte ruynd silke/ of yelow worke/ a ij. pillars that vnto theye knoppes/ and overlaid theye knoppes and rebowes with golde/ and v. f. fettes of blisse there.

The XXXVII Chapter.

C ¶ And Bezalel made f. iij. f. of fyre tree/ a ij. cubites and a half/ longe/ a cubite and a half/ broad/ and a cubite and a half/ hie/ and overlaid it with fyne golde/ and he cast a wreath/ and made a crowne of golde vnto it/ rounde aboute/ and cast foue iij. rings of golde/ to the iij. corners of it/ vpon every syde ij. And made shawes of fyre tree/ and overlaid them with golde/ and put them in the ringes a longe/ by the syde of the Ark/ to beare it with.

¶ And he made f. Metecyfares of pure golde/ ij. cubites and a half/ longe/ and a cubite a half/ broad/ a made ij. Cherubins of fyne beateyn golde/ vpon the ij. endes of the Metecyfares. One Cherub vpon the one end/ and the other Cherub vpon the other end/ a he Cherubins spread out theye wynges aboute eu. hie/ and covered the metecyfares with it/ and theye faces shode one agaynst the other/ a looked vnto the Metecyfares.

¶ And he made he. able of fyre tree/ ij. cubites longe/ and a cubite broad/ a cubite a half/ hie/ and overlaid it with fyne golde/ and made there a crowne of golde/ rounde aboute/ and made vnto it an wreape of an. hie/ chyd hie/ and made a crowne of golde rounde aboute the wreape. And f. he cast iij. golde rings/ and putte them in the ij. corners by the face/ by the wreape/ that it shode

flukes in the be therein to haere the table
 round: and made the flukes of sirc tree/ and
 overlaid them with golde/ to haere the table
 round. And the oyle was upon the table made
 be also of sirc golde: the viltens/ spomes/ flaccpe
 etc./ and potes to purre it and ouer the wall.

¶ And he made the candlesticke of sirc
 beaten golde/ with sirc upon was the staff with
 braunches/ cuppes/ knoppes/ a floures. &c. x.
 braunches proceeded out of the sides thereof/
 upon every side a braunches: upon every
 braunch were a cuppe/ like almonds/ with
 knoppes and floures. Upon the candlesticke
 u. sile/ were iij. cuppes with knoppes a floures
 vnder every q. braunches a knoppe. The
 knoppes and braunches: hys proceeded out
 of it/ a were all ont piec of sirc beaten golde.
 And he made the ij. lampes with sirc in
 sirc/ and an ij. viltens of pure golde. On an
 C. weight of golde made be it/ and all the ap-
 parill thereof.

¶ He made also the altar of sirc/ of sirc
 tree/ a ruble large and broad/ seven foor-
 squared/ and ij. cubits hie with the bouce
 of it/ and overlaid it with sirc golde/ toppe
 and the sides of it/ round about/ and the bou-
 ces thereof/ and made a croune vnto it round
 about of pure golde/ and ij. golde eniges vnder
 the croune on both the sides/ to put the
 flukes therein/ to haere it withal/ but flukes
 made by of sirc tree/ a overlaid them with
 golde.

¶ And he made the holy anaim: unge oyle/ a
 the nicenes of pure spices/ after the craze of the
 apostylls.

The XXXVIII. Chapter.

¶ To the altar of burntofferinge/ made
 of sirc tree/ v. cub. so large and broad/
 seven foor squared/ and ij. cubits hie. And
 made the bouce/ which proceeded out of the
 ij. corners thereof/ a overlaid it with blasse.
 And he made all matter of v. sile for the altar/
 candlesticke/ viltens/ floures/ flaccpes/ and
 clepaines/ all of blasse. And vnto the altar he
 made a brasen gredder of new worke/ rounde
 about/ from vnder vp vnto the middest of
 the altar/ and cast iij. eniges in the four cor-
 ners of the brasen gredder/ so: the flukes
 which he made of sirc tree/ and overlaid the
 with blasse/ and put them in the ringes by

the sides of the altar/ so haere it withal/
 and made it whole with bondes.

¶ And he made the lauce of blasse/ and his
 for also of blasse/ upon the place of the bouce/
 chancel before the vore of the Tabernacle of
 moyses. And he made the cance on the
 southside with hanginges an C. cubits
 longe/ of wybe twyned sile/ which the xx.
 pillers thereof/ an xx. sile/ co of blasse: but
 knoppes and whoopes of sile. In yst man-
 ner/ upon the north side an C. cubits/ with
 xx. pillers/ and xx. sile/ of blasse/ but they
 knoppes and whoopes of sile. Upon the
 westside l. cubits/ with x. pillers/ and x. sile/ re-
 ces/ but they knoppes and whoopes of sile.
 v. Upon the eastside l. cubits/ xv. cubits
 vpon every side of the court/ with iij.
 pillers/ and iij. sile. So that all hanginges
 of the court were of wybe twyned sile/
 and the siletes of the pillers were of blasse/
 and they knoppes and whoopes of sile:
 theye heades were overlaid with sile/ and
 all the pillers of the court were wooped a-
 bout with sile.

¶ And the hanginges in the court gate made
 be with noble worke/ of yalowe sile/ scarlet/
 purple/ and wybe twyned sile/ xx. cubits
 longe/ and v. cubits hie/ after the measure of
 the hanginges of the court/ iij. pillers also
 cherec/ and iij. siletes of blasse/ and they
 knoppes of sile/ and theye heades overlaid
 a theye whoopes of sile. And all the nyles
 of the habitacion/ and of the court/ rounde a-
 bout were of blasse.

¶ This is now the somme of the habitacion
 of moyses/ which was comend at the com-
 mandement of Moyses/ to the God/ sicut
 of the lauce/ vnder the bande of Ithamar
 the sonne of Aaron/ the pnyff/ whiche Be-
 galad the sonne of Vni/ the sonne of Guni/
 the vrb of Auda/ made all as the Loed
 commaunded Moyses. And with him Zaph-
 nab/ the sonne of Zaphnath/ of the wybe of
 Dan/ a connyng crafter/ to make noble
 worke/ with yalowe sile/ scarlet/ purple/ and
 wybe sile.

¶ The golde that was vnto the in all this
 worke of the Sanctuary/ which was geuen
 vnto the lauce/fferinge/ was xxx. hundred
 weight hundred/ and xxx. sile/ after the
 f. q. sile

Of the plate of the Sanctuary. The silver that came
 Exe. xxx b of the congregation was four hundred
 weight of silver, four hundred weight of gold,
 and four hundred weight of silver, for many
 haire of silver, after the plate of the Sanctuary
 of all that were a hundred from 25 years old
 and above, seven hundred thousand, three
 hundred and sixty men.

Of the five thousand weight of sil-
 ver, were 11 the sockets of the Sanctuary;
 4 the sockets of the table; 4 hundred sockets
 of the four hundred weight; 4 hundred
 weight sockets. Of 3 thousand
 seven hundred weight silver were made the
 rings of the pillars, 4 their heads over-
 layed, and their web-work.

As for the Workmanship of brass, it was
 177 hundred weight 4 thousand 4 hundred
 weight. Whereof were made the sockets in
 the Door of the Tabernacle of witness, and
 the basin of silver, and the basin of brass
 thereof, and all the vessels of the anointing,
 the sockets of the court round about, and the
 sockets of the court gate, of the wayes of the
 court gate, all the wayes of the habitation,
 and all the wayes of the court round
 about.

The XXXIX. Chapter.

Of the yellowe silke/scarlet/ a purple/ they
 made Garments of ministring vestiments/
 to do service in the Sanctuary, as the Lord
 commanded Moses.

And he made the overbody coote of gold/
 yellowe silke/scarlet/ purple/ and whyte rayned
 silke/ and heere the gold into thinn plates/ a
 cut it into weyes/ that it might be wrought
 amonge the yellowe silke/scarlet/ purple/ and
 whyte silke/ and made it so/ that the overbody
 coote came together by the edges/ on both
 the sides. And his girdel was after the same
 craft and weyle: euen of golde/ yellowe silke/
 scarlet/ purple/ and whyte rayned silke/ as the
 Lord commanded Moses.

And they wrought two Onyx stones/ set in
 rounde about with gold/ grauen by the stone
 grauer/ with the names of the children of Israel.
 4 fastened them upon the shoulders of the
 overbody coote/ that they might be stones of
 remembrance/ vnto the children of Israel/ as
 the Lord commanded Moses.

And they made the breastplate after the craft
 of the woofe of the overbody coote of golde/
 yellowe silke/scarlet/ purple/ a whyte rayned
 silke/ so that it was four square and double/
 4 handbreadth longe and broad/ and filled it
 with 12 rows of stones. The first row was
 4 Sardes/ 4 Topas/ 4 Emeraldes. The se-
 cond row Rubyes/ 4 Saphyres/ and 4 Diamonds.
 The third row Turquoises/ 4 Carbuncles/ and 4 Amas-
 nites. The fourth row Onyx and 4 Jasper
 stones/ rounde about with golde in all the
 rows. And the stones stood after the man-
 ner of the children of Israel/ grauen by
 the stone grauer/ euen with his names/ accord-
 ing to the 12 tribes.

And upon the breastplate they made two
 cherubims of pure gold/ and 4 pieces of
 golde/ and 4 golde rings/ and fastened the
 rings vpon 4 edges of the breastplate/ and the
 4 cherubims put thy in the 4 rings/ vpon
 the corners of the breastplate. But the
 4 edges of the breastplate cherubims put thy to
 the 4 holes/ and fastened them vpon the cor-
 ners of the overbody coote/ one ouer against
 another.

And they made 4 other rings of golde/ 4
 fastened them to the other 4 corners of the
 breastplate by the edges of it/ that it might hang
 vpon the outside of the overbody coote. And
 they made 4 other golde rings/ whiche
 they put vpon the 4 corners of the
 overbody coote/ one ouer against another/ whiche
 the overbody coote might hang together/ whiche
 the breastplate might be fastened by his rings/
 vnto the rings of the overbody coote/ with a
 yellowe lace/ that it might be close vpon the
 overbody coote/ and not be loosed from the
 overbody coote/ as the Lord commanded
 Moses.

And he made the minicte vnto the overbody
 coote/ wrought all of yellowe silke/ and the
 hole therof/ about in the middes/ and a bande
 fasten together/ rounde about the hole/
 that it should not rent. And beneith vpon the
 hemme of it/ they made pomegranates of yellowe
 silke/scarlet/ purple/ and whyte rayned
 silke/ 4 they made bellies of pure gold/ whiche
 they put beneith the pomegranates/ rounde
 about vpon the hemme of the minicte/ bellic
 and a pomegranate/ a bellic/ and a pomegranate
 rounde

rounde aboute to do seruice in/as the Lorde commaunded Moſes.

¶ And they made albes alſo wroughte of white ſilke: Aaron and his ſonnes/and the myſter of white ſilke/and the goodly bonerics of white ſilke /and breeches of wrought white linnen/and the gyrdle of uedle worke /euen of white wrought ſilke/yelowe ſilke/scarlet/ and purple/as the Lorde commaunded Moſes.

They made the foreheade plate alſo of the holy name /of pure golde/and wrought therein with grauen worke the holynes of the Lorde and ſcattered yalowelace thereon/to rite it vnto the myſter aboute/as the Lorde commaunded Moſes.

¶ Thus the robe of the habitacion of the Tabernacle of workeſſe was finiſhed. And the chyldren of Iſrael did all that the Lorde commaunded Moſes/and broughte the habitacion vnto Moſes/the Tabernacle/and al the apparell thereof/the breſtplate/breſtplate/breſtplate/pillars/ſolers/and the coveringe of red ſcarlet of rammes/the coveringe of dooſſynes/and the vyle / the Arke of workeſſe/with the ſtatues thereof.

¶ The Mercyſeate/the table and all his apparell/and the foreheade/the candleſtucke/with the lampes prepared/and all his apparell/and oyle for the lightes /the golden aulare / the anointing oyle an meſſe /the hanginge in the Tabernacle doore/the braſen aulare/and his braſen gredyon /with his ſtatue/and al his apparell/ lance with his ſolers /the hanginge of the couer/ with the pylers and ſolers thereof/the hanginge in the courtgate/with his pylers and nayles /and all the ordinarie ſerue for the ſerue of the habitacion of the Tabernacle of workeſſe/the manſtrung veſtiments of Aaron the prieſtes to ſerue in the ſanctuary/and the garments of his ſonnes: that they mighte ſerue the prieſtes office. According to all that the Lorde commaunded Moſes/euen to the chyldren of Iſrael in all this ſerue / and Moſes ſawe all the worke that theye did/turne as the Lorde had commaunded him/and he bliſſed them.

The XL. Chapter.

¶ Thus ſpake the Lorde vnto Moſes /and ſayde/In the ſixth day of the ſixt moneth ſhalt thou ſet vp the habitacion of the Tabernacle of workeſſe/and ſhalt put the Arke of

worke therein/and hange the vyle before the Arke. And thou ſhalt bringe in the table/and garniſhe it/and bringe in the candleſtucke/and put the lampes therein. And the golden aulare of workeſſe/ ſhalt thou ſet before the Arke of workeſſe/and hange vp the hanginge in the ſide of the habitacion. But the aulare of burnt offerings ſhalt thou ſet before the ſide of the habitacion of the Tabernacle of workeſſe/and the lauer berweene the Tabernacle of workeſſe/ and the aulare/and put water therein/and ſit the court rounde aboute / and hange vp the hanginge in the courtgate.

¶ And thou ſhalt take the anointing oyle / and anointe the habitacion and al that is therein / and ſhalt conſecrate it/and all the apparell thereof/it maye be holy. And thou ſhalt anointe the aulare of burnt offerings/and all his veſſels / and conſecrate it/thate maye be moſt holy. The lauer alſo in his ſide ſhalt thou anointe and conſecrate.

¶ And thou ſhalt bringe Aaron and his ſonnes vnto the doore of the Tabernacle of workeſſe/a waſh the with water /and put ſ holy veſtiments vpon Aaron /and anointe him/a conſecrate him / that he maye be my prieſt. And thou ſhalt bringe his ſonnes alſo / a put the albes vpon them / and anointe them / so thou haſt anointed theer father / if they maye be my prieſtes. And thou anointing ſhalt they haue for an euerlaſtinge prieſtthode / amonge thee poſterites. And Moſes did all/as the Lorde commaunded him.

¶ Thus was the Tabernacle ſet vp in the ſecond yeare / vpon the ſixt day of the ſixt moneth. And when Moſes reared it vp/ he ſalted the ſolers/and the bedes/and barenes / and ſet vp the pillers / and ſpied out the tente oute the habitacion / and put the tenting of the tente aboue an hie/so the Lorde commaunded him/and he ſet the tenting / and laced it in the Arke/and put the ſtatue in the Arke / and ſet the Mercyſeate aboue vpon the Arke / and broughte the aulare to the habitacion / and hanged the vyle before the Arke of workeſſe/as the Lorde commaunded him.

¶ And he ſet the table in the Tabernacle of workeſſe in the corner of the habitacion / vpon the north ſide/with out the vyle/and put

Exo. xxx.

Exo. xxxi.

Num. i.

Exo. xxx. a pared him abe thron before the Lord / as the Lord commanded him.

B And he set up candellsticks also euen enca against the table / in the corner of the habitation / open the four sides / and put the lampes there on before the Lord / as the Lord commanded him. And the golden altiare set he in also before the veyle / and bene fore it in the thron / as the Lord commanded him. And hangd up the hangings in the tabernacle those. So set he the altiare of burnt offerings / he set it before the vore of the habitation of the Tabernacle of witness / as offered burnt offerings / and nicare offerings there on / as the Lord commanded him.

Exo. xxx. a And he laiet set he bene fore the Tabernacle of witness / and the altiare / and put water there to wash veyal. And Moses / Aaron / and his sonnes washed theyr hande a fere thim / for they ought to wash theyr hande when they go into the Tabernacle of witness / wher they went vnto the altiare / as the Lord commanded him.

E And he set up the court rounde aboute the habitation and the altiare / and hangd up the hangings in the court gate: Thus Moses finished the whole worke.

Num. ix. a When a cloude covered the Tabernacle of witness / and the glory of the Lord filled the habitation. And Moses coude not go into the Tabernacle of witness / wyle the cloude abode there in / and the glory of the Lord filled the habitation.

And when the cloude remoued from the habitation / then reuice the children of Israel / as they went in the way of theyr journey. But if the cloude remoued not / then toke not they there journey / all the daye / than remoued it from the way / tyme was the ende of the Lord vpon the habitation / and in the night season was fire there in the sight of all the house of Israel in all theyr journeyes.

The ende of the seconde booke of Moses / called Exodus.

The third booke of Moses called Leviticus.

The first Chapter.



And the Lord called Moyses / and spake vnto him / **Exo. iij. a** out of the Tabernacle of witness / as spake vnto the children of Israel / and saye vnto thim / Whosoever amonge you was uncleane of the carrell / or of the carrell / and of the thim.

If he wil bringe a burnt offeringe of the carrell / or of the carrell / when he cometh out of the carrell / before the vore of the Tabernacle of witness / so to reconeile himselfe before the Lord / let him laye his hande vpon the head of the burnt offeringe / then shall he be reconeiled / so that God shall be mercifull vnto him. **Exo. iij. b**

And he shall fill the vengerie before the Lord / and the prieste / or yongre sonne shall bringe the bloud / as spake in the court aboute the altiare / than before the vore of the Tabernacle of witness. And the same shall be layed from the burnt offeringe / as it shall be layed in peccat. And if sonnes of Israel the priest shall make a fyre vpon the altiare / as laye wood aboute there in / as the peccat / heade / and the fat shall they laye vpon the wood / that shall vpon the fyre on the altiare. And the bowle of kynges shall be washed with water / and the priest shall burne also greise vpon the altiare / as a burnt offeringe / this is an offeringe of a frete favour vnto the Lord.

If he wil offer a burnt offeringe of the final carrell / that is / of the lembe / or goate / when he cometh out of the carrell / before the vore of the Tabernacle of witness / so to reconeile himselfe before the Lord / let him laye his hande vpon the head of the burnt offeringe / then shall he be reconeiled / so that God shall be mercifull vnto him.

and it shall be burnt in peeces. And the priest shall lay them with the graine/and the fat upon the woodde that lyeth vpon the fyre on the aultare. But the bowels and kidneys shall be washed with water. And the priest shall offer it altogether / and burne it vpon the aultare for a burnt offering. This is an offeringe of a sweete sauour vnto the Lord.

But if he will offer a burnt offeringe of the fowles vnto the Lord / then let him offer it of the male vnto the Lord / or of the yonge pigeons. And the priest shall bringe it vnto the aultare / and bringe y^e necke of it a linder / that it may be burnt vpon the aultare / and let the bloude of it runne out vpon the sydes of the aultare / as the egypte of it with the feathers / shall be cast vpon the heape of ashes / beside the aultare / to waide the east / and he shall waide the winges of it / but not breake them cleane of. And thus shall the priest burne it vpon the aultare / euen vpon the woodde that lyeth vpon the fyre / for a burnt offeringe. This is an offeringe of a sweete sauour vnto the Lord.

The II. Chapter.

When a soule will offer a meaofferinge vnto the Lord / then shall it be of fyne flour / and he shall poure oyle vpon it / and put frankincense theron / and so bringe it vnto Darons sonnes the priestes. Then shall one of them take his handfull of the same flour and oyle / with all the frankincense / and burne it for a censer / vnto the aultare. This is an offeringe of a sweete sauour vnto the Lord. As for the remanent of the meaofferinge / it shall be Darons and his sonnes. This shall be the most holy of the offeringe of the Lord.

But if he will bringe a meaofferinge / of that which is bakyn in the oven / then let him take fyne flour / of wheate / mixe with oyle / a unleuened wafers / requered with oyle. Hee shall offer it / if the meaofferinge be any thinge of that which is ficed in the panne / then shall he take of fyne flour / mixe with oyle. And thus shall he offer it in peeces / and poure oyle theron / so is it a meaofferinge. But if the meaofferinge be dough / he shall offer it on the gredder / or on the bake / then shall he offer it of fyne flour / with oyle. And if the meaofferinge be of the wafers / he shall offer it of fyne flour / with oyle / and so shall he offer it in peeces / and poure oyle theron / so is it a meaofferinge. This is an offeringe of a sweete sauour vnto the Lord.

bringe vnto the priest / which shall bringe it vnto the aultare / and shall brate vp the same meaofferinge for a remembrance / a burnt it vpon the aultare. This is an offeringe of a sweete sauour vnto the Lord. As for y^e remanent / it shall be Darons and his sonnes. This shall be the most holy of the offeringes of the Lord.

All the meaofferinges that ye will offer vnto the Lord / shall ye make without leuen. For there shall no leuen / or any thinge be burnt for an offeringe vnto the Lord. But for the offerings / that ye offer them vnto the Lord / they shall come vpon you without leuen for a sweete sauour.

All thy meaofferinges shall thou salt. And thy meaofferinge shall neuer be without salt. For this is the covenenent of thy God / for in all thy offerings shall thou offer salt. Coluy a

But if thou wilt offer a meaofferinge / of fyne flour vnto the Lord / then shall thou offer it with oyle / and beate it with the fyre / a beate it small / so offer the meaofferinge of thy first fruits. And thou shalt put oyle vpon it / and laye frankincense theron / so is it a meaofferinge. And thus shall the priest burne it / and burne of oyle / and of frankincense for a remembrance. This is an offeringe vnto the Lord.

The III. Chapter.

If his offeringe be a shank offeringe / of a grece eared / whether it be a roe / or a ewe / then shall he offer such as is without blemish before the Lord. It shall laye his hande vpon the heade of it / and shall set before the face of the Tabernacle of witness. And the priestes Darons sonnes / shall speere the bloude rounde aboute vpon the aultare / and shall offer of the shank offeringe vnto the Lord / and shall offer of the shank offeringe all y^e fat that is within / and the two kidneys / is the fat that is thereon upon the lynes / and the nete on the leuer vpon the kidneys also. And Darons sonnes shall burne it vpon the aultare for a burnt offeringe / euen vpon the woodde that lyeth on the fyre. This is an offeringe of a sweete sauour vnto the Lord.

If his shank offeringe be of small eared / whether it be a roe / or a ewe / or a lamb / whether it be a male / or a female / then shall he offer it before the Lord / and shall laye his hande vpon the heade of it / and shall offer of the shank offeringe all y^e fat that is within / and the two kidneys / is the fat that is thereon upon the lynes / and the nete on the leuer vpon the kidneys also. And Darons sonnes shall burne it vpon the aultare for a burnt offeringe / euen vpon the woodde that lyeth on the fyre. This is an offeringe of a sweete sauour vnto the Lord.

Tabernacle of witness. And Aaron's sonnes shall sprinkle his blood rounde about vpon the altare/and so offer of the thankes offering vnto the Lord: namely the fat of it/ all y^e rumpe with the backe/ and the fatte that ouereth the bottle/ with all the fat that is within / and the two kidneys with the fat that is thereon vpon the loynes/ and the nerte on the leaue vpon y^e kidneys also. And the priest shall burne it vpon the altare/ for the meate of y^e offering vnto the Lord.

C But if his offering be a goate/ and bungeleth it before the Lord/ he shall lay his hande vpon the heade of it/ and fill it before the Tabernacle of witness. And Aaron's sonnes shall sprinkle the blood rounde about vpon the altare/ as a shall offer of a sacrifice vnto the Lord: namely the fat that ouereth the bottle/ and all the fat that is within the two kidneys/ with the fat that is thereon vpon the loynes/ and the nerte on the leaue vpon the kidneys. And the priest shall burne it vpon the altare/ for the meate of the sacrifice to a sweete sauour.

Leui. xv. c. All the statutes the Lord doeth. Let this be a perpetual lawe amonge your posterities/ in all your dwellinges/ that ye eate no farr/ nor blynde.

Gen. ix. a
Leu. xvii. b
and xxx. f

The III. Chapter.

And the Lord spake vnto Moses/ and sayd: Speake vnto the children of Israel/ and saye: When a foule sincheth youe/ youe maye cance/ in any commandment of the Lord: which he ought not to doe: As namely/ if a priest/ which is anointed sinne/ that he make the people to amisse/ he shall bunge for y^e sinne that he hath done/ a yonge bullocke/ without blemisse vnto the Lord/ for a sin offering. And the bullocke shall be bunge to the Doore of the Tabernacle of witness/ before the Lord/ and laye his hande vpon his head/ and fill him before the Lord. And the priest/ that is anointed/ shall take of his blood/ and bunge it vnto the Tabernacle of witness. And he shall dippe his finger into the blood/ and sprinkle it with seven times before the Lord/ towarde the raskle of the holy. And he shall put of the same blood vpon the haunces of the altare/ which standeth before the Lord/ in the Tabernacle of witness: and all

Leui. ix. b

Leui. xv. c.

B

the blood of the bullocke shall be poure vpon the haunces of y^e altare/ of burnt offeringe/ that standeth by the entrance of the Tabernacle of witness. And all y^e fat of sin offeringe shall be heaue vp: namely the fatte that couereth the bottle/ and all the fat that is within the two kidneys/ with the fat that is thereon vpon the loynes/ and the nerte on the leaue vpon the kidneys also. Like as he braunt it fro the oxe in y^e thankes offeringe/ a shall burne it vpon y^e altare/ of burnt offeringe. But the sinne of y^e bullocke/ or of y^e shep/ or of the heade/ or legges/ and the bottle/ and the bunge/ shall be carie altogether out of y^e doore into a cleene place/ where the ashe are poured out/ a shall burne it vpon the wood with fire.

When the whole congregation of Israel sinne sincheth thoro' ignorance/ and the Doore be hidde from thei' eyes/ so that they do ought agaynst any of the commandments of the Lord/ which they shoulde not doe/ and come askeward to the knowledge of the sinne/ if they haue done/ they shall bunge a yonge bullocke for a sin offeringe/ as for him before the Doore of the Tabernacle of witness. And the Elders of the congregation shall laye they hande vpon his head/ before the Lord/ and fill the bullocke before the Lord. And the priest that is anointed shall bing of the bullocke blood vnto y^e Tabernacle of witness/ and dippe there in with his finger/ and sprinkle the water seven times before the Lord/ caue before the Doore of the holy. And shall put of the blood vpon the haunces of the altare/ that standeth before the Lord/ in the Tabernacle of witness: and all the other blood shall be poure vpon the bottome of the altare/ of burnt offeringe/ that standeth before the Doore of the Tabernacle of witness. But all his fat shall be heaue vp/ and burne it vpon the altare/ and that he weigh his bullocke/ as he did with the bullocke of the sin offeringe. This y^e priest shall make an atonement for them/ and it shall be forgiven the. And the bullocke shall be bunge within the doore/ and burne him/ as he burne the fesse bullocke. This shall be the sin offeringe of the congregation.

When a prince sincheth/ or hath agaynst y^e commandment of the Lord his God/ he be ought to eate of y^e doore/ and offendeth himselfe/ and

Leui. xvi. c.

Chur.

Leui. xvi. c.

Leui. xvii. b

and xxx. f

Leui. ix. b

Leui. xv. c.

B

Leui. xvi. c.

Chur.

and cometh to the knowledge of his synne / he hath done / he shal bringe for his offeringe / an hegoare / without blemish / a laye his hande vpon the goare head / and laye him in the place where the burntofferings are slayne before the Lord. **Le. xij. 10. 11.** his sin offeringe. Then shal he purifie the skynne of the floude of the sin offeringe with his fingers / a pur it vpon the hoines of the altare of burntofferings / a pouer the other floude vpon the bottoome of the altare of burntofferings. But all the fatte of it shal be burnt vpon the altare / lyke as the fatte of the thankofferinge. And so the priest shal make an atonement for his synne / and it shalbe forgiven hym.

f When a soule of the comune people synneth ignorantly / offeringe any thyng against the commaundement of the Lord / that he ought not to do / and so offendeth / a commeth to the knowledge of his synne / he hath done / he shal bringe for his offeringe / a hegoare / without blemish / for the synne that he hath done / and shal laye his hande vpon the head of the syn offeringe / a lye it in the place of the burntofferings. And he purifie the skynne of the floude with his fingers / and pur it vpon the hoines of the altare of burntofferings / a pouer it the blood vpon the bottoome of the altare. But all the fatte of it shal be take awaye / lyke as he take awaye the fat of the thankofferinge / a shal burne it vpon the altare for a sweete sauour vnto the Lord. And so shal the priest make an atonement for him / a it shalbe forgiven hym.

g But if he bringe a lambe for a syn offeringe / the ke him bringe a female without blemish / and laye his hande vpon the head of the syn offeringe / a lye it for a syn offeringe in the place where the burntofferings are slayne. And the priest shal take of the floude with his fingers / and pur it vpon the hoines of the altare of burntofferings / a pouer all the blood vpon the bottoome of the altare. But all the fatte thereof shal be take from it / lyke as he dyd the fat of the lambe of the thankofferinge / and shal burne it vpon the altare for the Lord for a sweete sauour. And so the priest shal make an atonement for the synne that he hath done / and it shalbe forgiven hym.

The V. Chapter.

When a soule synneth / the he breake a cue / a sin / and so transgresse thereof / or haue synne **Le. xiii. 1.** it is knowne it / and telleth it not / he is guilty of a trespass. **1. 2.** Whi a soule toucheth any vncleane thinge / whether it be carion / of an vncleane beast / or carion / or womin / was not aware of it / he is vncleane / and hath offended. Or when he toucheth an vncleane man / what vncleannesse soeuer a man is defiled with / was not aware of it / a afterwaie cometh to the knowledge thereof / the he shal be offered. Or when a soule searcheth / so that he pronounce with his mouth / so tuell of good / or banis / soeuer it be / that a man pronounce it in an oath / was not aware of it / a afterwaie cometh to the knowledge thereof / he hath offended in one of these.

Now when it so is / that he hath offended / one of these / a is informed thereof / what he hath synned / he shal bringe vnto the Lord for his trespass / of his synne / that he hath done / a female from the flocke / or an ewe / or a hegoare / for a syn offeringe / so shall the priest make an atonement for him / a become his synne. **7.** But if he be not able to bringe a shepe / then let him bringe vnto the Lord for his offeringe / he hath done / two turtle doves / or two yonge pigeons / one for a syn offeringe / the other for a burnt offeringe / a bringe them to the priest. Which shal make the first a syn offeringe / a shal bringe the necke of it / so that he plaucke it not cleane of / and synneth with the floude vpon the sides of the altare / and let the residue of the blood blede out vpon the bottoome of the altare. This is the syn offeringe. **8.** So for other / he shal make it a burnt offeringe / after the maner thereof. And thou shal the priest make an atonement for him / concerninge the synne that he hath done / and it shalbe forgiven hym. But if he be not able to bringe two turtle doves / or two yonge pigeons / then let him bringe for his offeringe / a female from the flocke / or an ewe / or a hegoare / for a syn offeringe. But he shall purifie the residue thereof / by stank / vnto the Lord for a burnt offeringe. And he shal bringe it vnto the priest / and the priest shal take the benefite of it / for a remembrance / a burne it vpon the altare for an offeringe to the Lord. This is a syn offeringe. **11.** And if a

the priest make an atonement for him: because his sinne that he hath done: as he be for: give him: And the remembrance shall be made for a memoriall offering.

And the Lord spake vnto Moses: and said: If a soule trespass: so that hee: to ignorance: he offendeth in any thinge: that is beloved vnto the Lord: he shall bring his trespass offering: vnto the Lord: as a ramme from the flocke: without blemish: without defect of sight: / As for the scale of the Sanctuary: for a trespass offering: and loke what he hath offended in the halowed thinge: he shall make restitution: and geue the fifth part: more thereto. And he shall deliuer it vnto the priest: which shall make an atonement for him: with the caruue of the trespass offering: as he shall be: for geuen him.

When a soule sinneth: and hathough or gawayn any commendaunt of the Lord: that he shall be not do: as is foruidden: thereof: he shall trespass: as a giltty of sinne. And he shall bringe from the flocke a ramme: without blemish: that is: wonly a trespass offering: vnto the priest: which shall make an atonement for him: concerning this ignorance: which he hath: was not aware: and it shall be for: geue him. This is the trespass offering: because hee: trespassed against the Lord.

And the Lord talked with Moses: as he said: What a soule sinneth: and it passeth against the Lord: so that hee: cometh vnto his neighbour: that hee: which hee: hath done: to kepe: or to be: more pure: vnto his neighbour: that hee: hath violently taken away: or gotten: vnto his neighbour: or founde: that was lost: and cometh it with a false oath: or whatsoeuer it be: wherein a man sinneth against his neighbour: Now what hee: cometh to pass: that hee: sinneth: after this manner: and trespasseth: he shall restore: as geue: that hee: hath violently away: or gotten: vnto his neighbour: or that was geue: him to kepe: or that hee: hath founde: or whatsoeuer it be: as a booke: which hee: hath sworne: falsely: he shall restore: it agayne: whole altogether: / And geue: the fifth part: more thereto: euen to him: / It be: longed: vnto his: same day: that hee: geueth: his trespass offering: But for: his trespass: he shall bringe: for: the Lord: euen vnto the priest: a ramme: from the flocke: without blemish: hee:

that is: wonly a trespass offering. Then shall the priest: make an atonement for him: before the Lord: / All that hee: hath sinned in: shall be for: geuen him.

The VI. Chapter.

And the Lord spake vnto Moses: and said: Thou shalt see: the lawe of the burnt offering: / The burnt offering shall burne upon the altare: all things: vntill the morninge: But the fyre of the altare: / only shall burne thereon. And the priest: shall put on his linc: as hee: his linc: hee: shall be: / hee: shall take: vpon the altare: that the fyre: of the burnt offering: vpon the altare: hath made: and shall putte: them: beside the altare. Then shall hee: put of his rayment: and put on other rayment: and carry out the ashes: without the haell: / into a cleane place.

The fyre: vpon the altare: shall burne: and neuer go out. The priest: that shall be: the burnt offering: vpon it: and burne: the fat of the burnt offering: thereon. The fyre: shall be: burnt vpon the altare: and neuer go out.

And this is the lawe of the incense offering: which Aaron sonnes shall offer: before the Lord: vpon the altare. One of them shall be: to be: hee: that shall be: full of fine flour: of the incense offering: and of the oyle: and all the frankincense: that they: vpon the incense offering: and shall burne: it vpon the altare: for a sweete: savour: a remembrance: vnto the Lord. As for: the mercantur: Aaron and his sonnes: shall care: vnto: and wil: mended: that they: euen: in the holy place: / vntill: in the court: of the Tabernacle: of witness. With leuen shall they: not be: their portion: which I haue: geuen: the of my offerings: / shall be: vnto them: most holy: as the syn offering: / and trespass offering. All the malis: sinne: the children of Israel: shall care: of it. Let this be: a perpetual lawe: for your possession: in the sacrifice: of the Lord: / No man shall touch it: / except hee: be: consecrated.

And the Lord spake: vnto Moses: and said: This shall be: the offering: of Aaron: and of his sonnes: which they: shall offer: vnto the Lord: / in the day: of their: anniversary. The seuerall parts: of an ephra: of fine flour: / for a

Ex. xxxv

Num. v. 4

Ex. xxxv

Ex. xxxv

Ex. xxxv

meat offeringe. Daye / the one halfe parte in the morninge / the other halfe parte at euen. In the pane with oyle shalt thou mete it and bringe it frid / and in peeces shalt thou offer it for the sweete sauoure of the Lo:de. And the priest / which amonge his sonnes shalbe appointed in his steade / shall do this. This is a perpetuall dewey vnto the Lo:de. It shalbe burnt al together for all the meat offeringes of the priest / shalbe consumed with the sprenges be eaten.

S And the Lo:de talked with Moses / and sayd: Speake vnto Aaron and his sonnes / a say: This is the lawe of the sin offeringe. In the place where thou layest the burnt offeringe / shalbe thou laie the fat: the kyngdomes of the Lo:de. This is most holy. The priest that offereth the sin offeringe / shal eat it in the holy place / in the court of the Tabernacle of witness. Whoso man shall touch the flesh thereof / receiue he be the oved. And if any garment be spindled with the bloude of it / shalbe washed in the holy place. And if the cauden parte that it is soden in / shalbe broken. But if it be a brazen pot / shalbe scoured / and rinsed with water. All the males amonge the priestes shall eat thereof: it is most holy. Whoso man shall touch all the sin offeringe / whether bloude is broughte into the Tabernacle of witness / so make an atonement / shall not be eaten / but burnt with fyre.

The VII. Chapter

AND this is the lawe of the trespass offeringe / and it shalbe most holy. In the place where the burnt offeringe is slain / shalbe the trespass offeringe be slain also / and there shall of his bloude be spindled rounde about vpon the altare. And all his same shall offer: the rumpe and the same that couereth the bowels / the two kyngdomes with the fat / that is vpon the luer / the kyngdomes / and the net on the liver vpon the kyngdomes. And the prieste shall offer it vpon the altare for an offeringe vnto the Lo:de. This is a trespass offeringe.

All the males amonge the priestes shall eat it in the holy place: it is most holy: as the sin offeringe / so shall the trespass offeringe be also: they shall both haue one lawe / and it shalbe the priest / that receiue they that

with. And which priest offereth any man burnt offeringe / the synne of the same burnt offeringe / that he hath offered / shalbe his. And which meat offeringe that is bake in the oile / trosted vpon the greddyng / shalbe in the pane: shalbe the prieste that offereth it. And which meat offeringe / that is mingled with oyle / shalbe lode vnto al Aaron sonnes / vnto one as well as vnto another.

And this is the lawe of the thank offeringe / that is offered vnto the Lo:de. If they will offer a sacrifice of thank offeringe / then shall they offer vnto the Lo:de / mingled with oyle / a frewe mase / stred ouer the oyle / a frewe cake of fyne flour / mingled with oyle. This offeringe also shall they bringe vpon a cake of leued bread / so the thank offeringe of health offeringe / and of them all: shalbe eaten vnto the Lo:de. And it shalbe the prieste / that ministrith the bloude of the health offeringe. And the flesh of the thank offeringe / in his health offeringe / shalbe eaten the same daye there it is offered: a heere shall not synne the leste ouer / all the morninge.

And whether it be a heere / or a frewe will offeringe / in shalbe eaten the same daye that it is offered: if ought be left ouer / vntill the morninge / yet maye be eaten. But loke what remyneth vnto the thre day / of the flesh that is offered / it shalbe burnt with fyre. And if any man vpon the thre daye / eat of the flesh / of his thank offeringe / he shall not be accepted that offered it. Whether it shall be eaten vnto hym / burnt / shalbe a synne. And loke which soule eateth thereof / it is synne is gilty of a misdoer.

And the flesh that toucheth any vncleane thinge / shal not be eaten / but burnt with fyre. But whosoferre is cleane of body / shal eat of the flesh: a heereule that eateth of the flesh of the thank offeringe / which shalbe vnto the Lo:de / a vncleane be vnto him: a heereule shal be reioiced out from amonge the people. And whoso soule toucheth any vncleane thinge / whether it be an vncleane man / or any other vncleane thinge / or a vnto the flesh of the Lo:de / shalbe reioiced out from amonge the people.

And the Lord talked with Moses / and sayd: Speake vnto the chyldren of Israel / and saye: Ye shal care no fat of euen / lambe / and goat: / neither of the fat of it that is vpon alone / and of fische also in ronne of wyde beastes / that maye ge orupty to al manner of vscal / but ye shal not eat it.

Leuit. iij.

For whosoeuer eateth the fat of the beaste / it is giuyn into the Lorde for an offeringe / the same shal he be rodd out from his people: / For court / ye shal care no blood / neither of cattell / nor of fowles / where soeuer ye dwell. Whosoeuer seith / eateth any blood / the same shal be rodd out from the people.

Gen. ij. 4

Leuit. iij.

Gen. ij. 4

Gen. ij. 4

Gen. ij. 4

And the Lorde talked with Moses / and sayd: Speake vnto the chyldren of Israel / and saye: Whoso offer his thankofferinge vnto the Lorde / the same shal also bringe vnto the Lorde / the fat thereof / vnto the thankofferinge for the Lorde. But he shal bringe it with his hande for the offerings of the Lorde: / namely the fat vpon the beeste / that he bringe with it: / the fat of the Waueofferinge before the Lorde. And the pect that vnto the fat vpon the aulcane / and the beete shal be Zarens / and his soune.

And the right shoulder shall they geue vnto the pect for a gift of their thankofferinges. And the which of Zarens soune offereth blood of the thankofferinges / at the fat / the same shal haue the right shoulder for his pect. For the Wauebeete and the beate / the shoulder / haue I giuen vnto the chyldren of Israel / and of their thankofferinges / about geuen them vnto Aaron the pect / at vnto his soune / for a perpetuall deuoyce.

Leuit. iij.

This is the auoyntage of Zaron and of his sonnes / of the offerings of the Lorde: / in the day when Moses presented them to the pect / vnto the Lorde / what tyme as the Lorde commaunded / in the daye when he auoynted it: / to be giuen the of the chyldren of Israel / for a perpetuall deuoyce / at vnto al theyr posterities. And this is the late of the burnt offerings / of the meztrofferinge / of the sinnefferinge / of the trespassofferinge / of the offeringe of consecration / of the thankofferinge / which the Lorde commaunded Moses vpon mount Sinai / in the daye when he gaue hym in commaundement / vnto the

chyldren of Israel / to offer the offerings vnto the Lorde / in the wilderness of Sinai.

The VIII. Chapter.

And the Lorde spake vnto Moses / and sayd: Take Zaron / and his sonnes with hym / and theyr vestmentes / and the auoyntage oyle / and a bullocke / for a synnefferinge / two rannes / a a maunde with vnto the beate / and call the whole congregation together / before the doore of the Tabernacle of witness: / Moses do as the Lorde commaunded him: / a gaude the congregation together vnto the doore of the tabernacle of witness / and said vnto them: This is it that the Lorde hath commaunded to vs.

And he take Zaron / and his sonnes / and washed them with water / and put the albe vpon hym / and girded him with the gyrd / and put vpon hym the valere tunicle / a put the aulcane vpon hym / and gyrd him vnto the outbody roote / and put the shallop sheron / vnto the beete / the light and pectness. And set the water vpon his beate. And op on the myre / keut about his forehead / a put a plate of golde on the holy troune / as the Lorde commaunded Moses.

And Moses toke the auoyntage oyle / and auoynted the habitues / and al the robes therein / and consecrated it / and spintified the vnto seven times vpon the aulcane / a auoynted the aulcane with all his vessels / the lauer with his foie / that he might be consecrated: / and poured the auoyntage oyle vnto Zarens head / a auoynted hym / that he might be consecrated.

And he brought Zarens sonnes / and put the albe vpon them / and gyrd them with the gyrd / and put bonnetes vpon their beades / as the Lorde commaunded hym.

And he caused to bring a bullocke for a synnefferinge. And Zaron with his sonnes layd their handes vpon his beate / and then was he name. And Moses toke of the blood / and put it vpon the boones of the aulcane / and poured the blood vnto the beate of the aulcane / a consecrated it: / that he might be consecrated. And toke all the fat vpon the bowels / the nere vpon the luer / and the reed fidens with the fat thereof / a burned it vpon the

the aultare. And the thillock with his fynes
 fclp/and fogs/burned he w. h fyre/withour

1377 b
 And he thought a carnie for a burnt offering.
 And Aarō with his founes layed theyr
 handes vpon his head:/and then woe he
 fayne. And Moſes ſpilled of the bloud vpon
 vpon the aultare rounde aboute ſeuen f. a
 in pec: o/a burnt f. head: f. pec: o/ and the
 fat. And waſhed f. ſomets x the leggs with
 water:/fo burnt the whole name vpon the
 aultare. This was a burnt offering for a ſinne
 1377 c
 ſancture/uen a ſacrifice vnto the Lo: d:/ as
 the Lo: d commanded him.

He thought alſo the other ſamme of the
 offeringe of the conſecration. And Aarō
 with his founes laied theyr handes vpon his
 head:/ and then woe he fayne. And Moſes
 toke of his bloude / a pitt vpon f. ruppe of
 Aarons right care/ and vpon the ſho: e o
 his right hande/ a vpon the great toe of his
 right foze.

1377 d
 And he thought Aarons ſoume / and put
 of the bloude vpon the tpye of the right care
 of hym/ and vpon the ſho: es of theyr
 handes / and vpon the great toes of theyr
 right f. / and poured the reſidue of f. bloude
 vpon the aultare rounde aboute. And he
 toke the fat and the rumpe/ and al the fat
 vpon the bowels/ and the net vpon the
 liver / the two kidneys with the fat
 thereon / and the right ſhoulder. And cut
 out of the maunde of vnto: ed
 head before the Lo: d: he toke an vnto:
 ended care/ and a care of ayked
 brades/ and a waſer/ layed them vpon
 the fat/ and vpon f. right ſhoulder/ and
 put altogether vpon the handes of
 Aarō / and of his founes/ and maund
 it for a Wauc offeringe before the
 Lo: d.

1377 e
 And afterwarde toke he al alycye from
 theyr handes/ and burned the on the
 aultare/ euen vpon the burnt offeringe:
 for it is an offeringe of conſecration
 for a ſinne ſancture/ ſacrifice vnto the
 Lo: d. And Moſes toke the beſt / and
 waund it a Wauc offeringe before the
 Lo: d: / ſ the ſamme of the offeringe of
 conſecration vnto the ſancture was Moſes
 ſo part: o/ the Lo: d commanded Moſes.
 And Moſes toke of the aneyninge oyle/ and
 of the bloude vpon f. aultar/ and ſpencid
 it vpon Aarō/ and his vſſimence/ vpon his

founes/ a vpon their vſſimences/ a fo
 conſecration and his vſſimences/ his
 ſonnes/ a theye vſſimences with hym.

And he ſayd vnto Aarō and his ſonnes: **B**
 Eare the ſeth before f. vnto of f. Tabernacle
 of vnto: f. / and there eate it / and the
 ſteade in the maunde of the conſecration
 offeringe/ as it is commanded me/ and
 ſayd: Aarō and his ſonnes ſhal eate it.
 Do for that / which is a ſancture of f. ſetbe
 and ſteade: f. ſhal ſinne it with fyre.
 And in ſeuē dayes ſhal ye not departe
 fro the vnto of the tabernacle of vnto:
 neſſ: / euen f. day: that f. vnto of your
 conſecration offeringe be at eade: for
 ſeuē dayes muſt your handes be conſecrated
 / as it is come to paſſe this daye: The
 Lo: d hath commanded to do it/ that ye
 myghte be reconſecrated. And ye ſhall
 before the Tabernacle of vnto: f. / day
 and nyght: ſeuē dayes longe / a ſhal
 ſepe the word of f. Lo: d: that ye dre
 nor for thys can I comaund. And
 Aarō with his founes vnto al that the
 Lo: d commanded by Moſes.

The IX Chap: r.

1377 f
 And vpon the eighth daye / Moſes called
 vnto Aarō and his ſonnes/ a the elders
 of Iſrael/ and ſayde vnto Aarō: Take
 vnto the a younge calfe for a ſinne offeringe
 / and a ramme for a burnt offeringe.
 Forth with oue ſleim / a ſlange them
 before the Lo: d: and ſpeake vnto the
 eldres of Iſrael/ and ſpe: Take an he
 gaete for a ſinne offeringe / and a calfe
 and a ſhepe/ both of a yeaer olde/ and
 without blemiſh for a burnt offeringe:
 and an ewe/ and a ramme for a burnt
 offeringe: that we maye offer before
 the Lo: d: and make offeringe mingled
 with ayle. For ſo daye ſhal f. Lo: d
 appeare vnto you.

1377 g
 And they toke what Moſes commaunded
 before the vnto of the Tabernacle of
 vnto: f. / and the whole congregacion
 came nye / and ſtode before the
 Lo: d. Then ſayde Moſes: This is
 the vnto which the Lo: d commanded
 f. ye ſhoude do/ and then ſhal the
 glorye of the Lo: d appeare vnto you.
 And Moſes a ſayde vnto Aarō: Go
 vnto the aultar/ and offer the ſinne
 offeringe/ and by this offeringe / a
 make an atton: vnto f. the: and f. peccle.
 Then offer vnto people: offeringe /
 vnto the aultar/ ſhal the Lo: d
 appeare vnto you.

Lev. v. b.

Leuit. 14. a † Aaron wente vnto Harar/ and slew: he
 calls for his synoffering / and his sonne
 broughte the bloud vnto hym. And he dypt
 his finger in the bloud/ and put it vpon the
 hoines of the aultare/ and poured the bloud
 vnto the botome of the aultare. So for the fat/
 and the kidneys/ and the liver/ vpon the leuer
 of the synoffering/ he burnt them vpon the
 aultare/ as the Lord commaunded vnto Mo-
 se. The skin also/ and the hyde/ burne he with
 fire/ without the doore.

¶ Afterward he slew the burnt offeringe.
 And Aaron synnes broughte the blood vnto
 hym/ and he sprinkled it rounde aboute vpon
 the aultare. And they brought him † burnt
 offeringe in peeces/ and the head/ and he burnt
 it vpon the aultare. And he was shed the bo-
 wels and the legges/ and burne them aboue
 vnto the burnt offeringe ouer the aultare.

Leuit. 14. c Then brought he the offeringe of † peo-
 ple/ a cake the graine/ that synneofferinge of the
 people/ and slew it/ and made a synneofferinge
 thereof/ as of the first. And broughte the burnt
 offeringe/ and hid as the lawe is: and brought
 the meateofferinge/ and toke his handfull/ and
 shewt it vnto the aultare/ beside the burnt offe-
 ringe of the morninge.

¶ Afterward stode he before a the ramme/
 for the thalfeofferinge of the people. And his
 sonnes broughte him the bloud/ which he
 sprinkled vpon the aultare rounde aboute. But
 the fat of the one of the ramme/ the rompe/
 of the fat that couereth the bowe/ the kid-
 neys/ and the liver/ vpon the leuer/ as such fat
 layd they vpon the brest/ a burnt the fat vnto
 the aultare. But the brest/ and the right
 shoulder/ wouch Aaron for a waueofferinge
 before the Lord/ as the Lord commaun-
 ded vnto Mo-
 se.

Leuit. 14. d And Aaron layt vp his hande ouer the
 people/ and blessed them/ and came vnto
 frothe wife of the synofferinge/ burnt
 offeringe/ and thankofferinge. And Mo-
 se and Aar wente into the Tabernacle of wit-
 nesse. And when they came our againe/ they
 blessed the people. Then appeared the glory of
 the Lord vnto all the people. For there came
 a fire from the Lord/ and it consumed the
 burnt offeringe/ and the fat vpon the aultare.
 When all the people sawe that/ they reasoyd/
 and sd vpon they faces.

Ex. 1. 1 chapter.
 ¶ In the fouces of Aaron/ Uadab and Abi
 whiche were cyther of their kinne/ and
 and layd the necesse
 vpon it/ and broughte strange fyre before
 the Lord/ which he commaunded them not.
 Then wente there out a fyre from the Lord/
 and consumed the same/ that they dyed before the
 Lord. The same Moses vnto Aaron. This
 is it that the Lord sayde/ I will be sancti-
 fied vpon them/ that come nye me/ a before all
 the people/ for I be grauius. And Aaron
 had his peace.

¶ Moses called Misael and Elzaphan son-
 nes of Uiel/ Arons vnder/ a fyre vnto the
 Goate/ earye youe burnt out of the Taber-
 nacle/ without the doore. And they wente/ a car-
 ried them for the synnes/ aboue/ without the
 doore/ as Moise sayde.

¶ Then sayde Moise vnto Aaron/ and to his
 sonnes Elazar and Ithamar: ye shall not
 uncover your brests/ vnto the people/ whiche
 ye are not/ at the waye come vpon the
 whole congregation. Let your bresten of the
 whole house of Israel see/ this burninge/
 whiche the Lord hath done. As for youe
 shall not go out from the doore of the Taber-
 nacle of witnessethall ye/ for the synne
 of the Lord is vpon you. And they dyd
 as Moise sayde.

¶ The Lord spake vnto Aarons saine: Thou
 a thy sonnes/ with the that synne/ no synne
 nor strange dwelle/ whiche ye go into the Taber-
 nacle of witnessethall: that ye dye not. Let this be
 a perpetuall lawe vnto all youre posterites: that
 ye maye haue knowledge to discreite/ whiche is
 holy a vnholye/ whiche is cleane a vncleane: a
 that ye maye teache the chyldren of Israel all
 the lawes/ whiche the Lord hath spoke vnto you
 by Moise.

¶ And Moise sayde vnto Aaron/ and vnto
 Elazar/ and Ithamar his sonnes/ that were
 left. Let the remnant of the meateofferinge/
 on the sacrifices of the Lord/ a care it wyth-
 our leuen/ beside the aultare/ for it is most
 holy/ euen in the holy place/ whiche ye call it. For it
 is as the vntury/ a the fouces dwelle in the sacri-
 fices of the Lord/ for this an I commaun-
 ded. But the wauchers in the house/ shoul-
 der

¶ Par. 24. a
 ¶ Mac. 2. b

Leuit.
 14. b
 14. c

¶ 14. d
 14. e

¶ 14. f
 14. g

¶ 14. h
 14. i

bee shall thou eat: / and thy sonnes / and thy
 daughter with thee / in a cleane place. For the
 weyre is giuen vnto the and thy dyddel / in
 his / as for thynges of the dydden of Israhel.
 For hee haue / bawlder / and the Wauchst /
 to the offeringes of the sa / walbe thoughe in
 that they may be waied for a Waue offeringe
 before the Lord. Therefore is it thyn a thy
 dyddel / for a perpetual detur / so the Lord
 commaunde.

E And Moyses sought for the goate of a syn-
 ne offeringe / and founde it euene. And he
 was angry at Eleazar a Ithamar / the son-
 nes of Iacob / which were left alyue / and saide:
 Wherfore haue ye not eaten the synofferinge
 in the holy place / for it is moste holy / a the
 holy geyn in you / that ye might beare the
 synofferinge / the congregacion / to make agrement
 for haue before the Lord. Beholde / I haue
 as I came not into the Sanctuary / so I was com-
 maunde.

Iacob sayde vnto Eleazar: Beholde / this
 daye haue they offered theyr synofferinge / a
 the: / as for thynges / before the Lord. And
 it is chaunced me after this maner / I should
 be a of the synofferinge to daye / a the mercy
 before the Lord: Wha Moyses herde that /
 he was contente.

The XI Chapter

Z And the Lord talked with Moyses and
 Iacob / a sayde: Speake vnto the dydden
 of Israhel / a sayde: These are the beastes / wherof
 ye shall eat amonge all the be. I. report
 carib: Wharfoore hath boofe / and beu-
 de / in two clawes / and wherof the cud amonge
 the beastes / that shall ye eat: But / for what
 wherof the cud / a hath boofe / a beu-
 de / a not / as the C. n. / before me vncleane vnto you
 and ye shall not eat it. The coney deere
 the cud / but they beu-
 de / not the boofe into
 two clawes / therfore they are vncleane vnto
 you. The heys / wherof the cud also / but deu-
 de / not the boofe into two clawes / therfore he is
 vncleane vnto you. And the Swyne deu-
 de / the boofe into two clawes / but wherof
 not the cud / therfore is it vncleane vnto you.
 Of the fowles / wherof shall ye not eat: / as
 they carcase / for they are vncleane vnto
 you.

These shall ye eat / of all that are in the wa-
 tere: Wharfoore hath synne / a scales in the
 water / so / as a ryuce / that shall ye eat. But
 wharfoore hath not synne / and scales in the
 fere / a ryuce / a maneage al that moue in wa-
 tere / of all that haue in the water / in / shall be
 an abhominacion vnto you / so that ye eat not of
 theyr flesch / a ye abhorre theyr carcase. For
 all that haue not synne / a scales in the wa-
 tere / shall ye abhorre.

And these shall ye abhorre amonge the fow-
 les / so that ye eat them not: The Eagle / the
 Goshawk / the Cosmo / aunte / the Vultur / the
 Byc / and all his kynde / a all Rauens with
 theyr kynde / the Strich / the Nighthew / the
 Cocow / the Sparowhawk with his kynde /
 the lute Oule / the Stork / the gree Oule / the
 Be. / the Dillanthe / the Swaine / the Drenke
 Heron / the Jaye with his kynde / the Rap-
 ping / a the Swallowe. And wharfoore
 except amonge the fowles / a goeth vnto foure
 feet / shall be an abhominacion vnto you. / For
 these shall ye eat of the fowles / that creep and
 go vpon foure feet: euer those / that haue no
 faces aboute vpon legges / so hoppe with all
 vnto earth. Of these may ye eat / as there is
 the. / with his kynde / a the Scala / with
 his kynde / a the Gaeuoll with his kynde / and
 the Hagab with his kynde. But wharfoore
 the hath foure feet amonge the fowles / a shall be
 an abhominacion vnto you / and ye shall tast
 for vncleane. / Wharfoore wherof they car-
 case of such / shall be vncleane vnto you. / And
 wharfoore wherof the carcase of any of these
 shall walsh his clothes / and shall be vncleane
 vntill they be care.

Therfore wherof they hath an hoofe / a
 beu-
 de / it not into two clawes / and wherof
 not the cud / shall be vncleane vnto you. Wharfoore
 wherof the fowles / shall be vncleane. And wharfoore
 wherof the cud / but they beu-
 de / not the boofe into
 two clawes / therfore they are vncleane vnto
 you. The heys / wherof the cud also / but deu-
 de / not the boofe into two clawes / therfore he is
 vncleane vnto you. And the Swyne deu-
 de / the boofe into two clawes / but wherof
 not the cud / therfore is it vncleane vnto you.
 Of the fowles / wherof shall ye not eat: / as
 they carcase / for they are vncleane vnto
 you.

Therfore wherof they hath an hoofe / a
 beu-
 de / it not into two clawes / and wherof
 not the cud / shall be vncleane vnto you. Wharfoore
 wherof the fowles / shall be vncleane. And wharfoore
 wherof the cud / but they beu-
 de / not the boofe into
 two clawes / therfore they are vncleane vnto
 you. The heys / wherof the cud also / but deu-
 de / not the boofe into two clawes / therfore he is
 vncleane vnto you. And the Swyne deu-
 de / the boofe into two clawes / but wherof
 not the cud / therfore is it vncleane vnto you.
 Of the fowles / wherof shall ye not eat: / as
 they carcase / for they are vncleane vnto
 you.

Ceremonies.

Leuiticus.

his fynde the Redde hogge/the Swine/the
 E. c. re. the Snake/and the Wolf/these are vncleane vnto you/amonge at that crite. What
 fouer toucheth y dead carcase of them/shalbe
 vncleane vntil the eue. And whatsoeuer any
 thing dead carcase fallth vpon it/shalbe vncleane/whoso
 euer toucheth it/shalbe vncleane vntil the eue. And every vessel
 wherof any thing is occupied wherof shalbe put
 in the water/and is vncleane eny the euen /g
 then shal be cleane. ¶ All manner of carben
 vessels/that any such carcase fallth into/shal
 be vncleane/that there in is/any such break
 to. All carben/whiche is eaten/that any such wa
 ter commeth into/is vncleane/and al manner
 of vnyke/that is broken/in al manner of such
 vessels/shal be vncleane. And whatsoeuer any such
 carcase fallth vpon it/shalbe vncleane/whoso
 euer toucheth it. And so shal it be broken/for
 it is vncleane/and shalbe vncleane vnto you.
 ¶ Leuiticus the fontaynes/welles/and poud
 ers of water are cleane. But whoso euer touch
 eth they carcase/is vncleane.

Leui. vi. b.
 and p. b

¶ And though the dead carcase of any such
 fel vpon the fide is to sawe/yer is it cleane. But
 when there is water poured vpon the fide/after
 afterward any such dead carcase fallth there/
 the shal be vncleane vnto you.
 ¶ When a beast dyeth/that ye may eat/the
 y toucheth y dead carcase therof/is vncleane
 vntil the euen. Whoso eateth of any such
 carcase/shal be his clothes/and be vncleane
 vntil the eue. Likewise/that he toucheth any such
 carcase/shal wash his clothes/g he vncleane
 vntil the euen.

¶ Whatsoeuer creepeth vpon earth/shalbe an
 abhominacion vnto you/and shal not be eate.
 And whatsoeuer creepeth vpon the belly/or al
 that goeth vpon fouer/footes/amonge of
 that creepeth vpon earth/shal ye not eate/for it
 shalbe an abhominacion vnto you. Make not
 youre soules abhominable/and defyle you not
 in them/for staye youre selles/for I am the
 Lorde your God. Therefore shal ye iane
 fyre youre selles/that ye may be holy/for I am
 holy. And ye shal not defyle youre selles/on
 any maner of creeping best that creepeth
 vpon earth/for I am the Lorde/whiche bringe
 you out of the lande of Egypte/that I
 might be your God/therefore shal ye be holy/

Leui. xiv. a
 f. Per. i. c

for I am holy.

This is the lawe over the beasts a foote/and
 al manner of fouer of creeping beasts/in
 the water/and al manner of foules that crite
 vpon earth/that ye may knowe to discerne
 what is vncleane/and cleane/and what man
 ner of beasts are to be eaten/and which are
 not to be eaten.

The XII Chapter.

¶ And the Lorde spake vnto Moyses/and
 Aharon/and sayeth vnto the chyldren of Israe
 el/and sayeth vnto a woman. hath coccaued/
 and beareth a man chyld/shal be vncleane
 seven dayes/so longe as she suffreth her dis
 ease/and in the eighth daye shal the fleth of
 his foete/yn be cut away. And she shal hyde
 at home/thre and thryr dayes/in the blood
 of her purifyinge/shal touch no holy thing/
 nei come in the Sanctuary/til the dayes of
 her purifyinge be out. But if she beare a maide
 chyld/then shal she be vncleane two weekes/
 so longe as she suffreth her disease/and if she
 and the seuen dayes shal she hyde at home/in
 the blood of her purifyinge.

¶ And when the dayes of her purifyinge
 are ouer/for the foame of the boagher/shal
 she bringe a lambe of one yeare elde/for a
 burnt offeringe/and a yonge pigeon/for a tur
 nill/for a synnes offeringe/into the doie of
 the Tabernacle of witness/unto the priest/
 wher shal offer it before the Lorde/a make
 an atonement for her/and so shal she be clea
 red from her bloody yssue. This is the lawe for
 her that beareth a man chyld/so may be defyle.

¶ But if she be not able to bring a shepe/che
 let her take two turnill/dues/ou two yonge py
 geons/the one for a burnt offeringe/the other
 for a synnes offeringe/then shal the priest make
 an atonement for her/so that she shal be cleane.

The XIII Chapter.

¶ And the Lorde spake vnto Moyses and
 Aharon/and saide. When there ys itchy yn
 any chyng in the synne of a mans fleth/
 wherbye cometh a scabbe/for a glistering whete/
 Cas though the scabbe be a leprosie in the synne
 of this kind. he shalbe brought vnto Aharon
 the priest/or to one of his sonnes/amonge y
 priests. And when the priest seeth the plagit
 vpon the ffonne of the fleth/that the heere
 are turned to whete/and is indred/in that
 place

3

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B

Luc 4

Leui

place then the other fyenne of his flefhe/ there is it surely a leproyse/therfor shall y^e priest loke vpon hym/ and iudge hym vnclene.

But when there is any white plecte in the fyenne of his flefhe/ yet sente no deeper then y^e other fyenne of the flefhe/ and the heere be not turned to whyte/ the rbe puell shall shut hym vp fene dayes/ and on the seventh daye/ loke vpon hym/ the plague seme vnto hym as of other hard fyre no deeper in the fyenne/ ether that the puell shute hym vp yet fene dayes into. And when he lokeh on hym as agayne/ vpon the seventh daye/ a fynderth that the plague be darkish/ and hard fyre no deeper in the fyenne/ the shal he iudge hym cleane/ for it is but a fyffe/ for he shal walke bys clothes/ as then to be cleane.

B But when the scabbe fremeth farther in y^e fyenne/ after that he is fene of the puell/ and iudge cleane. It be the more fene of y^e puell agayne w^h the puell seyh the i hat y^e scabbe had fre farther in the fyenne/ the shal iudge hym vnclene/ for it is surely a leproyse.

When a plague of leproyse is vpon a maⁿ the shal be thought vnto the puell. W^h he seyh a fynderth/ that there is whyte cyson vp in the fyenne/ the heere turned vnto whyte/ and there be caⁿ w^h flefhe in the face/ the is it surely an olde leproys in the fyenne of his flefhe/ therfore shal the puell iudge hym vnclene/ a noe shut him vpon for he is vnclene already.

But w^h the lep^osy dealeth out in the fyenne/ a couereth the rebale fyenne/ from the heade vnto the foete/ that the puell e. se. So when the puell lokeh vpon it/ a fynderth that the leproys had couered all the flefhe/ he shall iudge hym cleane/ for so much as is turned al into whyte vpon hym/ for he is cleane.

C Nowe in laudinge/ if there be saw flefhe on hym/ in the bare w^h he is lokeh vpon/ the is to be vnclene. And w^h the puell seyh y^e name flefhe/ he shal iudge hym vnclene/ for he is vnclene/ a it is surely a leprose. But if the same flefhe deagie agayne/ a be turned into whyte/ then shal be come vnto the puell. And when the puell lokeh vpon hym/ a fynderth that the plague is turned to whyte/ he shal iudge hym cleane/ for he is cleane.

When there is a dyke in the fyenne of any mans flefhe/ and healeth agayne/ and a fice

ward in same place there arise vp any white thyng as a glistering white/ some what reddy/ he shal be fene of y^e puell. So w^h the puell seyh y^e he appeareth to be lower the the other fyenne/ and the heere turned to whyte/ then shal he iudge hym vnclene/ for it is surely a plague of leproyse/ a shoke out of the dyke. But if the puell se/ a fynderth that the heere are not whyte/ a that it is no lower the the other fyenne/ a it is darkish/ he shall shut him vp fene dayes. The hard fyre farther in the fyenne/ the shal he iudge hym vnclene/ for it is surely a plague of leproyse. But if the glistering whyte abyde still/ and fre no farther/ then is it but a pynte of y^e dyke/ a the puell shal iudge hym cleane.

W^h the fyenne of any mans flefhe is huete with fyre/ and the pynte of the burninge is to reddy or whyte/ and the puell lokeh vpon hym/ and fynderth the heere turned to whyte/ vpon the marke of the burninge/ and it appeer deeper the the other fyenne/ then is the fyenne surely a leproyse thed^e out of the pynte of the burninge/ therfore shal the puell iudge hym vnclene/ for it is a plague of leproyse. But if the puell se a fynderth/ that the heere vpon the pynte of the burninge/ is no turned vnto whyte/ and is no lower the the other fyenne/ and is darkish/ also he shall shute hym vp seven dayes.

And vpon the seventh daye he shal loke vpon hym/ if he hath fre farther in the fyenne/ then shal he iudge hym vnclene/ and it is a leproyse. But if it stande still vpon the marke of the burninge/ and fre no farther in the fyenne/ and is darkish/ then is it a foie in the marke of the burninge/ and the puell shal iudge hym cleane/ for it is but the pynte of the burninge.

When a man or woman is fyrrys vpon the heade or beede/ a the puell seyh y^e marke/ and fynderth that it appeareth deeper/ then the other fyenne/ and the heere be there golden and chynne/ the shal he iudge hym vnclene/ for it is a fyrie of leproyse of the heade/ or of the beede. But if the puell se that the fyrie appeer no deeper the the fyenne/ and that the heere is not of a pale colour/ he shall shut him vp fene dayes. And vpon the seventh daye/ when he lokeh a fynderth/ y^e the fyrie

upon the kper And he shal commaunde him
e jar is to be cleinsd / so raf. and a luyngge byr
deo / whid: arc cleane / and Cedar woad / and
purple wolle / and yspice / and hal commaunde
y one byrd to be fylled in an earthen vessell
our spynnyng water. And he shal take the
luyngge byrd / with y Cedar woad / the purple
wool and yspice / and byppe them in the bloude
of the flaxen byrde / upon y spynnyng wa
ter / and spicelle the seven tymes upon hym / y
must be cleinsd from y leprosse. And so cleins
byrd / and let the luyngge byrd styce at laber
into the felde.

B But he that is cleinsd / shal wash his clo
thes / and y bare of all his haire / and barp him
selfe with water / so is he cleane. Then roud / he
bym go into the byst / wher he take the same wate
our hie ten fene / dices. And upon y seventh
daye / shal be shawe of all the haire upon his
byrd / upon his e / and upon his shewen / so
that all he haire be shawen of / and he shal wash
his clothes / and barp his sh / in water / then
so be cleane.

And upon the eyght daye / shal he take
two lambe / without blemishe / and a shepe
of a yere old / about blemishe / and thre tenth
deales of fyne floure / for meate offeringe / myn
gled with oyle / and a logge of oyle. The
prieust offer him that is cleinsd / and these
thynges before the Lord. And he take y
Tabernacle of witness / and shal take the one
lambe / and offer it for a trespass offeringe / w
y logge of oyle / and shal waue them before the
Lord. And afterwarde slaye y lambe / where the
syn offeringe and burnt offeringe are slaine / us
and in y holy place. For as the syn offeringe /
so is the trespass offeringe the priestes also / so
it is moost holy.

C And the priest shal take of the bloude of
y trespass offeringe / and put it upon the tipp
of the ryght care of bym / that is cleinsd / and
upon y thombe of his ryght hand / and upon
the great toe of his ryght foote. Then ward
shal he take of the oyle / out of the logge / and
poure it into his owne left hand / and byppe
his ryght finger in the oyle / that is in his left
hand / and spicelle the oyle with his synge
seven tymes before the Lord. And so the
remnair of the oyle in his hand / be shal put
it upon the tipp of the ryght care / of bym / y

is cleinsd / and upon the thombe of his ryght
hand / and upon the great toe of his ryght
foote / as he doth upon y bloud of y trespass
offeringe. But the remnair of y oyle in his
hand / shal he poure upon the head of bym
y is cleinsd / and make an atonement for him
before the Lord. And he shall make the same
offeringe / and reconyle bym / that is cleinsd /
because of his uncleanesse. And afterwarde
shal he slaye the burnt offeringe / and shal
offer it upon the altare with the meate offer
ing / and make an atonement for him / and
then is he cleane.

D And if y de poure / a geyt / th not so much
in his hand / the leu hym take one lambe for a
trespass offeringe / to waue it / to make an at
onement for bym / as a tenth deale of fyne floure
mingled with oyle / for a meate offeringe / and
a logge of oyle / and two turt doves / or two
yonge pygones / wher he be unable to geue
th his hand / let he offer a syn offeringe / the
other a burnt offeringe / and let bym byp
them upon the eighth daye of his cleinsing
unto the priest before the doore of the Taber
nacle of witness / so be one the Lord.

Then shal the priest take the lambe for y
syn offeringe / and the logge of oyle / and shal waue
them all before the Lord / and slaye y lambe
of the trespass offeringe / and take of y bloude
of the same trespass offeringe / and put it upon
the tipp of the ryght care / of bym / that
is cleinsd / and upon the thombe of his ryght
hand / and upon the great toe of his ryght
foote / and poure of y oyle into his owne left
hand / and with his ryght finger / spicelle y
oyle / that is in his left hand / seven tymes be
fore the Lord.

And so the remnair of the oyle in his
hand / be shal put it upon the tipp of y
ryght care / of bym / that is cleinsd / and upon
the thombe of his ryght hand / and upon y great
toe of his ryght foote / seven obne upon the
bloude of y trespass offeringe. The other oyle
in his hand / shal be poure upon the head of
bym / that is cleinsd / to make an atonement
for him before the Lord. And afterwarde
of the one of the turt doves / or yonge py
gones / accorde yuge as his hande is acable to
geue. He shall make a syn offeringe / of the other
a burnt offeringe / with y meate offeringe / and so
shal

shall the priest make an atonement for him & to cleanse before the Lord.

Leuitic 16. is the lawe for the leper / which is not able with his hande to get that which belongeth vnto his cleansing.

¶ And the Lord spake vnto Moses a Teron / and sayde: When yeare come into the lande of Canaan / which I geue you to possess / and if ther happed a plague of leprosy in any house of your possession / then shall he that oweth the house come and tell the priest and saye: The trouble is to me as it were a plague of leprosy in my house. The which the priest commaunde to rydde all things out of the house / or ethe the priest go into the plague / shall he take in the house be made vncleane. Afterwarde shall the priest go in to see the plague.

Now when he seeth / and fyndeth / that there be holes / or cracks / or slowes / or rednes in the walles of the house / and they seeme to be lower then the walles beynde / then shall he go out at the doore of the house / and thine up the house for seven dayes. And upon the seventh daye when he cometh / and seeth that the plague hath fretted farther in the walles of the house / then shall he commaunde to beake out the stones when the plague is / and to cast them in a foule place / without the cytye / and the house to be scraped within rounde aboute / and the dust that is scraped of / to be poured without the cytye / in an vncleane place / and to take other stones / and put them in the place of the aker / and to take other playster / and playster the house.

¶ When the plague than cometh stayne / a beatech found in the house / as in the stones are taken out / the playster scraped of / and the house playsted of the new / then shall the priest go in / and whā he seeth that the plague hath fretted farther in the house / then there surely a freyngle professe in the house / and it is vncleane / therfor shall the house be taken downe / with the stones / & the timber / & all the dust of the house / shall be carryed out of the cytye / vnto an vncleane place. And who so goeth into the house / whyche it is shut up / is vncleane vntill the euen. And he that seeth the same / or toucheth them / shall wash his clothes.

But if the priest seeth that he goeth in / that

the plague hath fretted no farther in the house / after that the house is new playsted / then shall he wadge it to be cleane / for the plague is healed. And to a freyngle professe for the house / he shall take two byrdes / eether wood / or purple wall / and yfep / and slaye the one byrde in an earthen vessel / upon springinge water / and shall take the eether wood / or purple wall / the yfep / and the lyuynge byrde / and dippe them in the bloude of the slayne byrde / upon the springynge water / & spenke the house withal seven tymes / and so shall he purifie the house with the bloude of the byrde / with the springynge water / with the lyuynge byrde with the eether wood / with the yfep / with the purple wall. And the lyuynge byrde shall be let flye at liberty out of the toune into the felde / and make an atonement for the house / and then is it cleane.

This is the lawe ouer all manner plague of leprosy / and ffre / ouer the leprosy of clothes / or of houses / ouer so: of scabbes / a gyltynge wyche / whiche maye be knowne / when any thyng is vncleane or tiane. This is the lawe of leprosy.

The XV Chapter.

¶ And the Lord talked with Moses and Teron / and sayde: Speake to the children of Isreal / and saye vnto them: When a man hath a runninge yssue / or scoure out of his flesh / the same is vncleane. But then is he vncleane / by the reason of this yssue / when his flesh is fretten of the issue / or scoure. Every byrde / whereon he lyeth / and whatsoeuer he feedeth vpon / shall be vncleane.

And he that toucheth his bed / shall wash his clothes / and bath himselfe with water / & be vncleane vntill the euen.

And he that sitteth where he sitteth / shall wash his clothes / and bath himselfe with water / and he that toucheth him / shall wash his clothes / and bath himselfe with water / and he that toucheth his bed / shall wash his clothes / and bath himselfe with water / and he that toucheth him / shall wash his clothes.

And the scabdel / and whatsoeuer he seeth / upon / shall be vncleane. And whatsoeuer toucheth any thyng / that hath been vnto him / shall be

and a ramme for a burnt offering.

Lev. 17. 6

And Aaron shall bring the bullock for his own sin offering; / and he shall make an atonement for himselfe and his house; / and afterwarde shall he take the two goats; / and present them before the Lord: / and he shall cast lots over the two goats: / the lotte of the one goat for the Lord; / and the other for the sic goat. And the goat that the Lord doth sell upon; / shall be a sicre for a sin offering. But the goat that the sic goat lot fell upon; / shall be present ayne before the Lord: / to make an atonement for him; / and to let the sic goat go into the wilderness. And so shall he bring the bullock of his sin offering; / and make an atonement for him; / and his household; / and shall kill him.

And he shall take a fennel of coales from the altar; / that standeth before the Lord; / and his handfull of beaten incense; / and bringe them in within the vayle; / and put the incense upon the fire before the Lord: / that the cloude of the incense maye cover the mercy seat; / which is upon the witnessse; / that he dye not. And he shall take of the blood of the bullock; / and spencle it with his finger; / toward the Mercy seat; / on the sacrifice. Seven tymes shall he spencle of the blood; / thus with his finger; / before the mercy seat.

Leuit. 14. 4

Then shall he kill the goat; / which is the peoples sin offering; / and bringe in of his blood within the vayle; / thus with his blood; / as he dyd with the blood of the bullock; / and spencle thre tymes also on the sacrifice; / toward the mercy seat; / and so shall he reconyle the Sanctuary from their trespasses in all their synnes. Thus shall he do unto the Tabernacle of witnessse; / which is the habitation with them; / amonge their uncleennesse.

¶ A man shall in the Tabernacle of witnessse; / when he goeth in to make an atonement in the Sanctuary; / onely he goe out; / and so shall he make an atonement for himselfe; / and his house; / and for the whole congregation of Israel. And when he goeth forth into the altar; / that standeth before the Lord; / he shall reconyle; / and shall take of the bullockes blood; / and of the goates blood; / and put

it upon the houses of the altar; / round about. And with his finger shall he spencle of the blood thre tymes; / thus with a balance; / and consecrate it from the uncleennesse of the dycten of Israel.

And when he hath made an ende of reconynging the Sanctuary; / and the Tabernacle of witnessse; / at the aultere; / he shall bring the synnys goat.

Then shall Aaron laye both his handes upon the heade of him; / and confesse over him all the iniquities of the dycten of Israel; / and all theyr trespasses in their synnes; / and shall laye them upon the heade of the goat; / and by some man that is at hande; / shall he let hym runne into the wilderness; / that the goat maye beare all theyr iniquities upon hym; / into the wilderness; / and he shall leaue hym in the wilderness.

And Aaron shall goe into the Tabernacle of witnessse; / and put of thyr hymin clothes; / which he put on; / when he went into the Sanctuary; / and shall leaue them there; / and bath his flesh with water in the holy place; / as put on his own raiment.

And he shall goe forth; / and make his burnt offering; / and the burnt offeringe of the people; / and make an atonement; / both for himselfe; / and for the people; / and burne the same of the synnys goat upon the altar. But he that carryeth out the sic goat; / shall wash his clothes; / and bath himselfe with water; / and then come into the host.

¶ The bullocke of the synnys goat; / and the goat of the synnys goat; / whose blood was brought in the Sanctuary; / to make an atonement; / shall be carryed out of the host; / and burne with fire; / both theyr synnes; / fleshe; / and synnys. And he that burneth the; / shall wash his clothes; / and bath himselfe with water; / as they come into the host.

¶ And this shall be a perpetual lawe unto you; / Upon the tenth daye of the seventh moneth; / shall ye humble your selves; / as do no worke; / whether it be one of your fleshes; / or a stranger amonge you. For in this day is your atonement made; / that ye maye be cleyned from all your synnes; / before the Lord; / herfor shall it be a feare Sabbath unto you; / and for shall humble your selves. Let this be a perpetuall lawe.

But

But the priest that is anoynted/and whose hande was seald wth his pinkt/in his fathers shade/shall cleanse this anoyntment/and shall put on the linnen clothes/namely the holy vestiments/so shall he reconyle the holy Tabernacle/and the Tabernacle of witnessse/and the aultare/and the priestes/and all the people of the congregacyon. ¶ This shalbe a perpetuall lawe vnto you/that ye reconyle the children of Israel from all theyr synnes/once a yere. And Moses dyd as the Lorde commaunded hym.

117 b
117 a

Ch. XVII. Chapter.

¶ **V**nto the Lorde called with Moses/and sayd: Speake vnto Aaron and his sonnes/and to all the chyldren of Israel/and say vnto them. Thus is it that the Lorde hath commaunded. Whatsoeuer he be of the house of Israel/that kyllen an eye/limbe: or goar in the boole/ or out of the boole/ and dyngeth it not before the doore of the Tabernacle of witnessse/that it may be brought vnto the Lorde for an offeringe before the habitation of the Lorde/ the same shall gylye of blood/as though he had shed blood: and such a man shalbe roted out from amonge his people.

¶ **T**herfore shal the chyldren of Israel bringe theyr offerings: that they wyll offer vpon the wyde kynde before the Lorde/cure before the doore of the Tabernacle of witnessse/vnto the priest/and theyr offer they: then the offeringes vnto the Lorde. And the prieste shall spenke the blood vnto the aultare of the Lorde before the doore of the Tabernacle of witnessse/ and burne the fat for a sweete sauour vnto the Lorde: as they shal offer eche offeringe: a no more vnto deuto/ with whom they go a whoring. This shalbe a perpetuall lawe vnto them/ amonge theyr possessions.

¶ **T**herfore shal thou saye vnto them: What man soeuer he be of the house of Israel/ or a straunger also/ that is amonge you/ which offereth a burnt offeringe/ or any other offeringe/ and dyngeth it not before the doore of the Tabernacle of witnessse/ to offer it vnto the Lorde/ he shalbe roted out from amonge his people.

117 c

¶ **A**nd what man soeuer he be/ eicher of the heuys of Israel/ or a straunger/ amonge you/

that catch any maner of blood/ agaynst him selfe/ for my san/ and wyll rote him out from amonge his people: for the foure of the body in the blood/ as I haue geuen it you for the aultare/ your soules may be reconyled therewith: for the blood that is in the soule/ it maketh anoyntment. Therefore haue I sayd vnto the chyldren of Israel/ no soule amonge you shal eate blood: no/ nor any straunger that dwelleth amonge you.

¶ **A**nd what man soeuer it be amonge you/ whether he be of the house of Israel/ or a straunger amonge you/ that as the huryuge taketh a beast or fowle/ which may be eaten/ he shal poure out the blood of the same/ as couer it vnto the earth: for all this I saye in the blood.

¶ **A**nd I haue sayd vnto the chyldren of Israel: Ye shal eate the blood of no maner of fleshe: for the lyfe of all fleshe is in his blood. Whatsoeuer eateth it/ shalbe roted out. And whatsoeuer soule eateth it/ which dyed alone/ or that was rotye of wyld beasts/ whether he be one of yours/ selous/ or a straunger/ the same shal wele be his claye/ and shal him selfe with water/ and he vnto an vnto the euen/ and then he be clene. But if the flesh use his clothes/ thou shalt hym selfe/ than shal he beare his synne.

Gen. 17. a
Leuit. 17. c
17 c 117 f

The XVIII. Chapter.

¶ **V**nto the Lorde called with Moses/ and sayd: Speake vnto the chyldren of Israel/ and say vnto them: I am the Lorde your God. Ye shall not do after the worke of the lande of Egypte/ wherein ye dwelt: neither after the doynge of the lande of Canaan/ into to the which I will bringe you. Ye shal not walk after theyr customes/ but eache man let his waye be as his/ and my statutes shal ye kepe/ that ye maye walke therein: for I am the Lorde your God. Therefore shal ye kepe my statutes and my lawes. I for the man that doeth Rom. 7. a the same/ shall lye therein/ for I am the Lorde.

¶ **W**oman shall come at his next kynnesman/ to vncouer her pymyte: for I am the Lorde.

¶ **T**hou shalt not vncouer the pynte of thy father and of thy mother. ¶ **T**hou shalt not vncouer the pynte of thy brother/ thou shalt not vncouer her pymyte.

Gen. 17. g
17. 10. 17. 11. a
17 c 117 a

Ceremonies.

Deu. xxv. d. † Thou shalt not uncover the pynnye
 and xxv. c. of thy fathers wyfe / for it is thy fathers pyn-
 * Co. v. a. nyne.

De. xxv. c. * Thou shalt not uncover the pynnye of thy
 † Ne. xij. d. sister / wh. ch. is the daughter of thy father / or
 of thy mother / wherfor she be borne at home
 or without.

Thou shalt not uncover † pynnye of thy son-
 nes daughter / or of thy daughters daughter /
 for it is thyne owne pynnye.

B Thou shalt not uncover the pynnye of thy
 fathers wyfe daughter / wh. ch. is born unto
 hym / and is thy sister.

Leuit. xv. c. † Thou shalt not uncover the pynnye of thy
 mothers sister / for it is thy fathers next
 kynswoman.

Thou shalt not uncover the pynnye of thy
 mothers sister / for it is thy fathers next
 kynswoman.

Thou shalt not uncover the pynnye of thy
 fathers brother / too take his wyfe / for she is
 thine owne.

De. xxv. d. † Thou shalt not uncover the pynnye of
 thy daughter in law / for she is thy sonnes
 wyfe / wherfor thou shalt not uncover her pyn-
 nyne.

Leuit. xv. c. † Thou shalt not uncover the pynnye of
 thy brothers wyfe / for it is thy brothers pyn-
 nyne.

Thou shalt not uncover the pynnye of thy
 wyfe / and of her daughter also / neither shalt
 thou take her sonnes daughter / or her daughter
 daughter / to uncover theys pynnyes / for
 they are thy next kynswomen. And it is
 wickednesse.

Le. xxv. c. † Thou shalt not take a wyfe / and her sy-
 ster also / to uncover the pynnye / whyle she is
 yet alive.

Leit. xv. d. † Thou shalt not go unto a womā to un-
 cover her pynnye / so long as she hath her dis-
 ease / in her wickednesse.

Le. xxv. d. † Thou shalt not lye with thy neyghbours
 wyfe / so nible with her / for to desyre thy self
 withall.

Leuit. xv. a. † Thou shalt not geue of thy side also / to be
 burnt unto the Lord / wh. ch. thou unholovest the
 name of thy God / for I am the Lord.

R. m. l. d. † Thou shalt not lye with unchastite / as th
 Leuit. xv. b. woman / wh. ch. for is an abhominacion.

*** De. xxv. c.** † Thou shalt lye with no manner of beast / to

Leuiticus.

desyre thy selfe therwith. And no woman
 shall haue to do with a beast / for it is an abhomi-
 nacion.

De. xxv. d. † Thou shalt not uncover the pynnye of thy
 fathers wyfe / wh. ch. is born unto
 hym / and is thy sister.

Thou shalt not uncover the pynnye of thy
 mothers sister / for it is thy fathers next
 kynswoman.

Thou shalt not uncover the pynnye of thy
 fathers brother / too take his wyfe / for she is
 thine owne.

Thou shalt not uncover the pynnye of thy
 daughter in law / for she is thy sonnes
 wyfe / wherfor thou shalt not uncover her pyn-
 nyne.

Thou shalt not uncover the pynnye of thy
 brothers wyfe / for it is thy brothers pyn-
 nyne.

Thou shalt not uncover the pynnye of thy
 wyfe / and of her daughter also / neither shalt
 thou take her sonnes daughter / or her daughter
 daughter / to uncover theys pynnyes / for
 they are thy next kynswomen. And it is
 wickednesse.

Thou shalt not take a wyfe / and her sy-
 ster also / to uncover the pynnye / whyle she is
 yet alive.

Thou shalt not go unto a womā to un-
 cover her pynnye / so long as she hath her dis-
 ease / in her wickednesse.

Thou shalt not lye with thy neyghbours
 wyfe / so nible with her / for to desyre thy self
 withall.

Thou shalt not geue of thy side also / to be
 burnt unto the Lord / wh. ch. thou unholovest the
 name of thy God / for I am the Lord.

Thou shalt not lye with unchastite / as th
 woman / wh. ch. for is an abhominacion.

Thou shalt lye with no manner of beast / to

desyre thy selfe therwith. And no woman
 shall haue to do with a beast / for it is an abhomi-
 nacion.

De. xxv. d. † Thou shalt not uncover the pynnye of thy
 fathers wyfe / wh. ch. is born unto
 hym / and is thy sister.

Thou shalt not uncover the pynnye of thy
 mothers sister / for it is thy fathers next
 kynswoman.

Thou shalt not uncover the pynnye of thy
 fathers brother / too take his wyfe / for she is
 thine owne.

Thou shalt not uncover the pynnye of thy
 daughter in law / for she is thy sonnes
 wyfe / wherfor thou shalt not uncover her pyn-
 nyne.

Thou shalt not uncover the pynnye of thy
 brothers wyfe / for it is thy brothers pyn-
 nyne.

Thou shalt not uncover the pynnye of thy
 wyfe / and of her daughter also / neither shalt
 thou take her sonnes daughter / or her daughter
 daughter / to uncover theys pynnyes / for
 they are thy next kynswomen. And it is
 wickednesse.

Thou shalt not take a wyfe / and her sy-
 ster also / to uncover the pynnye / whyle she is
 yet alive.

Thou shalt not go unto a womā to un-
 cover her pynnye / so long as she hath her dis-
 ease / in her wickednesse.

Thou shalt not lye with thy neyghbours
 wyfe / so nible with her / for to desyre thy self
 withall.

Thou shalt not geue of thy side also / to be
 burnt unto the Lord / wh. ch. thou unholovest the
 name of thy God / for I am the Lord.

Thou shalt not lye with unchastite / as th
 woman / wh. ch. for is an abhominacion.

Thou shalt lye with no manner of beast / to

desyre thy selfe therwith. And no woman
 shall haue to do with a beast / for it is an abhomi-
 nacion.

De. xxv. d. † Thou shalt not uncover the pynnye of thy
 fathers wyfe / wh. ch. is born unto
 hym / and is thy sister.

Thou shalt not uncover the pynnye of thy
 mothers sister / for it is thy fathers next
 kynswoman.

Thou shalt not uncover the pynnye of thy
 fathers brother / too take his wyfe / for she is
 thine owne.

Thou shalt not uncover the pynnye of thy
 daughter in law / for she is thy sonnes
 wyfe / wherfor thou shalt not uncover her pyn-
 nyne.

Thou shalt not uncover the pynnye of thy
 brothers wyfe / for it is thy brothers pyn-
 nyne.

Thou shalt not uncover the pynnye of thy
 wyfe / and of her daughter also / neither shalt
 thou take her sonnes daughter / or her daughter
 daughter / to uncover theys pynnyes / for
 they are thy next kynswomen. And it is
 wickednesse.

Thou shalt not take a wyfe / and her sy-
 ster also / to uncover the pynnye / whyle she is
 yet alive.

Thou shalt not go unto a womā to un-
 cover her pynnye / so long as she hath her dis-
 ease / in her wickednesse.

Thou shalt not lye with thy neyghbours
 wyfe / so nible with her / for to desyre thy self
 withall.

Thou shalt not geue of thy side also / to be
 burnt unto the Lord / wh. ch. thou unholovest the
 name of thy God / for I am the Lord.

Thou shalt not lye with unchastite / as th
 woman / wh. ch. for is an abhominacion.

Thou shalt lye with no manner of beast / to

desyre thy selfe therwith. And no woman
 shall haue to do with a beast / for it is an abhomi-
 nacion.

De. xxv. d. † Thou shalt not uncover the pynnye of thy
 fathers wyfe / wh. ch. is born unto
 hym / and is thy sister.

Thou shalt not uncover the pynnye of thy
 mothers sister / for it is thy fathers next
 kynswoman.

Thou shalt not uncover the pynnye of thy
 fathers brother / too take his wyfe / for she is
 thine owne.

Thou shalt not uncover the pynnye of thy
 daughter in law / for she is thy sonnes
 wyfe / wherfor thou shalt not uncover her pyn-
 nyne.

Thou shalt not uncover the pynnye of thy
 brothers wyfe / for it is thy brothers pyn-
 nyne.

Thou shalt not uncover the pynnye of thy
 wyfe / and of her daughter also / neither shalt
 thou take her sonnes daughter / or her daughter
 daughter / to uncover theys pynnyes / for
 they are thy next kynswomen. And it is
 wickednesse.

Thou shalt not take a wyfe / and her sy-
 ster also / to uncover the pynnye / whyle she is
 yet alive.

Thou shalt not go unto a womā to un-
 cover her pynnye / so long as she hath her dis-
 ease / in her wickednesse.

Thou shalt not lye with thy neyghbours
 wyfe / so nible with her / for to desyre thy self
 withall.

Thou shalt not geue of thy side also / to be
 burnt unto the Lord / wh. ch. thou unholovest the
 name of thy God / for I am the Lord.

Thou shalt not lye with unchastite / as th
 woman / wh. ch. for is an abhominacion.

Thou shalt lye with no manner of beast / to

D**†****B****†****of De.**

of it counte: aboute/ nor garber it is a cleane vpon
 the face: for he whiche thou shalt not plucke: thy vpon
 the earde cleane also/ nor garber vpon the grapes
 that are falle boune/ but shalt leaue them for
 the poore and straigters: for I am the Lord
 your God.

Ac. iii. c
 10. viii. c
 11. iiii. a
 12. x. b
 13. x. b

¶ Ye shall not steale / neither lye / I will
 deale falsly by one with another.

¶ Ye shall not sweare falsly by my name / for
 to vnbalance the name of thy God: for I am
 the Lord.

13. x. b
 14. i. c

¶ Thou shalt not thy neyghbour no wronge /
 nor rebbe him: The woifemano labouces shall
 not byde with the vnyll the morninge.

¶ Thou shalt not curse the deafe.
 ¶ Thou shalt put no stumbling blocke before
 the bynde: but shalt feare thy God: for I am
 the Lord.

15. v. c
 16. i. c
 17. v. c

¶ Ye shall not deale wronge grossly in iudg-
 ment / neither shall ye accepte the persone of
 the poore: nor honoure the persone of the great: but
 thou shalt iudge: thy neyghboure righteously.
 ¶ Thou shalt let no man pseye accuse / go amonge
 thy people. ¶ They shal stande as
 geynll thy neyghbours bloude: for I am the
 Lord.

17. v. c
 18. i. b
 19. i. b
 20. i. c

¶ Thou shalt not haue thy brother in thyme
 heret / but shalt tell thy neyghboure his fault
 that thou haue not sene for his sake.

¶ Thou shalt not avenge thy selfe: nor haue
 eny vyl agaynst the dysdaunt of thy people.

21. i. c
 22. i. c

¶ Thou shalt loue thy neyghboure as thy selfe:
 for I am the Lord.

23. i. b
 24. i. b
 25. i. b
 26. i. b

¶ My statutes shall ye kepe: / I shal let not
 youe canell geude with because of another synde
 neyther some thy selfe with mingled sedes
 I shal let no geuene come vpon the: that as
 maye with wollen and linnen.

27. i. a
 28. i. a

¶ When a man lynch with a woman / and
 hath to do with her / whiche as a bonde wo-
 man / and hath ben medled withal of ano-
 ther man: but not lousid out / nor had optay-
 ned freedom: shalbe punished: but they shal
 not be siffe deare: because she was not free.
 But she shall buye ge: for his trespass vnto the
 Lord: euen before the Dore of the Taber-
 nacle of witness: & camite: for a trespass offer-
 yng: and it be prest shall paye an anoyment
 for him: with the sacrifice offeringe before the
 Lord: & enacting: the synne that he hath

done: so shall God be merciful vnto him: as
 he is syn: whiche he hath done.

¶ What comye as ye come into the lande: and
 plante all maner trees / whete of men eate / ye
 shal ceas the first thyrte of the frutes: which
 they frutes: the first yeare shall ye haue them
 for vnconuemed / for that yeate them: not
 bus in the fourth yeare shall all they frutes be
 holy: and payed vnto the Lord. In the fifth
 yeare shall ye eate the frutes: and garber them
 in: for I am the Lord your God.

¶ Ye shall eate nothyng with bloude. ¶ Ye
 shall not regard the soules erenge: nor chepe
 eue vayne.

¶ Ye shall haue no croone vpon your
 heade / neyther shalt thou eue thy bearde
 cleane of.

¶ Ye shall haue oue no markes in your body /
 for any thar to dead: nor make letters vpon
 you: for I am the Lord.

¶ Thou shalt not holde thy daughter to
 whoredome: that shalde fall not to whoredome:
 and was full of swete chensse.

¶ Kepe my holy dayes: and stande in awe of
 my sanctuary: for I am the Lord.

¶ Ye shall not tuerne your selfe to the
 syder: and age northyng at the croundre deit: for
 of of one / that ye be not despyd by them: for
 I am the Lord your God.

¶ Thou shalt kepe vpon before a graye heade /
 and shal kepe eueren vnto the aged. And I
 am the Lord your God.

¶ When there dwelleth a stranger amonge
 youe: youe shall not vex him. He
 shall dwell with you / euen as one that is
 be ne amonge you: and thou shalt loue him
 as thy selfe: for ye your selfe also were stran-
 gers in the lande of Egypte: I am the Lord
 your God.

¶ Ye shall not deale wronge grossly in iudg-
 ment: with meteyard / with meyghe / with
 sine: A true balancer / a true weyghe / a true
 Ephra: and a true sin shalbe amonge you: for
 I am the Lord your God / whiche bringe
 you out of the lande of Egypte / ye shoulde
 kepe: and so all my statutes and lawes: for
 I am the Lord.

whiche haue separated you from the nations/
that ye should be myne.

17 If a man or woman be a forswearer / or
spendour of toke / the same shall dye the
death / they shall be flensed / they: bloude be vpo
thei.

The XXI. Chapter.

1 The Lord sayde vnto Moyses: Speake
vnto the priestes / the sonnes of Aaron / a
say vnto them: A priest shall defyle hym
selfe / vpon no soule of his people / but vpo his
ne:re kins: that belongeth vnto hym / as vpo
his mother / vpon his father / vpon his sonne /
vpon his brother / vpon his sister / and
vpon his wife / which is yet a wyge / and
with hys no man a wyfe / (which belongeth
vnto hym) vpon her maye be defylt hym
selfe: Moreover / he shall not defyle hym selfe
vpon any raker in his people / to vnhalowe
hym selfe.

2 He shall make no crosse also vpon his
heade / nor haue of his heade / neyther shall
they cut out any member in their flesch. They
shall be holy vnto the Lord / a not vnhalowe
the name of the Lord: for they offre the sacri
fyce of the Lorde / the beade of theyr Word /
therefor shall they be holy.

3 They shall take no wife / nor one that is
defyled / for that is awaye from her husbande /
for he is holy vnto the Lord: therefore shall he
sanctifye hym selfe / for he offereth the beade of
the Word: shall be holy vnto the Lord: I am holy
cittie the Lord: it shall sanctifye you.

If a priestes daughter fall to whoringe / she
shall burne with fyre / for she hath sinned
her father. He that is bye priest amonge his
brethren / vpon whose heade the enuyngne
oyle is poured / and his hande fylled / (that he
might be awayed with the vestmentes) shall
not vneouer his heade / nor rai his clothes / a
shall come at no dead / and shall defyle hym
selfe / neyther vpo father / nor mother. He shall
not go out of the Sanctuary / for he vnhalowe
not the Sanctuary of his God / for he creeue
of an enuyngne oyle of his God is vpo hym /
for I am the Lord.

4 A wyge shall be take to wyfe / but no
man shall be vnhalowe / nor defyled / nor whore /
but a wyge of his owne people shall be take
to wyfe / he vnhalowe not his sode / amonge

his people. For I am the Lorde / which sancti
fy hym.

5 And the Lord talked with Moyses / and
sayde: Speake vnto Aaron / and saye: If there
be a blemyshe vpon any of thy sibe / in your
generacion / the same shall not p:cesse to offre
the beade of his God: for whosoeuer hath
a blemyshe vpon hym / shall not come neare /
whither he be blynde / lame / with an euell
favoured nose / teeth any mysfapen member /
or hath had a brok / or had / or a creeke
becked / or hath any blemyshe in the eye / or is
ghed / or is stryze / or scalded / or hath his sto
noe broken.

6 Whosoeuer now / of the sibe of Aaron /
the priest hath any blemyshe vpon hym / shall
not come nye to offre the sacryfices of the Lord.
For he hath a defoume: Therefore shall he not
p:cesse vnto the beade of his God / nor offre it.
Nor shall he stand neare the beade of
his God / both of the body / and of the most
holye: nor he shall nor go into the waye / nor
come nye the auter / for so much as he hath
a blemyshe vpon hym / that he vnhal: we
ny Sanctuary. For I am the Lord: that
sanctifye the. And Moyses spake this vnto
Aaron / and his sonnes / and to all the chyldren
of Israel.

The XXII. Chapter.

1 The Lord talked with Moyses / and
sayde: Speake vnto Aaron / and his son
nes / that they absteyne from halowed thynges
of the chyldren of Israel / which they
haue halowed vnto me / as they vnhalowe
not my holy name: for I am the Lord: Saye
nowe to them / and they: posterite: Whosoe
uer be of youre sibe / if cometh nye vnto
the holy thynges / which I sayde of Israel
halowe vnto the Lorde / and so defyleth hym
selfe vpon that same / his soule shall perishe be
fore my face: for I am the Lord.

2 Whosoeuer of the sode of Aaron is a leper /
or hath a runnyng / or shall not care of
the holy thynges / shall be defiled. Who so
toucheth any vnclene thyng / or whosode
separateth from hym by a gybe / or who so
toucheth any woman that is vnclene vnto hym / or a
man that is vnclene vnto hym / and whosoe
toucheth defyleth hym / like what soule toucheth
any such / is vnclene vntill the euen / and shall
not

IEro. p. 11. d
IEro. p. 11. d

not care of the holy thynges / but shall synne
with his fleche wth water. And when the
Sonne is gone downe / and he be cleane when
maye he eate thereof / for it is his food. Take
wherewith aloncs is rote of wythe bestes /
shall he not eate / that he be unclean therout
for I am the Lord. Therefore shall they kepe
my lawe / that they lade not synne upon them /
and bre thern / when they unhalowe them
selues in it. For I am the Lord / that halowe
them.

B A stranger shall not care of the holy thynges
no / an hyred seruaunt. But of the priest by a soule
for his money / the same maye eate thereof.
And he that is borne in his house / maye eate
of his bread also. Whertheff / of the priestes
donghur be a straungers wyfe / she shall not
care of the Sacrafices of holynesse. But
if she be a wedow / or a widow / or haue no fe-
der / and somneth agayne to her fathers house
as afore / when she was yet a mayden in her
fathers house / then shall she care of her fathers
bread. But no stranger shall care thereof.

Who so do catch of the halowed thynges /
unwittingly / shall put the syffe parte there
vnto / and geue it vnto the priest with the hal-
owed thynges / that they unhalowe / not the hal-
owed thynges of the dytche of Israel / which
they heaue vp vnto the Lord / lest they lade
them selfe wth mysdoynge and trespass /
when they care their halowed thynges / for I
am the Lord / which halowe them.

Deut. p. 1. c
and. p. 1. a

E And the Lord called vnto Moyses / and
sayde: Speake vnto Aaron and his sonnes /
and to all the children of Israel. Wherfor
Istradite of stranger in Israel wyl do his
offaynge / wherby it be they: aome for of fire
will / & they will offre a burnt offeringe vnto
the Lord / to reeconcile them selfe / it shall be
a male / and without blemys of bledgen / or lam-
bes / or goates. Wherforer hath any blemys
he shall they not offre / for they shall fynde
no fauour thertw.

Mal. 1. b

And whoso will offre a thant offeringe
vnto the Lord / no separate out a vome / or
fre will / or of shepe / it shall be without blemys
he that it maye be accepted. It shall haue
no defourtye. If it be blynde / or broken / or
wounded / or haue a wone / or stryde / or strabbe /

they shall offre none siche vnto the Lord / wher
is an offeringe of any such vpon the altare
of the Lord.

An oxe or shepe / that hath misthapen mem-
beres / no rompe mayst thou offre of a free
will / but to a vome it maye not be accepted.
Thou shalt offre also vnto the Lord no thyng
that is blynde / or broken / or cut out /
and yet shall he no siche in your lande. No
reouer ye shall offre no bird vnto your God
of straungers hadde: for it is marred of blynd
and he hath defourtye / therfore shall it not be
accepted vnto you.

And the Lord spake vnto Moyses / sayd:
When an oxe / or lambe / or goate is brought
forth / it shall be seuen dayes wth the wyne / a
vpon the egypte wyne / and thersafter it maye
be offered vnto the Lord / when it is accepted:
Wherby it be oxe / or lambe / it shall not be
slayne wth his yonge in one day.

But when ye will offre a thant offeringe
vnto the Lord / that it maye be accepted / ye
shall care it the same daye / & kepe no thyng ouer
vntil the morninge: for I am the Lord. Ther-
fore kepe now my commaundement / a do
them: for I am the Lord / that ye unhalowe
not my holy name / and that I maye be hal-
lowed amonge the children of Israel. For I
am he that halowe you vnto the Lord / which
brought you out of the lande of Egypte / that
I might be your God vntil the Lord.

The XXIII. Chapter.

And the Lord talked vnto Moyses / and
sayde: Speake vnto the children of Israel /
and saye vnto them: These are the feastes of
the Lord / whiche ye shall call holy dayes:
Six dayes shall be the feastes of Israel / but the se-
uenth daye to the rest of the Sabbath / and
shall be called holy. Ye shall vnto make them in
for it to the Sabbath of the Lord / wherforer
care ye well.

These are the feastes of the Lord / that
are called holy / whiche ye shall call your feastes:
Upon the fourteenth daye of the first moneth
at euen / is the Lords Easter / a vpon
the fyfth daye of the same moneth / is the
feast of the vnleueden bread / of the Lord.
Then shall ye eate vnleueden bread seuen
dayes.

The first daye shall be called holy among
you /

coding to his way beside the Sabbath of 7
 Lord/and you're gifts/and moone/a frum
 offering/and that ye offer unto the Lord.

¶ So upon the seventh day of the seventh
 moeth/whan ye haue brought in y^r incense
 of y^r land/y^r shall kepe the Lord's feast seven
 dayes longe. The first day shall be holy
 daye/ and the eighth daye shall be holy daye
 also. And upon the seyth daye ye shall take of y^e
 goodly fruit full tree/ of figges and palm
 trees/ and of branches of these trees/ and willow
 of the brooke/ and seven dayes shall ye be merry
 before the Lord: for the voice Godd and thus shall
 ye kepe: the feast onto the Lord seven dayes
 in the year. This shall be a perpetuall lawe a-
 monge you: for s^{er}uence/ that they kepe holy
 daye: thus in y^e s^{er}uence in oneth. Sette daye a
 shal ye dwell in booths: Wh^o focuser is an Is-
 raelite borne: shal dwell in booths/ and they
 which come after you/ in y^e knowe/ s^{er}ue that
 I made the: children of Israel to dwell in booths
 wher/ wher I brought them out of the lande
 of Egypt: I am the Lord your Godd. And
 Moses tolde the children of Israel these holy
 dayes of the Lord.

The XXXIII. Chapter.

¶ And the Lord spake vnto Moses/ and
 sayde: I commaunde the children of Is-
 rael/ that they bringe pure oyle/ olyue beaten
 for lightnes/ that it maye be alwaye put in the
 lampes/ in y^e house/ before the vauel of the wor-
 neskeur/ Tabernacle of witness. And Aaron
 shal besette it alwaye at euen and in the morn-
 yng before the Lord: Let this be a perpe-
 tuall lawe vnto youe posterite. The lampes
 shall be besette vpon the pure candlestick before
 the Lord: perpetuallly.

¶ And thou shalt take fine flour/ and bake
 it: and take of y^e three fourthes shal every
 cake haue/ and thou shalt laye them sit on a
 s^{er}ue upon the pure table before the Lord.
 And upon the ninth shalte thou laye pure frank-
 incense/ y^e it maye be beset of a memoriall/ for
 an offering vnto the Lord: every Sab-
 bath shal be prepare them before the Lord
 alwaye/ and it cur the of the children of Is-
 rael/ for an everlastinge conuincement. And
 they shall be Arons a his s^{er}uence/ which shall
 see them in the holy place. For this is his
 most holy of the offerings of the Lord.

for a perpetuall seruy.

And there cometh out an Israelite wo-
 mans soune/ which was the child a man of
 Egypt/ amonge the children of Israel/ and
 stroue in the boole with a man of Israel/ &
 he named the name of the child blasphemously/ and
 called it: Then brought in they him vnto Mo-
 ses. His mothers name was Selomith/ the
 daughter of Dib^ol/ of y^e tribe of Dan. And
 they put him in prison/ till they receiue iudice-
 ment by the mouth of the Lord.

And the Lord spake vnto Moses/ and
 sayde: Bring him vnto me/ and I will let
 them that berde it/ saye they handes vpon
 his heade/ & let the whole congregation
 stone him. And saye vnto the children of Is-
 rael/ Wh^o focuser blasphemeth the Godd/ shal
 beare his name/ and by that blasphemeth the
 name of the Lord/ shal dye the death. The
 whole congregation shall stone him. As the
 stranger/ so shall be of the birth: he be also.
 If he blasphemeth the name/ he shal dye.

He that slayeth a man/ shal dye the
 death: but he that slayeth a beest/ shall paye for
 it: he shall be sold for s^{er}uice. And he that smiteth his
 neyghbour/ shal be s^{er}ued: vnto whom/ when as he
 hath done: he shall be sold for s^{er}uice: for
 s^{er}uice: when as he hath smitten a man/ so
 shal he be s^{er}ued: vnto whom/ when as he
 shall have slayeth a beest/ shal paye for it: he
 that slayeth a man/ shal dye. These shall be
 the lawes amonge you/ for the stranger/ as
 to one of youe fill: for I am the Lord
 your Godd.

Moses tolde the children of Israel. And
 they brought him that had cursed/ out of the
 boole/ & stoned him. This was the children of
 Israel as the Lord commaunded Moses.

The XXXV. Chapter.

¶ And the Lord talked with Moses vpon
 y^e mount Sina/ and sayde: Speake to the chil-
 dren of Israel/ and saye vnto them: When
 ye come into the lande/ that I shall geue you/
 the land shal rest vnto the Lord/ so that y^e
 some the seide sixe years/ and sixe yeares cut
 they wyndes/ and gather in the fruite. In the
 seventh yeare the land shal haue his Sabbath
 of rest/ for a Sabbath vnto the Lord:
 wherint thou shalt not sowe thy s^{er}uice/ nor cut
 thy vyne.

Take what growth of it selfe after thy harvest/ thou shalt not reap it. And it grapes that growe without thy labour / shalt thou not gather / for so much as it in the year 3 of the lande rest. But the rest of the lande shalt thou kepe for thy meeke / that thou maye cate thereof / thy seruants / thy mayde / thy bulcunge thy selfe / thy stranger with thee / thy catt / & the bestee in thy lande. At the increase shall be meeke.

B And thou shalt numbre yeere of these yeere Sabbathes / that foure yeeres may be tolde seven times / and so the nine of the seue yeere Sabbathes / make nyne a foire yeeres. Then shalt thou let it blaste of the home go thow to all yourc lande / upon the tenth day of the seuen month / euen in the day of attonement. And ye shal halowe that fyfth yeere / as shall call it a fre yeere in the lande / for all them that haue possession / and to all his hired / for the fyfth yeere to the yeere of Iubile. Ye shal not sow / nor eate it / that growth of it selfe / nor gather the grapes / that growe without labour. For the yeere of Iubile shall be holy amonge you. But lest what the selde beareth / that shal ye eate. This is the yeere of Iubile / when ye shall come agayne euery man to his owne.

C Now when thou selst ought vnto thy neighbour / or byest any thing of him / therc shal of you none appoyse his brother / but according to the numbre of 7 yeeres of Iubile shalt thou bye it of him / and according to the numbre of the yeeres of increase shal be sel vnto the. According to the multitude of yeeres shal thou saye the price / according to the strength of the yeeres shal thou numbre the price / for he shal sel it vnto the / according to the numbre of the increase. Therefore let no man be fraide his neighbour / but feare thy God. For I am the Lord your God. Wherefore do after my statutes / and kepe my lawes / so that ye do then that ye may brell safe in the lande. For the lande shal geue you her fruit / that ye shall haue ynough to eate / & dwell comfortably.

And if ye wolde saye / What shal we eate in the seventh yeere / in so much as we shal

not sowe / nor gather in ourc increase / I will sende my blessing vpon you in the sixt yeere / that it shall bringe forth fruite for the yeere / so that ye shall sowe in the eighth yeere / and eate of the olde fruite / until the ninth yeere / that ye maye eate of the olde / all the fruite come agayne. Therefore shal ye not sel the land for euer / for the lande is myne. And ye are strangers / and in dwellers before me. And in all yourc lande shal ye geue yourc lande to loue.

When thy brother weeth peoe / and selleth his possession / and die iustice finnan cometh to him / that he maye redeme it / then shall he redeme that his brother sold. But when a man hath none to redeme it / and ceit gett so much with his hande / as to redeme one part / then shall it be redemed how many yeeres it hath ben sold / and the man that shal be redemed vnto him / to whom he sold it / that he maye come agayne to his possession. But if his hand can not gett so much / as to haue one part agayne / then shal it be sold / be still in the hande of the buyer / vntil 7 yeere of Iubile. In the same shal it go out / and returne to his owner agayne.

He that selleth a dwelling house / within the walle of a cytie / that is a whole yeere before he louen out agayne / shal be the name / when he maye redeme it. But if he redeme it not afore the whole yeere be out / then shal he that bought it / and his successors / kepe it for euer / and it shall not go ourc lossen in the yeere of Iubile. Neuertheless / if it be an house in a village that haue no walle about it / it shal be counted lyke vnto the felde of the countrey / and maye be redemed / as shal go ourc stre in the yeere of Iubile.

The cyties of the Leuitas / and the houses in the cyties / that theyr possession is in / maye alwaye be redemat. Whoso purchaseth ought of the Leuitas / shal leaue in it the yeere of Iubile / whether it be house or cytie / that he hath had in possession. For the houses in the cyties of the Leuitas are theyr possession / amongst the children of Israel. But if he die before there yeere shal not be / he shal leaue it to his owne for euer.

When thy brother gett the power / and selleth his frange / before the Lord / shal he

Uil. xxxi. c
Jer. xxxi. c
Nuly. 2 a

Uil. xxxi. c
Jer. xxxi. c
Nuly. 2 a

that ye shoulde not be theyr bondmen. And I haue ben the cepter of your yoke/and caused you to go vpon yte.

no xviii.
And if ye wyl not heere vnto me/ nor do all thes commandementes / and wil despise my statutes / and if your soules despise my lawes / that ye wyl not do al my commandementes / and shall let my commaunt stande / then wil I do this agayne vnto you : I wil visite you shortly with swelnynges and scures / which shall vntroste the eyes / and consume amonge the here. Ye shall sowe your sowe vayne / and your rymes shall eat it vp.

E And I wil set my face agaynst you / and ye shalbe slaine before your enemyes. And they shall hate you / shall haue Dominion ouer you.

no xxvii a
And ye shall see when no man shall yee. But if ye will not heere vnto me / for all this / then wil I make it yet fyer tymes more / to punyssh you for your synnes / that I may beate y^e pride of your strength / and will make your heauen life vayne / and youe earth abuisse / and your traynall and laboure shalbe but lost / so that your lande shal not geue increase / and the trees in the lande shall not bringe forth theyr fruite.

If ye walke yet agaynst me / and wil not heere vnto me / then wil I make it yet seuen tymes more / to punyssh you / because of your synnes / and wil sende wilde bestes amonge you / which shall robbe you / and vntroste your land / and make you fewce / a your hye waye shall become wastell.

But if ye will not yet be reformed here / with all / and wil walke contrary vnto me / then wil I walke contrary vnto you also / and will punyssh you yet seuen tymes for your synnes. And I wil bringe vpon you a streake of vengeance / which shall auenge my Testamēt. And though ye gather you together into your cyties / yet wil I sende the pestilence amonge you / and wil deliuer you into the handes of your enemyes : for I wil vntroste your pourtion of bread / so that your women shall bake your bread in our oven / and your bread shalbe deliuered out by waye. And what ye eat / ye shal not haue strength.

no lxxv
If ye will not yet for all this heere vnto me / and will walke contrary vnto me / then wil I also walke contrary vnto you in what shall de-

spicafare / and will punyssh you seuen felde / because of your synnes / for that ye shall care the slabe of your sonnes & daughter. And I will vntroste your eye anilars / and rote one your ymagines / and will cast your bodyes / vpon the bodies of your Idols / and my soule shall abhorre you. And your cyties will I make wastell / and bringe your churches to nought / a will not smill your sweete odoures.

Then wil I make the lande desolate / so that your rymes shall dwell therein / and make it wastell : but you wil I scatter amonge the heathen / and drawe out the sworde after you / so that your lande shalbe wastell / and your cyties desolate.

Then shal the lande rest in her Sabbes / for then / as lange as it hath wastell / and ye be in the enemyes lande. Yet / then shal the lande sepe holy dayes / and reioyce in her rest / as lange as it hath wastell / because it could not rest in your Sabbes / when ye dwelle therein.

And as for them that remaine of you / I wil make them saynthereed / in the lande of their enemyes / so that a shalyng leafe shall chase them. And they shall fflye from it / so though a swerde persecuted them / and shall sal noman following vpon them. And they shall sal one vpon another / Cas it were because the sworde / and noman yet change thim. And ye shal not be so bold / as to withstande your enemyes / and shall crye amonge the heathen / and the lande of your enemyes shal cate you vp.

And they that are left of you shall pynne amonge in theyr misdeed / enen in the enemyes lande / and in the misdeed of theyr fathers / that they consume a waye. Then shal they knowe theyr misdeed / and the misdeed of theyr fathers in the misdeed / where with they haue trespassed agaynst me / and walked contrary vnto me. Therefore wil I also walke contrary vnto them / a will bringe them into the enemyes lande.

Then shal they one reuenge here be tamed. And then shal they end their misdeed. And I shall reuenge vpon my enemies / as I did vpon Jacob / and vpon my commaunt with Abram / and vpon my commaunt with Braham / and will shynke vpon the lande. So for the lande / when it shal be left of them / it shall

it shall reioyce in his Sabbathes / euen then / when it heyrh music / and they yllit it not.

And they shall make attonement for theys misdedes / because they vsposid my lawes / and theyr soules vsfild my statutes. Moses ouer / I haue not vs refused them / that they shoulde be in / & entynce lande: neyther haue I so vtrely adboord them / that I would bringe them to nouight / and breake my covenante with them: for I am the Lord: theyr God. And for theys sake I wil remembre thynnyng syns conuenant / when I brought them out of the lande of Egypt / in the sight of the Egypten / that I might be theys God: Euen I the Lord.

Exod. xij. a

These are the ordinaunces / statutes and lawes / which the Lord made betwixt hym and the chyldren of Israel / upon mount Synay / by the hande of Moses.

The XXVII. Chapter.

I And the Lord spake with Moses / and sayd: Speake to the chyldren of Israel / & say vnto them: If any man make a speciall vowe vnto the Lord: / so that he paye a soule / then shall this be the valuation: A man of xx. yeare olde / vnto the lx. yeare / shal thou set at xij. sylvler Syckles / after the syckle of the Sanctuary. And a woman a threty Syckles. If he be v. yeare olde vnto xx. yeare / thou shalt set it at iij. Syckles / when it is a maie

vi. i. ij. g. chylde: but a woman / in ten syckles. If a be a woman olde vnto fytte yeare / thou shalt set it at fyve syckles of syluer / when it is a man chylde: but a woman / in thre syluer syckles. If he be lx. yeare olde / a about them shalt thou set vnto the Lord: when it is a man / a woman at ten syckles. If he be to poore / so to be set / then let hym that bought it / set it to the priest / and the

priest shall value him. Ifeuer the skelle he shall value him / according to f. hande of hym that vowe / he is able to get. But if it be a beest / that maye be offered vnto the Lord / all that is offered vnto the Lord: of f. hande / in hayn / shall not be altered / nor chaunged / a good for a bad / or bad for a good. If any man chaunge / or one beest for another / then shall they both be holy vnto the Lord. But if the beest be vndeane / or bad / may not be offered vnto the Lord: then shall it be set before the priest / and the

priest shall value it / whether it be good or bad / and it shall stande at the price / the valuinge. But if any man will buye it out / he shall geue f. syckle paye more / so that it was for a.

When any man sanctifyeth his house vnto the Lord: / for the Sanctuary / the priest shall value it / whether it be good or bad. And as the priest valuerh it / so shall it stande. But if he be sanctified: it will redeme it / he shall geue the fyfth parte of syluer thereto / about that it was for a: So shall it be his.

If any man halowe a peece of lande of his heritage vnto the Lord: it shall be set according to dynges of f. ebarah. If it beare an Homer / of barley / it shall be valued at fyfye syckles of syluer. But if he halow his lande / immediately from the yeare of Jubilee forth / then shall it be set according to the value therof. If he haue halowed it after the yeare of Jubilee / then shall the priest reckon it according to the yeare: the remayne vnto f. yeare of Jubilee / and thereafter shall he set it the lower.

But if he the sanctified the lande / will redeme it agayne / then shall he geue the fyfth parte of syluer thereto / about that it was for a: so shall it be his. If he will not redeme it out / but sell it vnto another / then shall he geue me it no more: but the sanctified / when it cometh ouer in f. yeare of Jubilee / shal be holy vnto the Lord: as a dedicated feld: and shall be purified therteanne.

If any man halowe vnto the Lord a feld / which he hath bought / and is not his inheritance / then shall the priest reckon it / when it is to come vnto the yeare of Jubilee / and the same vale shall he geue the price that it is for a: as vnto the Lord: for the Sanctuary. But in the yeare of Jubilee / it shall remeue vnto hym that bought it / but it maye be his inheritance in the lande. All manner of possessione shall be made according to the Cycle of the Sanctuary. One Cycle maketh xx. yer

rao. The fyfthone amonge the cattell / which belongeth vnto the Lord: shall no man sanctifye vnto the Lord: whether it be cye / or shepe / for it is the Lordes / a ready. But if there be any vndeane thinge / upon the beest / that it all it be lowsed out / thereafter it is to be sold / and the fyfth parte shall be geuen vnto the

C

D

Exod. xij.

Num. 14

Deut. 10

Ezra. 10

The children of Juda/they: kynredes and generacions / after they: fathers houses / in the numbre of the name / from xx. years a boure / all y were able to go forth to the warre / were numbred to 73 thyse of Juda / 47. thousande and vi. hundred.

- ¶ The children of Issachar/they: kynredes and generacions / after they: fathers houses / in the numbre of the name / from xx. years a boure / all y were able to go forth to the warre / were numbred to 7 thyse of Issachar / 40. thousande and seure hundred.

The children of Zabulon/they: kynredes and generacions / after they: fathers houses / in the numbre of the name / from xx. years a boure / all y were able to go forth to y warre / were numbred to the thyse of Zabulon / 40. thousande and vii. hundred.

Josephs children of Ephraim/they: kynredes and generacions / after they: fathers houses / in y numbre of the name / from xx. years and about / all that were able to go forth to the warre / were numbred to y thyse of Ephraim / 41. thousande / and vi. hundred.

- ¶ The children of Manasse/they: kynredes and generacions / after they: fathers houses / in the numbre of the name / from twentye years a boure / all y were able to go forth to the warre / were numbred to the thyse of Manasse / 32. thousande and y. hundred.

The children of Beniamin/they: kynredes and generacions / after they: fathers houses / in the numbre of the name / from xx. years a boure / all y were able to go forth to y warre / were numbred to y thyse of Beniamin / 35. thousande and vii. hundred.

The children of Dan/they: kynredes and generacions / after they: fathers houses / in the numbr of the name / from xx. years a boure / all that were able to go forth to y warre / were numbred to the thyse of Dan / 33. thousande and vii. hundred.

- ¶ The children of Asser/they: kynredes and generacions / after they: fathers houses / in the numbre of the name / from xx. years a boure / all that were able to go forth to y warre / were numbred to the thyse of Asser / 43. thousande and vi. hundred.

The children of Nephthali/they: kynredes and generacions / after they: fathers houses / in the

numbre of the name / from xx. years a boure / all that were able to go forth vnto the warre / were numbred to the thyse of Nephthali / 45. thousande and vii. hundred.

These are they / whom Moses and Aaron numbred with the swete prynce of Israel / whos of every one was one of the house of their fathers. And y summe of y children of Israel / after they: fathers houses / from xx. years and about / what so euer was able to go forth to y warre in Israel / was 60. thyse thidre thousande / the thousande / 7. vii. hundred / and 4. thyse. But the Leuites / after the thyse of they: fathers / were not numbred amonge them.

And the Lorde spake vnto Moses / and sayd: The thyse of Leui shall thou not numbre / nor take the summe of them amonge the children of Israel. But thou appoynte them to the habitacions of witness / and to all y apparel thereof / and to all the diligenc therof. And they shall beare the Tabernacle / and all the ordinnance thereof / and shall weyie vpon it / and shall pitch they: tentes round about it. And when men shall go on they: iourneys / the Leuites shall take vpon the Tabernacle / and when the host pitcheth they: tentes / they shall set vp the Tabernacle. And if a stranger possesse vnto the he shall by. The children of Israel shall pitch they: tentes / every one in his owne array / and by y dñer of his owne company. But the Leuites shall pitch rounde about the tabernacle of witness / thre come now vnto vpon the congregacion of the children of Israel: the thyse shall y Leuites weyie vpon the Habitacon of witness. And the children of Israel vnd all / as the Lorde commanded Moses.

The 11. Chapter.

¶ And the Lorde spake vnto Moses and Aaron / and sayde: The children of Israel shall pitch the tabernacle about the Tabernacle of witness / every one vnto his banne / and to his tent / after there fathers houses.

On the East side shall Juda pitch / with his banne / and host / they: captiues / in Nabasson / the sonne of Ammadab. And his array / in the summe / seure and threenty thousande and six hundred. Next vnto hym shall the thyse of Issachar pitch / their captiues / 40.

thanael/the sonne of Saaran his armye/in the summe four and fifty thousande / and foure hundred. The tribe of Zabulon also they captayne Eliab/be sonne of Selon: his armye/in the summe / seven and fifty thousande/and foure hundred.

So that all they / which belonge vnto the hoost of Iuda/be in the summe an C. lxxi. and foure score thousande / and foure hundred / belonginge to theyr armye/and they shall go before.

B On the South syde shall lye the pavilions and banner of Nuben/with their hoost/ they captayne Elixir / the sonne of Sedour and his armye / in the summe sixe and foure thousande / and fyve hundred. Next vnto him shall lye the tribe of Simeon with their captayne Schimull / the sonne of Sui Sedar: and his armye/in the summe nyne and fyve thousande / and the hundred. The tribe of Gad also/they captayne Eliafop / the sonne of Segull:and his armye / in the summe / fyve and fourety thousande / fy: hundred and fyfye. So that all they / which belonge vnto the hoost of Nuben / be in the summe an hundred and fyfye thousande / four hundred / and fyfye:belonginge to theyr armye. And they shall be the seconde in the iourney.

C After that shall the Tabernacle of witness go with the hoost of the Leuites / euen in the myddell/amonge the hoost: and as they lye in their tentes / so shall they go forth also: euey one in his place / vnder his banner.

On the West syde shall lye the pavilions and banner of Ephraim / with their hoost: they captayne shall Elifara / the sonne of Amihud:and his armye/in the summe / fourety thousande / and fyve hundred. Next vnto him shall lye the tribe of Manasse: with their captayne Gariell / the sonne of Debaure: his armye/in the summe / two and thirtie thousande and two hundred. The tribe of Beniamin also/their captayne Thidam / the sonne of Gedon: his armye / in the summe / fyve and thirtie thousande / and foure hundred. So that all they / which belonge to the hoost of Ephraim / be in the summe an hundred thousande / xlvj. thousande / and an hundred belonginge to bys armye. And they shall be the thrid in the iourney.

On the North syde shall lye the pavilions and banner of Dan / with their hoost: they captayne Thier / the sonne of Amim Sada / his armye / in the summe / two and thirtie thousande / and seuen hundred. Next vnto him shall be the tribe of Asser: with their captayne Dagnal / the sonne of Ochan: his armye / in the summe / one and fourety thousande / / fyve hundred. The tribe of Naphtali also their captayne Thier / the sonne of Ehan: his armye / in the summe / the and fyfye thousande and foure hundred. So that all they / which belonge to the hoost of Dan / be in the summe an hundred and thirtie thousande / seuen and fyfye thousande / and sixe hundred. And they shall be the last in the iourney with their banners.

This is the summe of the dyscibers of Israel / after they fathers hoosts and armyes with their hoostes: euen sixe hundred thousande / the thousande / fyve hundred / and fyfye. But the Leuites were not numbred in the summe amonge the dyscibers of Israel / for the Lord commaunded Moses. And the dyscibers of Israel did as the Lord commaunded Moses. And so they putted vnder theyr banners / and rote theyr iourney: euey one in his kyned / accordinge to the hoost of theyr fathers.

The xlii. Chapter.

These are the generations of Aaron and Moyses / when the Lorde spake vnto Moyses at the same tyme / vpon mounte Sina. And these are the names of the sonnes of Aarō. The firstborne / Nadab / the Abin / Eleasa and Jehama. These are the names of the sonnes of Aaron / which were alyue / and were to be prieftes / and their handes filled for the priefthode: But Nadab and Abin dyed before the Lorde / when they offered straunge fyre before the Lorde / in the wilderness of Syna / and had no sonnes. But Eleasa and Jehama created prieftes office with their father Aaron.

And the Lorde spake vnto Moyses / and said: thus sayde: Doyng together the tribe of Leui / and vnto my selfe them before Aarō the priefte / that they maye serue with hym / and waite vpon him / and vpon the whole congregacion: for the Tabernacle of witness / and create the summe of the Habitation / and kepe the apparell of the

Tabernacle of witness and waite upon the children of Israel, to minister in the service of the habitation.

B And thou shalt give the Levites unto Aaron and his sonnes for a gift, onto every one his own, from amonge the children of Israel. As for Aaron and his sonnes, thou shalt appoint them to waite, and they shall officiate.

Num. iii. c

and xvi. a

* Ann. 14. f

s id viij. b

And the Lord spake unto Moses, and he sayde: Beholde, I have taken the Levites from amonge the children of Israel, for all the first borne that open the wombe amonge the children of Israel, so that the Levites shall be mine.

Ex. d. xii. a

For the first borne are mine, saith the Lord, for all the first borne that I sate in the lande of Egypt, when I brought you out of the lande of Israel, from men unto cattell, for they shall be mine, saith the Lord.

C And the Lord spake unto Moses in the wilderness of Sinaï, and sayde: Number the children of Levi after their fathers houses, in synodes, all that are males of a month olde, and above.

Exod. xij. c

So Moses numbered them, accordinge to the worde of the Lord, as he had commaunded: And these were the children of Levi by their names: Gerson, Kohath, Merari. The names of the children of Gerson, in they synodes were: Issi, and Gemal.

The children of Kohath, in they synodes were: Amram, Jechi, and Schimon, and Uziel. The children of Merari, in they synodes were: Machi, and Mushi. These are the synodes of Levi, after they fathers houses.

S These are the synodes of Gerson: The Libnetha, Semitha, and Summe, was founde in number, xij. thousande, a hundred, of all, were males of a month olde, above. And these are the synodes of Gerson, shall put behinde the habitation, on the westside. Let Elisaph, the sonne of Uziel, be their keeper. And they shall waite upon the Tabernacle of witness, of the habitation, a of the court, a covernment thereof, a the hanginge in the voic of the Tabernacle of witness, the hanginge about the court, a the hanginge in the court voic, which court, goeth about the habitation, and the aulster, and the court of it, and all that belongeth to the service thereof.

These are the synodes of Kohath: The Antimon, the Jechonico, the Schimonico, and Uzielico, all that were males of a month olde, above, in number, vij. thousande, and vij. hundred, waytinge upon the Tabernacle, on the fourthside of the habitation. Let Elisaphan, the sonne of Uziel, be their keeper. And they shall kepe the Arke, the table, the candlestickes, the aulster, and all the vessels of the Sanctuary, to do service in, and the voyce, and all that belongeth to the service thereof. But the chief of all the rulers of the Levites, shall be Elisaph, the sonne of Aaron, the chief, over them, they are appointed to kepe the ward of the Sanctuary.

These are the synodes of Merari: The Melchior, and Mithra, to whiche were in number, six thousande, and two hundred, all that were males of a month olde, and above: Let Juchiel, the sonne of Uziel, be their keeper, and they shall put behinde the fourthside of the habitation. And they shall kepe the borders, and barriers, and pillars, and sockets of the habitation, and all the apparell thereof, and that serveth therein, the pillars also, about the court, with the sockets, and nayles, and cordes.

Due before the habitation, and before of the Tabernacle, on the Eastside, shall Moses, and Aaron, and his sonnes, put, that they may waite upon the Sanctuary, and the children of Israel. If any other please them, to be shall saye.

All the Levites, in the summe, whom Moses, and Aaron, numbered, after they synodes, accordinge to the worde of the Lord, of all that were males of a month olde, above, were xij. thousande.

And the Lord sayde unto Moses, Number all the first borne, that are males, amonge the children of Israel, of a month olde, and above, and take the number of they names. And the Levites shall thou take out, unto me, the Lord, for all the first borne of the children of Israel, and the cattell of the Levites, for all the first borne, amonge the cattell of the children of Israel. And Moses numbered all the first borne of the children of Israel, as the Lord commaunded him, and in the number of the

of the names of all the firstbornes / were males of a monthe olde / and above / in theyr summe / they were founde / xij. thousande / q. hundred / and lxxij.

And the Lord speake vnto Moses / and sayde / Take the Leuites for all the firste borne / amonge the chyldren of Israel / and the earneill of the Leuites / for theyr earneill / that I Leuites may be myne the Lordes. / But I redemption moneye of the ij. hundred lxxxij. that comynge of the first borne of the chyldren of Israel / aboute the number of the Leuites / shalbe thou take a mynnyng of every head / after the fele of Sattuary / I Consciencele worth according to the word of the Lord / as I have sayde vnto thee / and thou shalt geue vnto Aaron and his sonnes.

mi. viij. a

Jo. xxx. b

Jo. xxxij. d

Jo. xxx. b

Then vnto Moses the redemption moneye / that comynge ouer / aboute the number of I Leuites / from the firste borne of the chyldren of Israel / euen a thousande / q. hundred / and v. / and lx. seles / after the fele of the Sanctuare / and gaue it vnto Aaron and his sonnes / according to the word of the Lord / as I the Lord commanded Moses.

The III. Chapter

¶ And the Lord speake vnto Moses and Aaron / and sayde / Take the summe of the chyldren of Ahabab / from amonge the chyldren of Leui / after theyr byrth / and fathers houses / from xxx. yeare and above / vntill l. yeare / all that are mete for the warre / that they maye do the worke in the Tabernacle of witness. / This shalbe the offyce of the chyldren of Ahabab in the Tabernacle of witness / which is most holy.

Jo. xxxij. a

Jo. xv. b

¶ When the hoost breakeb vp / Aaron and his sonnes shall go in / and take downe the waye / and cover the Ark of witness therewith / and laye the coveringe of Goosfynnes vpon it / and spredde a whole yalowe cloth aboute thereon / and put his stauis therein. / And vpon the shewe table they shall spredde a yalowe clothe also / and set thereon the vsbes / sponces / flaspices / and pottes to ponne oute in / and the waye breake shall laye vpon it / and they shall spredde a purple clothe there once / and cover it with a coveringe of Goosfynne / and put the stauis of it therein.

And they shall take a yalowe cloth / and cover the candles / these of figure therewith / and his lampes / with a s. of floss / and our quenchers / and all the oyle vessell that belongeth to the seruice / and aboute all this they put a coveringe of Goosfynnes / and put it vpon the stauis.

¶ So shall they spredde a yalowe cloth ouer the golden altare also / and cover the same with a coveringe of Goosfynne / a purp. in vpon stauis. / All the vessell that they occupye in the Sanctuare / shall they take / and put a yalowe cloth there ouer / and cover them with a coveringe of Goosfynne / and put them vpon stauis. / They shall strepe the affires also from the altare / and spredde a cloth of scarlet ouer it / for all his vessell therein / that they occupye vpon it / euen the shewes / the vbes / the basins / with all the apperall of the altare / and they shall spredde a coveringe of Goosfynnes thereon / and put his stauis thereon.

Jo. viij. b

Jo. viij. b

Jo. xxxij. b

¶ Now when Aaron and his sonnes haue done this / and haue covered the Sanctuare / and all the ornaments thereof / when the hoost breakeb vp / then shall the chyldren of Ahabab go in / that they maye beare it / and the Sanctuare shall they not touch / lest / they dye. / This is the charge of the chyldren of Ahabab / in the tabernacle of witness.

¶ And likewise the sonne of Aaron / the prest shall haue the officce / to prepare the oyle for the light / and the sponces for the witness / and the waye offeringe / and the anoynting oyle / to order the whole habitacions / all that therein is / in the Sanctuare and the ornaments thereof.

¶ And the Lord speake vnto Moses and Aaron / and sayde / Ye shall not destroy the tabe of the byrth of the Ahabab / amonge the Leuites / but this shalbe do. / w. b. them / they maye lye / and not dye / if they com to most holy. / Aaron and his sonnes shall go in / and appoynte euey one vnto his offyce a charge. / But they shall not go in presumptuously to lye vpon the Sanctuare / lest / they dye. / And the Lord speake vnto Moses and Aaron / and sayde / Take the summe of the chyldren of Gerson also / after theyr fathers house / and byrth / from xxx. yeare olde / and aboute m. lxx. vij. d. all l. yeare / and appoynte them all that are

ment for the warre / to haue an office in the Tabernacle of witness.

D This shalbe the office of the kyned of the Gersonites: euen to serue a to beare: they shal beare the curtains of the habitation / or of the Tabernacle of witness: and his courtynge / or the courtynge of good wynde: that is aboute thereon: and hanging in the bove of the Tabernacle of witness: and the hanging about the court: which goeth aboute the habitation and the altar: and their cordes: and all the instrumentes that serue for them: and all that belongeth to their decapenge. Accordynge vnto the worde of Aaron / and of his sonne: shall all the assise of the chyldren of Gerson be done: wha soeuer they shall beare a decapre. And ye shall sit that they wayte vpon al their charge. This shalbe the office of the kyned of the chyldren of the Gersonites: in the Tabernacle of witness. And they waynyng shalbe vnder the bande of Jihamar / sonne of Aaron the priest.

E The chyldren of Merari: after theyr kyned and fathers houses / shalbe thus appoynted also: from xxx yearre and aboue: vnto l. yearre: all that are meit for the warre: that they may haue an office in the Tabernacle of witness. But vpon this charge shal they wayte: accordynge to all the office in the Tabernacle of witness: that they beare the bedes of the behutens: and the barres: and pylers: and sketes: the pylers of the court also / rounde aboute: and the sketes: and nayles: and cordes: with al their apparel: accordynge to all theyr seruce. And vnto euery one shall ye appoynt his portion of charge: to wayte vpon the apparill. Let this be the office of the kyned / of the chyldren of Merari: al that they shall do in the Tabernacle of witness: vnder the bande of Jihamar / the sonne of Aaron the priest.

F And Moses and Aaron: with the captaynes of the congregation: numbed the chyldren of the Rubaynes: accordynge to theyr kyned: and houses of their fathers: from xxx yearre and aboue: vntill l. all that were meit for the warre: to haue an office in the Tabernacle of witness. And the summe was n. thousande: vj. hundred: and l. This is the summe of the kyned of the Rubaynes: whiche all had seruce in

Tabernacle of witness: whome Moses and Aaron numbed: accordynge to the word of the Lorde by Moses.

The chyldren of Gersan were numbed also: theyr kyned: and fathers houses: from xxx yearre and aboue: vntill l. all that were meit for the warre: to haue an office in the Tabernacle of witness: and the summe was n. thousande: vj. hundred: and xxx. This is the summe of the kyned of the chyldren of Gersan: whiche all had to do in the Tabernacle of witness: whome Moses and Aaron numbed: accordynge to the worde of the Lorde.

The chyldren of Merari were numbed also: accordynge to theyr kyned: and fathers houses: from xxx yearre and aboue: vntill l. all that were meit for the warre: to haue an office in the Tabernacle of witness: and the summe was iij. thousande: a hundred: and lxx. This is the summe of the kyned of the chyldren of Merari: whome Moses and Aaron numbed: accordynge to the worde of the Lorde by Moses.

The summe of all the Levites: whome Moses and Aaron with the captaynes of Israel toke: after theyr kyned: and fathers houses: from xxx. yearre and aboue: vntill l. all that were meit: to do euery one his office: or to beare the burthen in the Tabernacle of witness: was iij. thousande: vj. hundred: and lxx. which were numbed: accordynge to the worde of the Lorde by Moses: euery one to his office and charge: as the Lorde commaunded Moses.

The V. Chapter.

And the Lorde spake vnto Moses: and Israel sayde: Commaunde the chyldren of Israel: they put out of the hoste: al the speres: and all that haue spere: / or that are defyled vpon the dead: bothe man and woman: shall they put out of the hoste: but they shal not their entres: wherin I will amange them. And the chyldren of Israel did so: and put them out of the hoste: as the Lorde had sayde vnto Moses.

And the Lorde talkid with Moses: and sayde: Speake vnto the chyldren of Israel: and saye vnto them: Wha maner a woman: hath a synne to any body: / or offenberth: with

with agaynst the Lord/then hath that soule
 a respasse upon it. And they that knowlege
 theyr synn/that they haue done/a shal make
 amende for theyr trespasses/with y^e whole
 simme/and putt the sythe parte more thereto/
 and geue it vnto hym/agaynst whome they
 haue trespassed. But if there be no man to
 make the attendance vnto/so that offence that he
 hath trespassed agaynst hym/then shal the cer
 containing be made onto the Lord/for the
 priest/whiche the remme of the atonement/
 wherwith he shalbe reconciled.

B Likewyse/all the becausoffences of al that
 the chyldren of Israel halowe vnto the Lord/
 and office vnto y^e priest/shalbe his. And who
 so haloweth any thyng/it shalbe his. And
 who so geuech the priest any thyng/it shalbe
 his also.

And the Lord called with Moyses/and
 sayde/ I speake to the chyldren of Israel/and
 saye vnto them/Whan any mans wyfe geuech
 asyde/and it respasseth agaynst hym/and any
 man see with her secretly/and see thyng be
 yon hyd from his eyes/and is noe come to
 light/ether she is defyled/and becom dyng
 no wyntesse agaynst her/for she was not
 witten them/and the spere of gealousy kyndeth
 hym so that he is gealous ouer his wyfe: whe
 ther she be vnclane/oi not vnclane/ the shal
 bring her vnto the priest/a strange an offer
 yng for her/etwiche the teuth parte of an Ephah/
 of brymmer/shal poure no oyle theron/ no
 part of anekne upon it/so that it an offering
 of gealousye/and an offering of rememb
 aunce shal remembere synne.

C Then shall the priest bringe her/and set her
 before the Lord/and take of the y^e holy wa
 ter in an earthen vessell/and putt of the dust y^e
 is on the floore of the habitacion/into the wa
 ter. And he shal seide wyfe before the Lord/
 and vntouer her head/and the offeringe of
 remembrance/whiche is an offeringe of ge
 lousye/shal be laye upon her hande. And the
 priest that haue in his hande bitter cursyng
 water/and shal conure y^e wyfe/and saye vnto
 her/If no man haue seene with the/and thou
 hast not gone asyde from thy husbande/so
 thyse thy self/when thou shalt come out
 of the water thou shalt be pure. But if thou hast gone
 asyde from thy husbande/so that thou art

defyled/and some other man hath seene
 the defyle thy husbande/then shal the priest
 conure the wyfe with this water/and shal saie
 vnto her/The Lord see the cause of a curse/and
 conuersion amonge thy people/so that the
 Lord make thy thy rote/and thy wombe
 to burst. So go thou cursed water into thy
 body/that thy wombe burst/and thy thy
 rote. And y^e wyfe shal saye Amen Amen.

So the priest shal reue the curse in a
 hyl/and washe it out with the water/and
 shal geue the wyfe of the bitter cursyng wa
 ter to drinke. And whan the cursyng wa
 ter is gone in her/so that it is styck enio
 ber/then shal the priest take the gealousie offer
 yng out of the wyfes hande/and reue it
 for y^e meate offeringe before the Lord/and
 offer it vpon the aultare/and he shal take
 an handfull of the meate offeringe for her
 remembrance/and burne it vpon the aultare/
 and then geue the wyfe the water to drinke.
 And whan she hath dronken the water/it
 be defyled/and haue trespassed agaynst her
 husbande/then shall the cursyng water go
 into her/and be so dynter/that her wombe
 shall burst/and her thyse shall rote/and the
 wyfe shalbe a curse amonge the people. But
 if the same wyfe be not defyled/it is cleane:
 then shall it do her no harme/so that she maye
 be with childe.

This is the law of gealousy/whiche a wyf
 geuech asyde from her husbande/and is de
 fyled: whan the spere of gealousy kyndeth
 a mans y^e gealous ouer his wyfe/that he
 bringe her before the Lord/a that the priest
 do al with her/and bringe vnto his law. And
 the man shalbe gythelless of the synne/ but the
 wyfe shal beare her mysdoe.

The VI Chapter.

S And the Lord called with Moyses/and
 sayde/ I speake vnto the chyldren of Israel/
 and saye vnto them/Whan a man oi woman
 separate them selfe/so to reue a parte of ab
 sence vnto the Lord/that shal absten fro wyne
 a stronge drinke. I drinke of y^e myn/a stronge
 drinke/that be not drinke/ nor y^e is pressed out
 of grape/that be not neither care fresh/ nor
 drye/ nor longe care/ nor abstinence. And whan
 thou eate/that thou eate nothing y^e is made of
 y^e vine/except y^e wyne/and the vine/that be
 the still.

So long as the voice of his abstinence endureth there shall no rasure come upon his head/ till the time be out/ which he abstaineth vnto the Lord/ for he is holy. And he shall ke the heere of his head grow/ and stande bare openly. All the time ouer which he abstaineth vnto the Lord/ shall he go to no dead. Keyes ther shall he bestow him selfe at the death of his father/ or his mother/ or of his brother/ or of his sister. For the abstinence of his God is vpon his head/ and the whole name of his abstinence shall be of holy vnto the Lord.

B And if it chaunce any man so by: suddenly before him/ then shall the heade of his abstinence be desyled. Therfore shall he shawe his heade in the daye of his cleansing/ that is vpon the seventh daye: and vpon the eighth daye shall he bringe two turtle doves/ or two yonge pigeons vnto the priest/ before the doore of the Tabernacle of witness. And the priest shall make the one a sin offering/ and the other a burnt offering/ and make an atonement for him/ because he desyled him selfe vpon the heade/ and so shall he halowe his heade 7 same daye/ that he maye holde out the time of his abstinence vnto the Lord/ and he shall bringe a lamb of a yere olde/ for a trespass offering. But the dayes afore shall he be bare lest/ because his abstinence was desyled.

C This is the lawe of the absteyner. When the time of his abstinence is out/ he shall be brought before the doore of the Tabernacle of witness. And he shall bringe his offering vnto the Lord/ rent an brabe of a yere olde/ without blemish/ for a burnt offering/ and a she lambe of a yere olde/ without blemish/ for a sinnes offering/ and a ramme without blemish/ for a thank offering/ and a manne with vntwined eares of fine flour/ mingled with oyle/ and sweete incense/ assigned with oyle/ and theyr meat offerings and drinke offerings.

And the priest shall bringe it before the Lord/ and shall make his sinnes offering/ and his burnt offering/ and the ramme shall he make a thank offering vnto the Lord/ with the manne of the vntwinded breade. His meat offerings and drinke offerings shall he make also. And he shall shawe the heade of the abstinence of abstinence/ before the doore of 7

Tabernacle of witness/ and shall take the heade here of his abstinence/ and calle it vpon the name of witness/ and shall offer it.

And the sodde shoulder of the ramme shall he take/ and an vntwinded cake out of the manne/ and a sweete water/ shall he put vpon the breade of his abstinence/ after that he hath shawen of his abstinence. And he shall waite them before the Lord. This is holy for the priest with the Dauides/ and haue shoulder. After that maye the absteyner drinke wine. This is the lawe of the absteyner/ which voucheth his offering vnto the Lord/ for his abstinence/ which that which his hande can get. To be hath vnto/ so shall he do/ according to the lawe of his abstinence.

And the Lord talked with Mosse/ and sayde: Speake vnto Aaron and his sonnes a fore: Thus shall ye say vnto the chyldren of Israel/ when ye blesse them.

The Lord blesse thee/ and kepe thee. The Lord make his face to shine vpon thee/ and be merciful vnto thee.

The Lord lift his countenance vpon thee/ and geue thee peace.

For they shall put my name vpon 7 chyldren of Israel/ that I maye blesse them.

The VII Chapter.

Now when Mosse had set vpon the habitacion of Aaron/ and anoynted it/ and sanctified it/ with all the appaerell thereof/ and had anoynted and halowed the altare also/ with all his vessels. Then offered the captaynes of Ircad/ which were the rulers in theyr fathers house.

For they were the captaynes amonge the Ircads/ and had the rule ouer them that were numbered. And they brought theyr offerings before the Lord/ sic covered charrettes/ and twelfe ogen/ for carry two captaynes a charrette/ a an oge for every one/ and brought them before the Habitation.

And 7 Lord sayd vnto Mosse: Take it of them/ that it maye serue for the ministracion of 7 Tabernacle of witness/ a gaue it vnto 7 Leuitas/ vnto every one/ according to his office. Then toke Mosse the charrettes/ and ogen/ a gaue them vnto the Leuitas.

Two charrettes and foure ogen gaue he vnto the chyldren of Gerson/ according to

to theys office: and foure charrettes/arygha
open gaue be vnto the chyldren of Merary/
accordinge to theys office/ vnder the bande of
Ishamas/ the sonne of Aaron the prest.

B But vnto the chyldren of Sabath he gaue
nothinge/ because they had an holy office vnto
be- in-
lyg n-
thein/ as I must lare vpon theys shoulter. And
the captayne offered to the dedication of the
altare/ in the Baye when it was anoynted/ a
offered theys gifte before the altare.

And the Lord said vnto Moses/ Let every
captayne bringe his offeringe vpon his back/
to the dedication of the altare.

On the first daye/ Nabasson the sonne of
Amnabab/ of the tribe of Iude/ offered his
gifte. And his gifte was a siluer charger/ worth
an £. and xxx syles: A siluer boule/ worth se-
uenemye syles/ after 7 syle of the Sanctuary. Both
ful of fyne flour/ mingled with oyle/ for
a mearoffring. And a golde spone/ worth ten
syles of golde/ full of incense: A bullocke/ fresh
and ouge/ he great cattell/ a ramme/ a lambe of
a yeaere olde/ for a burnt offeringe/ an hegoate
for a sin offeringe: And for a thankofferinge
two oxen/ syue lambe/ syue hegoate/ and syue
lambe of a yeaere olde. This is the gifte of Na-
basson/ the sonne of Amnabab.

On the seconde day offered Nabanel/ the
sonne of Zuar/ the captayne of Issachar: His
gifte was a siluer charger/ worth an £. and xxx
syles: A siluer boule/ worth seuenemye syles/ af-
ter the syle of the Sanctuary. Both ful of fyne
floure/ mingled with oyle/ for a mearoffring.
And a golde spone/ worth ten syles of golde/
full of incense: A bullocke/ from amonge the
great cattell/ a ramme/ a lambe of a yeaere olde/
for a burnt offeringe/ an hegoate for a synoffe-
ringe: And for a thankofferinge two oxen/
syue ramme/ syue hegoate/ a syue lambe
of a yeaere olde. This is the gifte of Nabanel
the sonne of Zuar.

On the thirde daye/ the captayne of the
children of Zabulon/ Eliab the sonne of He-
lon/ His gifte was a siluer charger/ worth an
£. and xxx syles: A siluer boule/ worth lxx. syles
after the syle of the Sanctuary. Both ful
of fyne flour/ mingled with oyle/ for a mear-
offring: And a golden spone/ worth ten syles
of golde/ full of incense: A bullocke/ from
amonge the great cattell/ a ramme/ a lambe of

a yeaere olde/ for a burnt offeringe/ an hegoate
for a synofferinge: And for a thankofferinge/
two oxen/ syue ramme/ syue hegoate/ a syue
lambe of a yeaere olde. This is the gifte of E-
liab the sonne of Helon.

On the fourth daye/ the Captayne of the child-
ren of Ruben/ Eliazur the sonne of Sedeur: His
gifte was a siluer charger/ worth an £. a xxx
syles: A siluer boule/ worth lxx. syles/ after 7
syle of the Sanctuary. Both ful of fyne flour/
mingled with oyle/ for a mearoffring: And
a golden spone/ worth ten syles of golde/
full of incense: A bullocke/ from amonge the
great cattell/ a ramme/ a lambe of a yeaere olde/
for a burnt offeringe: an hegoate for a synoffe-
ringe. And for a thankofferinge two oxen/
syue ramme/ syue hegoate/ and syue lambe
of a yeaere olde: This is the gifte of Eliazur/ the
sonne of Sedeur.

On the fifth daye/ the captayne of the chil-
dren of Simcon/ Salunnit/ the sonne of Sur-
y Sady: His gifte was a siluer charger/
worth an hundred and thery syles: A siluer
boule/ worth seuenemye syles/ after the syle of
the Sanctuary. Both ful of fyne flour/ mingled
with oyle/ for a mearoffring. And a golden
spone/ worth ten syles of golde/ full of incense:
A bullocke/ from amonge the great cattell/ a
ramme/ a lambe of a yeaere olde/ for a burnt of-
feringe/ an hegoate for a synofferinge: And
for a thankofferinge two oxen/ syue ramme/
syue hegoate/ and syue lambe of a yeaere olde.
This is the gifte of Salunnit/ the sonne of
Sury Sady.

On the sixte daye/ the captayne of the chil-
dren of Gad/ Eliazaph the sonne of Seguel.
His gifte was a siluer charger/ worth an hun-
dred and thery syles: A siluer boule/ worth
seuenemye syles/ after the syle of the Sanctu-
ary. Both ful of fyne flour/ mingled with
oyle/ for a mearoffring: And a golde spone/
worth ten syles of golde/ full of incense: A
bullocke/ from amonge the great cattell/ a ra-
mme/ a lambe of a yeaere olde/ for a burnt of-
feringe/ an hegoate for a synofferinge: And for
a thankofferinge two oxen/ syue ramme/
syue hegoate/ and syue lambe of a yeaere
olde. This is the gifte of Eliazaph the sonne
of Seguel.

On the seventh daye/ the captayne of the
children

dydden of Ephraim/Elisama/the sonne of Amud. His gifte was a silver charger/worth an £. and xxx. syles: A silver boule/worth lxx. syles: after the sicke of the Sanctuary. Both full of fine flour/mingled with oyle for a meao offering: And a golde spone/worth ten syles of golde/ful of incense: A bullocke/ froe amonge the great cattell/a ramme/a lambe of a ycare olde/ for a burnt offeringe /an hegoate for a sin offeringe: And for a thank offeringe/ two open/ syue rammes/ syue hegoates/ and syue lambes of a ycare olde. This is the gift of Elisama/the sonne of Amud.

On the eyght daye/the captayne of the dydden of Manasse/Gamabel the sonne of Pedagor. His gifte was a silver charger/worth an £. and xxx. syles: A silver boule/worth twenty syles: after the sicke of the Sanctuary. Both full of fine flour/mingled with oyle/ for a meao offeringe: And a golde spone/worth ten syles of golde/fill of incense: A bullocke/ froe amonge the great cattell/a ramme / a labe of a ycare olde / for a burnt offeringe / an hegoate for a syn offeringe. And for a thank offeringe two open/ syue rammes/ syue hegoates/ and syue lambes of a ycare olde. This is the gift of Gamabel/the sonne of Pedagor.

On the nyntieth daye/the captayne of the dydden of Ben Zamin/Abidan the sonne of Gedoni. His gifte was a silver charger worth an £. and xxx. syles: a silver boule/worth lxx. syles: after the sicke of the Sanctuary. Both full of fine flour / mingled with oyle/ for a meao offeringe: And a golde spone/worth ten syles of golde/fill of incense: A bullocke/ froe amonge the great cattell / a ramme / o lbe of a ycare olde/ for a burnt offeringe/an hegoate for a sin offeringe. And for a thank offeringe two open/ syue rammes/ syue hegoates/ a syue labe of a ycare olde. This is the gift of Abidan/the sonne of Gedoni.

On the tenth daye/the captayne of the dydden of Dan/Thica the sonne of Amu Sabu. His gifte was a silver charger/worth an hundred and xxx. syles: A silver boule / worth lxx. syles: after the sicke of the Sanctuary. Both full of fine flour/mingled with oyle for a meao offeringe: And a golde spone/worth ten syles of golde/fill of incense: A bullocke/frore amonge the great cattell/a ramme/a lambe / of a ycare

olde/ for a burnt offeringe: an hegoate for a sin offeringe: And for a thank offeringe/ two open/ syue rammes/ syue hegoates/a syue lambe of a ycare olde. This is the gift of Thica/the sonne of Amu Sabu.

On the eleuenth daye/the captayne of the dydden of Isser/Pagiel/the sonne of Othai: his gifte was a silver charger/worth an hundred and xxx. syles: A silver boule / worth lxx. syles: after the sicke of the Sanctuary. Both full of fine flour / mingled with oyle / for a meao offeringe: And a golde spone worth ten syles of golde/ful of incense: A bullocke/ froe the great cattell/a ramme / a lambe of a ycare olde/ for a burnt offeringe/an hegoate for a syn offeringe: And for a thank offeringe two open/ syue rammes/ syue hegoates/ and syue lambes of a ycare olde. This is the gift of Pagiel/the sonne of Othai.

On the twelfte daye/the captayne of the dydden of Uephibai/Thira the sonne of Enan. His gifte was a silver charger/worth an hundred and thyrtie syles: A silver boule worth forty syles: after the sicke of the Sanctuary. Both full of fine flour/mingled with oyle/for a meao offeringe: And a golde spone/worth ten syles of golde / fill of incense: A bullocke / froe amonge the great cattell / a ramme/a lambe of a ycare olde / for a burnt offeringe: an hegoate for a sin offeringe: And for a thank offeringe / two open / syue rammes / syue hegoates / and syue lambes of a ycare olde. This is the gift of Thica/the sonne of Enan.

This is the dedecation of the anshere/ what I thinke as it was annoynted: yea the which the captaynes of Israel offered these twelfe silver chargers/twelfe silver boules/twelfe spones of golde/ twenty charger carrynyng an hundred and thyrtye syles of silver / and every boule twenty syles. So that the summe of all the silver and the r. syles/ was two thousande a four hundredth syles: After the sicke of the Sanctuary. And the twelfe spones of golde / fill of incense/ contained every one ten syles: after the sicke of the Sanctuary. So the summe of the golde on the spones/ was an hundred and twenty syles.

The summe of the cattell/ for the burnt offerings/ was twelfe bullockes/ twelfe rammes/ twelfe

twelve lambs of a yeare olde / so they meane offeringe. And twelue hegoates for synoffertinges. And the summe of the cauel for the thate offeringe / was foure and twente offerings / foure lambs / and the foure hegoates / so the foure lambs of a yeare olde. This is the dedication of the aultere / after that it was anoynted.

¶ And whā Mosē went into the Tabernacle of witness / that by night he commeth withoute the doore speakinge vnto the Syn from the mercy seat / which was vpon the Arcke of witness / & direct the two Cherubims / from thence was he conioned withoute. The viii. Chapter.

And the Lord spake vnto Mosēs / and sayde: Speake to Aaron / and saye vnto the Syn: When thou settest vp the lampes / thou shalt set them / so that they maye al shewen their light aboue vpon the candlestick. And Aaron shal set vp the lampes vpon the candlestick / as the Lord commaunded Mosēs. The worke of the candlestick was of beate golde / with the base and floure thereof: accordinge to the vision / that the Lord had shewed Mosēs / when he made the candlestick.

And the Lord spake vnto Mosēs and sayde: Take the Leuites / from amonge the children of Israel / and cleanse the. But thus shalt thou do vnto them / that thou mayest cleanse them. Then shalt thou sprinkle purificacion water vpon them / & let a rasure go ouer they: whole body / and washe they: clothes / and then are they cleane. Then shalt they take a yonge bullocke / and his neare offeringe of fyne flour / mingled with oyle. And another yonge bullocke shalt thou take for a synoffertinge.

And thou shalt bringe the Leuites before the Tabernacle of witness / & gather together the whole congregation of the children of Israel / & bringe the Leuites before the Lord. And the children of Israel shall laye their handes vpon the Leuites. And Aaron shall waite the Leuites before the Lord / for the children of Israel / that they maye minister in the seruice of the Lord.

And the Leuites shall laye they: handes vpon the heades of the bullockes / and the one bulke made a synoffertinge / the other a burn-

offertinge vnto the Lord / to make an atonement for the Leuites. And thou shalt take the Leuites before Aaron / and his sonnes / and waite them before the Lord / so shalt thou separate them from the children of Israel / that they maye be mine. Then shalt they go in / that they maye do seruice in the Tabernacle of witness. Thus shalt thou cleanse them / and waite them: for they are my gyfte of the children of Israel. And I haue take them vnto me / so that they maye be mine / & minister for the synboone of all the children of Israel.

For every synboone / amonge the children of Israel is mine / both of men and cattell / & of the lande of Egypte / and sanctified them vnto my self / and take the Leuites for all the synboone / amonge the children of Israel / and gaue them for a gyfte vnto Aaron / his sonnes / from amonge the children of Israel / that they shoulde do the seruice of the children of Israel / in the Tabernacle of witness / & to me / & to my self / for the children of Israel / that there be not a plague amonge the children of Israel / if they vnto come vnto the Synagogue.

And Mosēs vnto Aaron / and the whole congregation of the children of Israel / vnto the Leuites / as the Lord had commaunded Mosēs. And they purified the Leuites / & washed they: clothes. And Aaron waite them before the Lord / and made atonement for them / that they might be cleane.

After that went they into the office / & in the Tabernacle of witness / before Aaron / and his sonnes: As the Lord commaunded Mosēs / concerninge the Leuites / & thus did they with oyle.

And the Lord spake vnto Mosēs / and sayde: This is it that shal longer vnto the Leuites: I from fyue and twenty yeare and aboue / shalt they go into the office of the Tabernacle of witness. But in sixty yeare / shalt they shal cease from wayninge of the seruice thereof / and shal minister nonauidue / that appoynted they: seruice / to waite / and to serue in the Tabernacle of witness: But the office shal not they execute. Thus shalt thou do vnto the Leuites in they: seruice / that every one maye waite vpon his owne charge.

The XX. Chapter.

Num. 14.

Leu. 24.

Leu. 24.

Leu. 24.

Leu. 24.

Leu. 24.

Leu. 24.

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Leu. 24.

Leu. 24.

blowing with the trumpets that the sonnes of Aar^o p^ress^o do. And it shalbe your lawe for ruce/amonge your posteritee.

When ye go to battayn in your lande / against your enemies that vered you/ye shall trumpet with the trumpets that ye maye be remembered before the Lord your God/ and be lured from your enemies.

B L^eu^eu^esi when ye are met^r in your feast daye/and in your new monethes/ye shall blowe with the trumpets ouer your duentes sacrifices and thank offerings/ that remayne for a memoriall vnto you/ before your God. I am the Lord your God.

Upon the twentieth daie/ in the seconde month of the seconde yare/ arose the cloude first the habitation of witness. And the chyldren of Israel went on theyr journey out of the wilderness of Sin/ and y^e cloude abode on the wilderness of Pharas. First shalke up/ according to the worde of the Lord by Moses. In meely the banner of the boos of Iuda went first with theyr armies/ and ouer the boos was Iudas sonne of Iudabab. And ouer the boos of the tribe of s^u chyldren of Isechar was Ithamar/ the sonne of Iuar. And ouer the boos of the tribe of the chyldren of Sabilon was Iasub/ the sonne of Ieion. And the habitation was taken vnto/ and the chyldren of Gerson/ and Merari bare the habitation.

After that went the banner of the boos of Ruben with theyr armies/ ouer theyr boos was Eliazar/ the sonne of Erdour. And ouer the boos of the tribe of s^u chyldren of Simeon was Elumath/ the sonne of Sui Sadai. And I^e haph the sonne of Dargul/ ouer the boos of the tribe of the chyldren of Gad. Then went the Rebehera sonne of also/ and bare the Sanctuary/ as cause the habitatione the set vp against theyr campe.

After that went the banner of the boos of the chyldren of Ephraim with theyr armies/ and ouer theyr boos was Elumath/ sonne of Amibon. And Gemath the sonne of Pedrin ouer the boos/ of the tribe of the chyldren of Manass. And Abida the sonne Geradin/ ouer the boos of the tribe of the chyldren of Beniamin.

After that went the bannce of the boos

of the chyldren of Dan/ with theyr armies/ and so went at the hostes of Iudab/ the sonne of Amia Sadai was ouer theyr boos/ and Dagnid the sonne of Chian/ ouer the boos/ of the tribe of the chyldren of Assir. And Abira the sonne of Enan/ ouer the boos of the tribe of the chyldren of Naphtali. And the chyldren of Issachar went with theyr armies.

And Moses spak vnto his s^u in S^u lare/ Hobab the sonne of Raguel of Madian. I job^o an. We go vnto the place of the which the Lord sayd. I wyl geue it you. Comi now with vs the fore/ and we wil do the best with the/ for the Lord hath promised good vnto Israel. But he answered. I wil not go with you/ but wyl go in to myne owne lande/ vnto my hynrde. He sayd. Chyly/ kauri/ do not for thou knowest wyl ere we be still for we to p^r the in the wilderness/ and thou shalt be our eye. And I shou pers^u with vs/ Iak^u what god the Lord hath vnto vs/ the same wyl we do vnto the. So they departed from the mount of the Lord the thirte iournes/ and the Troke of the Lordes conuenaunt/ wente before them/ those the dayes iournes/ to seeue hem where they shoulde rest. And the cloude of the Lord was ouer them in the daye tyme/ w^h they wente out of the tence.

And when the Lord went south/ Moses sayd. I wyl see the Lord/ as thyne arm vnto the Ps^o. 134. in scattered/ and let them that haue the s^u before the. And when it refled/ he sayd. om^e 4. g^uan O Lord vnto the multitude of thy hostes/ vnto the of Israel.

The XI Chapce.

Y^e the people went vnto the place of the displeasid fore the caren of the Lord. Exo 17. 1. And when the Lord hiden/ his wey^h D^u. 17. 1. we^h vnto/ and it ere of the Lord burne amonge them/ so that it consumed the vnto me of the boos. Then cryd the people vnto Moses. And Moses prayd vnto the Lord. So the fire quenched. And the place was called Tabara/ because it fre of the Lord burne amonge them.

Then the commane four of the people bar was amonge them/ till a lustyng/ and I^e w^h w^h w^h the chyldren of Israel/ and sayd. W^h

Who will geue us fleshe to eate. We remembere the fyshc that we did eate in Egypte for noughe / and cucumbers / melons / lekes / onions / and garlick: But now is our soules thyed awaye / our eyes se withyng then the Manna.

Exo. xxiij. b. **T**he Manna was lyke Cowandersede / and to loke vpon lyke Bedellion. And y people aue here and there / and gathered it / and grounde it in mylles / and beate in mouers / and saked it in painne / and made cake of it / and it had a rayllike an oyle cake. And when the Jewes sawe the renke in the night / the Manna fell therewith.

Now when Mosco herde the people wepe amonge they: Fynned / every one in his owne boie / then the word of the Lord wasp readyngt more. And it grewd Mosco also.

E And Mosco sayd vnto the Lord: Why wepeth thou thy seruante? And why fynde me? I fauour in thy sighte that thou sayest / But then of all this people vpon me: Haue I then concealed all this people / or begotten them / that thou shouldst say vnto me: carye them in thyne armes (as a nurse beareth a chyld) vnto the lande / that thou hast sworne vnto theyr fathers: Where shal I get fleshe to geue all this people? They wepe before me / I saye: Geue vs fleshe / that we may eate. I am not able to heare all this people alone / for it is too heavy for me. And if thou wold beate thus vnto me: O hy me then / I haue founde fauour in thy sighte / that I fe not my woe heuynesse.

Eg. viij. b. **A**nd the Lord sayde vnto Mosco: Wher comest thou me / fruitry men amonge the eldes of Israell / whome thou knowest that they are the Elders in y people / a officers ouer the / and bring them before the Tabernacle of testimonye / and let them there with the: then will I come thome / and take with the euen there / and ife thy spere that is vpon the / and put it vpon them / that they may beare the synnen of the people with the: that thou beare not all alone.

Luit. xi. a. **J**osui. iij. d. **1**. Ko. xlvij. a. **E**xo. xviij. b. **A**nd vnto the people thou shalt saye: O chaste your selfe agaynst so morow / ye were care selfe for youre wepynge come into the caue of the Lord: / se that saye: Who shall geue vs fleshe to eate: for we were well at ease in Egypte. Therefore shall y Lord geue you fleshe to eat / one daye / not two / not fyue /

not ten / not twentye dayes longe / but a month longe / and ye go oute from nosen / and will ye lach / because ye haue refused y Lord whiche is amonge you / and haue wepte before him / and sayd: I Wherfore wente we oute of Egypte?

And Mosco sayd: O Sir: hadst thou sende for a men are there of the people / among whom I am / and thou sayest: I will geue you fleshe to eate a month longe. Shall he sleep / and open the slayne / to the younge for them? Or: shal al the fyshes of the see be gathered together to be sufficient for them? The Lord sayd vnto Mosco: In the Lordes hande: ge shewen them? But now shalt thou se / wher shewen theyr we: des shal be fulfilled in we: do: us.

My Mosco went oute / and tolde y people the word of the Lord / and gathered together many men amonge the eldes of the people / and se them rounde aboute the Tabernacle. Then came the Lord thome in a cloude / and spake vnto him / and toke of y spere: that was vpon him / and putte vpon the suenty Elders. And when the spere rested vpon them / they prophced / and ceasid not.

But in the boosle there remayned yet two y men / of whome the one was called Eldad / y other Madad / and the spere rested vpon the: for they were within vp also / and yet were they not gone oute vnto the Tabernacle / and they prophced in the boosle. Then anne there a lab / and colde Mosco / and sayde: Eldad / y Madad prophceye in the boosle. Then answered Iosua the sonne of Nun / Mosco sawe / whome he had chasen / and said: Mosco sayd vnto him: I fe gelous for my sake / I wold had that al the people of the Lord could prophceye / and that the Lord wold geue them his spere. So Mosco and the Elders of Israell gathered to the boosle.

Then wente oute the wynde from the Lord / and caufe quayles to come from the see / and scatered them ouer the boosle / here a days iourney / there a dayes iourney / round aboute the boosle / two cubits: hie aboute the earth. Then the people stode vp all the daye / and al the nyght / and al the nyght daye / and gathered quayles: and be the gathered the less gathered in Honers: and they fylled them

gost before them in the cloudy pillar / on the
 first tyme / and in the laxe pillar on the night
 season. If thou shouldst now saye: that a peo-
 ple as one man / should the Hierarchy that haue
 made / be good repon of y^e honde saye: The
 Loide was not able to bringe the people into
 the lande / because sware vnto them / therefore
 he shal slaye them in the wildecnesse.

¶ Let the power of the Loide now be
 great / according as thou hast spoken / and
 saye: The Loide is of longe sufferance /
 and of great meicy / and forgiueth synne and
 trespass / and leauech nation innocent / and
 visiteth the iniquite of the fathers vpon the
 children / into the thide and fourth genera-
 tion. O be gracious now vnto the hums of
 this people / according to thy great meicy /
 lest as thou hast forgiuen this people alwey /
 from Egypte vnto this place. And the Loide
 sayde: I haue forgiven it as thou hast sayde.
 But as receyue I haue / all y^e wordes that
 thou hast sayde / for of all men that haue
 sent me my gloire / and my tokens / whiche I did
 in Egypte / and in y^e wildecnesse / and I temp-
 ted me now in tyme / and haue not herke-
 ned vnto my voyce / there shall not one of
 the laide / that I sware vnto thy fathers: ney-
 ther shall any of them that haue blasphem-
 ed me / see it. But my seruant Caleb / because
 there is another man / spake with him / as
 I haue sayde / because he hath followed me / thou wilt
 bringe me into the lande / whiche he hath
 gone thow / and his feith shall conuince / and the An-
 gels shall stand the Canaanites / that dwell in
 the lowe countre. To more raine you / I
 giue you in the wildecnesse / as I receyue
 towards the read see.

¶ And the Loide spake vnto Moyses and
 Aaron / and sayd: How longe shall this euill
 multitude murmur agaynst me? For I
 haue herde the murmuringe of the children
 of Israel / that they haue murmured agaynst
 me. Et then therfore: I haue sayde: I haue
 sayd: I wil do vnto you / euen
 as ye haue spoken in myne eares / your eares
 shall lye in the wildecnesse: And all ye that
 were I haue numbred from twentye yere / a bove /
 whiche haue murmured agaynst me / shall not
 come into the lande / concerning y^e which I
 lift up my hande / that I woulde lase you dwell

therin: save Caleb the sonne of Iephune / and
 Josua the sonne of Nun.

¶ Your chydren of whom ye sayd: They
 shall be a spoyle / them will I bringe into the
 lande / and I will haue the lande / whiche ye haue re-
 fused. But ye / with your eares / shall lye in
 the wildecnesse / and your chydren shall in-
 here in this wildecnesse: forty yere / as I haue
 your whodou / all your eares be wylde
 in the wildecnesse / according to the numbre
 of the forty yere / wherem ye spered on the
 lande. And I haue for a yere / for forty yere / as
 ye shall haue your measure / that ye maye
 knowe whote is / when I withhold my
 hande / out of y^e Loide haue sayde it / and will
 do it in bed / vnto all this euill congregacion /
 that haue lift up themselues agaynst me: In
 this wildecnesse / shall they be confirmed / and
 there: shall they lye.

¶ So they spered / and were plagued before
 the Loide / all the men / whome Moyses sent
 to spye out the lande / and came agayne / and
 made the whole congregacion to murmur
 agaynst / because they brought vp a false
 reporte of the lande / that was euill. But Josua
 the sonne of Nun / and Caleb the sonne of Ie-
 phune were left aloue / of the men that wente
 to spye out the lande. An Moyses spake the
 wordes vnto all the chydren of Israel. Then
 toke the people great sore.

¶ And they arose early in the morninge / and
 wente vp to the topp of the mountayne / and
 sayde: We haue sayde: we wold goe vp to this
 place / whiche the Loide hath sayde: for we haue
 sayd: But Moyses sayde: Wherfore go ye
 on this matter / beyonde the word of the Loide:
 It shall not prosper with you / go not vp / for
 the Loide is not among you / that ye be not
 slayne before your countrey. For the An-
 gels and Canaanites / are there before you / a
 ye that shall see the streake / because ye haue
 numbred your selfe from the Loide / and the
 Loide shall not be with you.

¶ But they were mynded to goe vp to the
 topp of the mountayne: then the selfe / of the
 Arche of the Loide / was conuenant / as Moyses
 came not out of the boote. For the An-
 gels and Canaanites / were there: then
 opened that mountayne / and hore them / a be-
 wech them / vnto Gomora.

The. XV. Chapter.

21 **S**aid the Lord saith with Moses / and
 sayde: Speake to the chylden of Israell
 and say vnto them: When ye come vnto the
 lande of youre dwellinge/ which I shall geue
 you / and will do seruise vnto the Lord /
 whether it be a burnt offering / or an offer-
 yng for a speciall vnto: a fre will offering /
 or your shall offerings / than ye maye make
 a sweete sauour vnto the Lord / of oyle or
 of strepe.

Leuii 24
a id 27, b

22 **T**he that will offre now his gifte vnto
 the Lord / shall buyng for the meate offe-
 ryng / a tenth deale of fyne flour / myngled
 with oyle / of the fourth parte of an Eyn / and
 wyne for the vnto offering / the fourth parte
 of an Eyn also: for the burnt offering / or any
 other offering / when a lambe is offered. But
 when there is a ramme offered / thou shalt
 make the meate offeringe two tenth deales
 of fyne flour / myngled with oyle / of the thurd
 parte of an Eyn / a the thurde parte of an Eyn
 of wyne also / for a vnto offering: thou shalt
 thou offre for a sweete sauour vnto the Lord.

23 **B**ut if thou wilt offre an oxe for a burnt offe-
 ryng / for a speciall vnto offeringe / or for
 a burnt offeringe vnto the Lord / thou
 shalt bringe to the offer meate offeringe / a leuen
 the tenth deale of fyne flour / myngled with
 halfe an Eyn of oyle / a halfe an Eyn of wyne /
 for a vnto offeringe. This is an offeringe of
 a sweete sauour vnto the Lord. Thus shalt
 thou do with an oxe / with a ramme / with a
 lambe / and with a goate. Accordyng as the
 number of the offeringes is / thereafter shall
 the number of the meate offeringes and vnto
 offerings be also.

24 **E**cce ther is one of youre selfis / shall do
 this / that he may offre a sacrifice of a sweete
 sauour vnto the Lord. And if there dwell
 a stranger with you / or is amonge your
 byffolkes / and will do an offeringe vnto the
 Lord for a sweete sauour / he shall do as
 ye do. Let there be one statute for the whole
 congregation both vnto you / and to the stran-
 gers.

25 **A** particular statute shall be vnto
 your possessors / that a stranger be euen as
 ye before the Lord. One law / and one ordi-
 nance shall be vnto you / and to the stranger
 that dwelleth with you.

And the Lord saith with Moses / and
 sayde: Speake to the chylden of Israell / and
 saye vnto them: When ye come into the
 lande / vnto the which I shall bringe you / so
 that ye eate the bread of the lande / ye shall
 buye vp an heauy offeringe vnto the Lord / na-
 mely: a cake of the firstlings of your
 sheepe / ye shall geue for an heauy offeringe.
 26 **T**he the Lorde
 because of the burnt / euen so shall ye
 geue the firstlings of your sheepe: also vnto
 the Lord / for an heauy offeringe amonge
 your possessors.

27 **W**hen ye shal have ignorauce of
 these any of these commaundmentes / which the
 Lord hath commaunded you by Mo-
 ses / and all that the Lord hath commaun-
 ded you by Moses / from this date that the
 Lord be gent to remaunde for your posses-
 sion / and the congregation do ought igno-
 rantly: then shall the whole congregation
 offre a yonge bullocke / from amonge the
 grete cattell to a burnt offeringe for a sweete
 sauour vnto the Lord / with his meate offe-
 ryng and vnto offeringe as the man is
 end an he goate for a synne offeringe. And
 so shall the priest make an atonement for the
 whole congregation of the chylden of Is-
 rael / and it shall be forgiven them: for it is
 an ignorauce. And they shall bringe their
 giftes for an offeringe vnto the Lord / a their
 synne offeringe before the Lord / for theyr igno-
 rance / and it shall be forgiven the whole con-
 gregation of the chylden of Israell / and the
 stranger that dwelleth amonge you: for so
 much as all the people is in such ignorauce.

28 **I**f one soule synne thow ignorauce / he
 shall buye a she goate of a yere elde /
 for a synne offeringe. And the priest shall make
 an atonement for such an ignorant soule
 the synne offeringe / for the ignorauce before
 the Lord / that he maye reconyse bynt / it shall be
 on lawe / that ye shall do for the ignorauce /
 both vnto them that is done amonge the chy-
 lden of Israell / and to the stranger that dwelleth
 amonge you.

29 **I**f a soule do ought presumptuously /
 whether he be one of youre selfes / or a stran-
 ger: he shall buye a she goate of a yere elde /
 for a synne offeringe. And the priest shall
 make an atonement for such an ignorant soule
 the synne offeringe / for the ignorauce before
 the Lord / that he maye reconyse bynt / it shall be
 on lawe / that ye shall do for the ignorauce /
 both vnto them that is done amonge the chy-
 lden of Israell / and to the stranger that dwelleth
 amonge you.

gates/d the whole congregation agaynst
them / before the Doore of the Tabernacle of
witness.

But the glayse of the Lord appeared be-
fore the whole congregation. And the Lord
spake vnto Moses and Aarons and sayde: Se-
parate your selves from this congregation /
that I may shortly consume them. And they
fell vpon their faces / and sayde: O God / thou
God of the sprees of all fleshe / if one man
haue sinned / wilt thou therefore be wroth
overt the whole congregation. And the Lord
spake vnto Moses / and sayde: Come vp
from the dwelling of Cozab / and Dathan /
and Abiram.

And Moses stode vp / and wente vnto Da-
than and Abiram / and the elders of Israhel
followed him / and he spake to the congrega-
tion / and sayde: Separate from the tentes of
these ungodly men / and soucht nothing that
is their / that ye perishe not in any of their
sinnes. And they gathered vp from the dwel-
lyng of Cozab / Dathan / and Abiram. But
Dathan and Abiram came out / and stode in
the Doore of their tentes / with their wyfs / and
sonnes / and chyldren.

And Moses sayd: Here by shall ye know
that the Lord hath sent me to do all these
workes / and that I haue not done them of
myne owne here. If these men by the com-
mende of all men: to be visited as all
men are / in syn they had nor the Lord sent
me. But if the Lord make a new thyng / and
the earth open her mouth / and swallowe them
up / or they haue / so that they go downe
quicke into hell / then shall ye knowe that these men haue
blasphemed the Lord.

And when he had spokene out all these
wordes / he provide stone asunder vnder them /
and the earth opened her mouth / and swallowed
them / with their houses / and all the men that
were with Cozab / and all their substance / and
they wente downe quicke into the hell / with
all that they had.

And the earth closed vpon them / and so they
perished from amonge the congregation.

And all Israhel that were aboute them / fled at
the crye of them / for they sayde: That the earth
swallowed us as this. Moreover the fyre came
out from the Lord / and consumed the

two hundred and fiftye men / that offered
the incense.

And the Lord spake vnto Moses / and
sayde: Speake to Eleazar the sonne of Aarons /
the priest / that he take vp the censers out of the
burnyng / and scatter the fyre here and there.
For the censers of these synners are halowed
thorow their soules / that they may be brast
into thynne plates / and fastened vpon the au-
tare. For they are offered before the Lord / a
holowed / and they shalbe a token vnto the chyl-
dren of Israhel.

And Eleazar the priest toke the brasen cen-
sers / which they that were burnt had offered /
and brast them to plates / or fasten them vpon
the au-tare / for a remembrance / vnto the chyl-
dren of Israhel / that they shall not do as that
is not of the seede of Aaron: come nye to offer
incense before the Lord / that it happene not
vnto hym as vnto Cozab / and his company /
accordinge: as the Lord sayde vnto hym by
Moses.

On the next morowe murmured the whole
congregatione of the chyldren of Israhel agaynst
Moses and Aaron / and sayde: We haue slayne
the people of the Lord. And in what the con-
gregation was gathered agaynst Moses
and Aaron / they turned them toward the
Tabernacle of witness. And beholde when the
cloude covered the Tabernacle / and the glayse
of the Lord appeared. And Moses and Aar-
on wente in before the Tabernacle of witness.
And the Lord spake vnto Moses / and sayde:
Get you of this congregation / I will shortly
consume them. An they fall vpon their
faces. And Moses sayde vnto Aaron: Take
the censor and put fyre therein / from of the au-
tare / and laye incense thereon / and go soone
to the congregacion / and make an attonement
for them. For the wrath is gone out from the
Lord: and the plague is begonne amonge
the people.

And Aaron sayde as Moses sayde / a ranne
in the middell amongst the congregation.
And beholde the plague was begonne. And
he burnt incense / a made an attonement for
the people / and stode betwene the dead / and
the living / and the plague ceased. But there were
x. thousande and two hundred dead in the
plague / besides them that dyed aboute the
burnyng.

Deut. 1.
N. 17. 4. b
Ps. 118. 1. b
Le. 24. 1. 1. c

cap. 17

business of Corah. And Aaron came agayne vnto Moses, to shew the worke of the Tabernacle of witness. And the plague ceased.

The XVII. Chapter.

And the Lord spake vnto Moses / and wher he spake vnto the chyldren of Israel / and take of them twelfe staves / of euery captaynes / of his fathers house one / and write euery mans name vpon his staffe. But Aarons name shalt thou write vpon the staffe of Leui. For euery heade of theyr fathers house shall haue a staffe. And laye them in the Tabernacle of witness / so that the womess / reuer I rethysse vnto you. And take whome I shall chuse / his staffe shall flourish / that I maye shall the grauinge of the chyldren of Israel / wch they grudge agaynst you.

And Moses spake vnto the chyldren of Israel / and all theyr captaynes gaue hym twelue staves / euery captayne a staffe / after the booke of theyr fathers. And Aarons staffe was amonge theyr staves also. And Moses layed the staves before the Lord / in the Tabernacle of witness.

B On the morowe when Moses wate in to the Tabernacle of witness / he founde the staffe of Aarons rodde of the house of Leui flourish / and broughte forth blossoms / and bare almondes. And Moses broughte forth all the staves vnto the Lord / before all the chyldren of Israel / that they mighte see it. And they wote euery man his staffe.

The Lord sayde vnto Moses: Byng Aarons staffe agayne before the womess / that it maye be kepte for a token to the chyldren of rebellion / that theyr murmuringe maye cease for me / lest they dye.

Moses did as the Lord commaunded hym. And the chyldren of Israel sayde vnto Moses: Beholde / we consume awaye / we are destroyed / and perishe. Whoso cometh nye the breadynge place of the Lord / he shall be destroyed / we shal directly consume awaye.

The XVIII. Chapter.

And the Lord sayde vnto Aaron: Thou shalt be the father of thy fathers house / with the staffe that beate the murther of the Sanctuary / and thou and thy sonnes with the staffe shall beare a murther of your priesthode. For thy brethren / of the wyde of Leui thy fathers

shal come nye the / and be ioynd vnto the / because they may minister vnto the. Wherfore and thy sonnes with the staffe shall minister before the Tabernacle of witness. And they shall waite vpon thy seruice / and vpon the seruice of the woode Tabernacle. Wherfore vnto the priesthode of the sanctuary / and to the aultare shal they not come / that both ye and theyr brethren / be they shal be ioynd vnto the / to waite vpon the ministracion in the Tabernacle of witness / in all the seruice of the Tabernacle. And there shal no stranger come nye vnto you.

Therefore waite now vpon the seruice of the Sanctuary / and vpon the seruice of the aultare / that there come no more wrath vpon the chyldren of Israel. For lo / I haue taken your brethren the Leuites / from amonge the chyldren of Israel / to be your gyfte / for a presente vnto the Lord / to do the seruice in the Tabernacle of witness. As for the and thy sonnes with the staffe shal waite vpon you / in priesthode office / that ye maye minister in all manner busynesse of the aultare / and within the wayle / for your priesthode office geue I vnto you for a gyfte to do seruice. If a stranger come nye / he shall dye.

And the Lord sayde vnto Aaron: be Leuit. vij. b. holde / I haue geuen the my beaue offeringe / Eccl. xij. c. geue. And all that the chyldren of Israel shall haue / I geue vnto the / and to the sonnes / for a perpetuall heritage. This shall they haue of the moost holy thynges / that they offer. All their gyfte / with all theyr inofferinges / and with all theyr inofferinges / and with all theyr trespass offeringes / that they geue me / the same shal be moost holy vnto the / a the sonnes. In the moost holy place shalt thou eat it. All that are males shal eat thereof / for it shall be holy vnto the.

The beaue offeringe of theyr gyfte / in all the manofferinge of the chyldren of Israel / shall I geue vnto the also / and to thy sonnes / and to thy daughters / for a perpetuall heritage. Whoso is cleane thy house / shall eat thereof. All the fat of the offeringe / shall be the fat of the wyne and cometh / it shall be the fat of the offeringe / that they geue vnto the Lord / I geue vnto the. The fat of the offeringe / shall be the fat of the offeringe / that they geue vnto the.

The XVIII. Chapter.

Lord/shal be thyne: whoseuer is cleane in
thyne house/shal care thereof.

Exod. xxv. a
Ex. d. xxiiij. c
All Campment hynges in Israel shal be
thyne. ¶ It shal be of the manys among
all flesch/whiche they buye: vnto the Lord/
when they be ma: or bynges/shal be thyne. But
so that thou cause the first borne of man/to be
redemed/and that thou cause the first borne
of vncleane bestes/to be redemed also. They
shal redeme it when it is a month olde: /and
shal giue an loufe for money/ Eue for frue she-
lles/after the sheel of the Sheauerys / whiche
yele is worth iorney Terns.)

Exo. xxx. d
Leu. xxij. c
Exe. xlv. d
But the firste sentes of an oxe: or lambe: or
goate shalt thou not cause to be redemed: for
they are holy. Their blouds shalt thou spicke
vpon the altare: / and theyr fat shalte thou
burne for an offering of swete sauour: vnto
the Lord. Their flesch shalte thou eate: as the
reuede is: / and the right shoulde is thyne also.
All the beaueoffringes that the chyldren
of Israel balaue vnto the Lord: haue I ge-
uen vnto the: / a to thy souces: / a to thy dought-
ers: when they be for a perpetuall Dewty. Tho
shalte a salued countenauit for euery before the
Lord: vnto vs: and by side with the.

Deu. xxiij. a
Exe. xliij. d
And the Lord said vnto Aaron. ¶ Then
shalte inherite nothyng in theyr lande: no
haue any portion amonge them: for I am thy
portion: a thyne inheritance amonge y^e chyldren
of Israel. Vnto y^e chyldren of Leui haue

Exo. xxx. d
I geuen all y^e tythes in Israel to inheritance
for: the heritage: whiche they do vnto me in the
Tabernacle of witness: / from henceforth: / the
chyldren of Israel come not nye the Taber-
nacle of witness: / to lade them selfes thysance:
and to dre: / But the Leuites shal do the ser-
uice in the Tabernacle of witness: / and shall
bray theyr synne for a perpetuall lawe amonge
your posterite. ¶ And they shall inherite
none inheritance amonge y^e chyldren of Is-
rael: for the tythes of the chyldren of Israel/
whiche they beaue vnto the Lord: haue I ge-
uen vnto the Leuites for an heritage. There-
fore haue I said vnto them: / y^e theyr shal inher-
ite no inheritance amonge y^e chyldren of Is-
rael.

Exo. xxx. d
Leu. xxij. c
And the Lord talked with Moyses / and
sayd: Speake to y^e Leuites: / a saye vnto them:
When ye take of the chyldren of Israel the ty-
thes: / that I haue giuen you of them for your

inheritance: ye shal take an heave offering of
thesame vnto the Lord: / euen the tenth of y^e
tythe. And the same: / your beaueoffringes shal
ye reue: / as though ye gaue come out of the
barne: / and fulme: / out of the wynepress.

¶ Thus shalte ye giue an heaveoffring vnto
the Lord: of all yone tythes: / whiche ye take of
the chyldren of Israel: / that ye maye giue the
same beaueoffringes of the Lord: vnto Aa-
ron the puest. And al that ye giue of the ty-
thes: / and balaue vnto the Lord: for a gifte:
thesame shalte hee of the best. And saye thou
vnto them: When ye thus beaue the fat
thereof: / it shalte rekeud vnto the Leuites: /
as the increase of the barne: / as the in-
crease of the wynepress. And ye maye care
it in all places: / ye and yone chyldren: / for: it
is your reuerde for your seruice in the Ta-
bernacle of witness: / a ye shall not lade synne
vpon you in the same: / when ye beaue the fat
thereof: / and vshaloue not the balaue: / thynges
of the chyldren of Israel: / and ye shall not
dre.

The XXX. Chapter.

Exo. xxx. d
¶ And the Lord spake vnto Moyses and A-
aron: / and sayd: This custome shalte a
lawe: whiche the Lord hath commanded:
and sayd: Speake vnto y^e chyldren of Israel:
that they bringe vnto the: a reade forme with-
out spot: wherein is no blemish: / and vpon
whome: there came neuer yocf: / and ye shall
giue her vnto Eleazar the puest: / whiche shal
bringe her: / when the boof: and calfe: her to
be slain there before hym.

¶ And Eleazar the puest shal take of her
bloude with his synge: / and spenle it seuen
tymes: / heaue towards the doie of the Ta-
bernacle of witness: / and caule the Forme to be
burne before him: / doo but Forme a bee flesh:
and her bloude also with her synge. And the
puest shal take Cedar wood: / and y^e puer-
ple wolle: / and cast it vpon the Forme as the burne
with: / and hee shal wash his clothes: / and her
his body with water: / a then do into y^e beest:
and be vncleane vntill the euen.

¶ And hee y^e burne her: / shal wash his clothes
also with water: / and bath his body in water:
and be vncleane vntill the euen. And one that
is cleane: shal gather up y^e asbes of the Forme:
and poure them vpon the boof: in a cleane
place.

place/that they may be kept there for sprinkling water in the congregation of the children of Israel for a synoffyringe. And be that gathered up the ashes of the fowle/shal washe his clothes/ & be vnclene vntil the euen. This halbe a perpetuall lawe vnto the children of Israel/ and to the strangers that dwell amonge you.

¶ Who so now touched a dead man/shal be vnclene seuen dayes: these nic shall purifie him selfe here withon the thrid day/ and on the fenieth day: and then shal be cleane. And if he purifie not hym self on the thrid day/ and on the seuenh day/ then shall he not be cleane. But when any man toucheth a dead persone/ and wyl not purifie hym selfe by these thre dayes/ of the Lorde/ and the same soule shal be cored out of Israel/ because it sprinkyng water is not sprinkled vpon him/ as to vnclene/ as longe as he leech not him selfe sprinkled therof.

¶ This is the lawe. What a man dyeth in cete/ who so neuer goeth into it/ enen a full yeare shal be vnclene seuen dayes: And euery open vessel that hath in it/ no coueringe/ as vnclene. And who so neuer toucheth one that is slayne in the sword/ upon the fildes/ or any other dead/ or a dead mans bone/ or a graue/ the same is vnclene seuen dayes.

¶ So now for the vnclene persone/ they shal take of the ashes of this burnt synoffyring/ in a pure spring water/ theron into a vessel/ and a cleane man shal take tyssue/ or a dipper in the water/ and sprinkle it upon the carne/ upon all the vessels/ and all the soules that are therein. Likewise also upon him/ that hath touched a dead mans bone/ or a slayne persone/ or a dead body/ for a graue.

And he that is cleane/ shal sprinkle vpon the vnclane/ or the shirt/ & enen the seuenh day/ and purifie hym on the seuenh daye. And he shal washe his clothes/ as hath hym selfe with water/ so that he shal be cleane.

¶ But he that is vnclene/ and wil not purifie hym selfe/ because soule shal be cored out of the congregation. For he hath despyled the Sanctuary of the Lorde/ and is not sprinkled with sprinkyng water/ therefore he is vnclene. And this shal be a perpetuall lawe vnto them. And he that sprinketh it/ it sprinkyng

water/ shal washe his clothes also. And who so neuer toucheth it/ speaking water/ shal be cleane vntil the euen. And who so toucheth it/ shal be vnclene: a lobe/ what soule he toucheth/ shal be vnclene vntil the euen.

The XX. Chapter.

¶ And the children of Israel came with the whole congregation into the wilderness of Sin/ in the first month: and the people abode at Cades. And there dyed Miriam/ who was buried there. And the congregation had no water/ and they gathered them selfe together against Moses/ and Aaron/ and the people chode with Moses/ and sayd: Wolde God that we had perished/ when our brethren were perished before the Lorde. Wherefore haue ye brought the congregation of the Lorde into the wilderness/ that we shoulde dye here/ for our carnes? And wherefore haue ye brought us out of Egypt/ into this place/ where there is no water/ where are they thynges/ our wyues/ our pounges/ and where there is no water to drinke.

And Moses/ and Aaron went from the congregation vnto the face of the Tabernacle of witness/ as fill vpon theyr faces. And the glory of the Lorde appeared vnto them. And the Lorde spake vnto Moses/ and sayd: Take Exo. xvij the staffe/ and gather the congregation together/ thou/ and thy brother Aaron/ and speere vnto the rocke before the people/ as I shal geue water. And thus shall thou pounde water out of the rocke/ and geue the congregation drinke/ and they shall eate also.

Then saide Moses/ the staffe before the Lorde/ as he commaunded hym/ and Aaron/ and Aaron gathered the congregation together before the rocke/ and sayd vnto them: Heare ye rebellions: what we pounde you water out of this rocke? And Moses/ spake vnto the hand/ and smote the rocke with the staffe two tymes. The came the water out abundantly/ so that the congregation drinke/ and they eate also.

But the Lorde sayde vnto Moses/ and Aaron: Because ye beclid me not/ to sanctifie me before the children of Israel/ ye shall not bringe this congregation into the land that I shal geue the. This is the water of stryfe where the children of Israel stande with the Lorde/

¶

By the ryuer of Sared. From thence departed they/ and pitched on the ryde Arnon/ which is the wildernes/ and couereth out of the cofice of the Ammonites. For in nois the border betwixt Moab and the Ammonites. Wherefore it is spoken in the booke of the warres of the Lord. And go with violence/ both on the ryuer of Arnon/ and on the fountayne of the ryer/ which cometh thence/ to dwell at Ur/ and leaueh thecon/ to be the bouders of Moab.

And from thence they came to the well. This is the well/ whereof the Lord spake vnto Moise. Gather the people to gether. I will gene it: & water. Then songe Israel this song/ a they songe one after another ouer the well: This is the well/ wher the prince dyged: the nobles amonge the people haue dyged it: thow: oue the reacher and they: flauos.

And from this wildernes/ they went vnto Marah/ and from Marah vnto Marah/ and from Marah to Berothim/ from Berothim vnto the valley that hath in it felde of Moab/ in the rappe of Pisga/ and turned toward the wildernes.

And Israel sent messengers vnto Sihon/ the kyng of the Ammonites/ & caused to saye vnto him: Let me go thow: ouer thy lande/ we wil not tume into the felde/ no: into the vngardes/ neyther wil we drinke the water of the well/ ne: here ite wil we go/ yf we be past the borders of thy countre.

¶ Sihon/ & Sihon wolde not geue the children of Israell license to go thow: the cofice of his lande/ thow gathered all his people together/ and went out agaynst Israell in the wildernes.

¶ And when he came to Jahaz/ he fought agaynst Israell. Whereby he/ & Israell sione hym with the edge of the sword/ & danyered his lande from Arnon/ vnto Jahaz/ and nullt the children of Ammon.

¶ For the borders of the children of Ammon were stronge. So Israell toke thei cyues/ and dwelt in all the cyues of the Ammonites/ namely at Hesbon/ and in the souce belonging to it. For Hesbon/ the cite was Sihons the kyng of the Ammonites/ and he had foughten before with the kyng of the Moabites/ and conquered all his lande from hym/ vnto Arnon.

Wherefore it is sayd in the psalme: Come vnto Hesbon/ & we buyde/ and pipare the cyue of Hesbon/ for there is a fyre gone out of Hesbon/ and a flamme from the cyue of Hesbon/ which hath consumed the of the Moabites/ and the cyuies of the rappe of Arnon. Wherefore the Moab: thow people of Camos art vnder. Thy souce are put to stright/ a his daughter brought captiue vnto Hesbon/ the kyng of the Ammonites. Their glory is come to nought/ from Hesbon vnto Hesban/ what they are they vnto Hesban/ whiche teacheth vnto Moab. Thus dwelt Israell in the lide of the Ammonites.

¶ And Moise sent out spyes vnto Jahaz/ and they toke the towne/ & belonging therto/ and conquered the Ammonites/ that were therein. ¶ And they turned/ and went vnto the weye toward Basan. Then Og the kyng of Basan/ went out agaynst them with all his people to fight in Eder. And Og sayd vnto Moise. Feare hym not/ for I haue geuen hym with his lande/ and people into thy hande/ and thou shalt go with hym/ as thou dydest with Sihon/ the kyng of the Ammonites/ which dwelt in Hesbon. And they smote hym/ and his sennes/ an all his people/ (so that there remayned none) and conquered the lande. ¶ Thus waide weneh the children of Israell/ a pitched in the lide of Moab/ by rynde Jordan/ by Jericho.

The XXXI. Chapter.

¶ And when Balac the kyng of Siphon/ & saw all that Israell had done vnto the Ammonites/ and that the Moabites were sore afraid of the people/ that was so great/ and that the Moabites stode in feare of the children of Israell/ he sayd vnto the elders of the Moabites: Now shall this people lyste vnto all thow: about vs/ tume as an ox/ & lyste vnto the grasse in the felde. ¶ And Balac the sonne of Siphon/ was kyng of the Moabites at that tyme.

¶ And he sent out messengers vnto Balaam/ the sonne of Beor/ whiche was an iuice/ & the some dwelt by the watter of the ryuer/ in the lide of the children of his people/ & that they shoulde call hym/ and he caused to saye vnto hym: Whither shal I come out of the gyngre/ a people/ which couereth the face of the earth/ and

and theyc ouer agaynst me. Come now therfore / a curse in this people: for they are to multiply for me: / perabucature I might be able to smite them: / a to drive them out of the land: for: I wote: / whome thou blest: / he is blest: for: I wote: / whome thou cursest: / he is cursed.

B And the elders of the Moabites wente out with Elders of Madianites: / a had the rewardes of the forbyring in theyr handes: / a they came vnto Balaam: / and tolde hym the wordes of Balaam: / And he sayd vnto they: Carrye here al night: / a I will byrge you worde agayne: / cme as the Lo:de shall saye vnto me: So I prayce of the Moabites aboue w Balaam.

And God came vnto Balaam: / and sayd: What men are these: / which are with the: Balaam sayd vnto God: Balaam the sonne of Zaphor: / the byrge of the Moabites hath sent vnto me: Behold: there is a people come out of Egypt: / and couereth the face of the earth: Come now therfore: / and curse in them: / if perabucature I may be able to fight with them: / a to drive them out. But God sayd vnto Balaam: Go not with the: / and curse not that people: / for they are blest.

C Then rose Balaam vp in the morning: / a sayd vnto the prynce of Balac: / Get you vnto your lande: / for the Lo:de wyl not suffre me to go with you.

And I prynce of the Moabites gat them vp: / came to Balaam: / and seide: Balaam refusest to come with vs: Then sent Balaam yet a greater company of prynces: / and more honorable the they: / What they came to Balaam: / they tolde hym: Balaam the sonne of Zaphor sendeth his wordes: / Wherfore: / we will not come vnto me: / for I wyl promote I vnto byr boure: / and wyl do perabucature I prayce vnto me. Come I praye the: / curse in this people.

Nu. 25. 1. c Balaam answered: / and sayd vnto I for: / I wote: / what I shal saye: / if Balac wolde geue me his boult: / sit of siluer: / and golde: / yet coude I not go: / beyonde the wordes of the Lo:de: / my God: / is to be luke or great. Neuerthelesse: / storye here this might be: / that I may wote: / what the Lo:de wyl saye: / more vnto me. Then came God to Balaam by night: / a sayd vnto hym: / If I see acc come to tal I get I wyl the: / a go to the: / but wyl I shal say vnto I shal I do.

Then rose Balaam vp in the morning: / and soold his asse: / a went with I prynce of the Moabites. But the wyl of God wazed wher: / because he wente. And I wangel of the Lo:de stode in the waye: / so wyl straine w him. But he rode vpon his asse: / a two straine w him. And the asse saw I wangel of I Lo:de standinge in I waye: / a his forard shewen in his hande: / And I asse turned asyde out of the waye: / a went into the felde. But Balaam smote her: / that she shoulde go in the waye.

Then stode the wangel of the Lo:de in the path: / by I pynter: / a dore: / where there were walles on both I sydes. And wher the asse stode: / I wangel of I Lo:de: / she weched vnto I walle: / a thurst Balaam foote vnto the walle. And he smote her agayne. Then wote I wangel of I Lo:de: / farre: / and stode in a narrowe place: / wher he ryde w no waye: / to wene: / wryte: / so the right hande: / w: / to I left. And when the asse saw the wangel of I Lo:de: / he fel downe vnder Balaam. Then was Balaam wyl furrowe: / a smote the asse with a staffe.

Then opened the Lo:de the mouth of the asse: / and the sayd vnto Balaam: / What haue I done vnto the: / that thou hast smite in me: / now the prynce: / Balaam sayd vnto the asse: / Because thou hast inoched me: / Wherfor: / I had a swerde: / now in my hande: / I wold I sl the. The asse sayd vnto Balaam: / Am I not rhyme asse: / which thou hast ridden vpon in thy nme vnto this daye: / Was I cker wone: / so do vnto the: / He sayd: / No.

Then opened the Lo:de the eyes of Balaam: / that he sawe the wangel of I Lo:de standinge in the waye: / and a shewen forward in his hande. And he enclind him selfe: / and bowed hyme with his face. And I wangel of I Lo:de: / sayd vnto hym: / Wherfor: / hast thou smite thyn asse: / now in this wyce: / Beholde: / I am come out to resell the: / for thy waic is forwarde: / a contrary vnto me. And I asse: / sawe me: / a woyded he: / me the prynce: / w: / if he had not turned asyde fro me: / I had slayne h: / a found the asse asyne.

Then sayde Balaam vnto the wangel of I Lo:de: / I haue sinned: / so: / I wyl not that thou shouldest in the waye agaynst me. And now: / if it displeaseth the: / I wyl nme agayne. The wangel of the Lo:de sayd vnto hym: / Go with

the kindred of Zecurites. Binai of whose com-
mirth the kindred of the Binies. And the chyl-
dren of Biza/decie Giber: of whom cometh
the kindred of the Giberites. Michel of whose
commirth the kindred of the Michelites. And
the daughter of Isser was called Sarai: these
are the kindredes of the chyliden of Isser / in
three hundred / in thousande a hundred.

The chyliden of Aephrata in their kindredes
were Zabegies / of whose comirth the kind-
red of the Zabegies. Gurnis of whose com-
mirth the kindred of the Gurnies. Jeger: of
whome cometh the kindred of the Jegerites.
Gillanis of whome cometh the kindred of
the Gillanites. These are the kindredes of the chyl-
den of Aephrata in theyr generacions in theyr
number: six thousande and ny hundred.

¶ This is the summe of the chyliden of Is-
rael: six hundred thousande a thousande / seven
hundred and thyrty.

¶ And the Lord spake vnto Moyses / and
sayde: vnto theise shall thou deuide the lande
to inheritaunce: according to the number of
the names. To many shall thou geue more
inheritaunce: and to few the lesse: vnto euery
one shall he geue according to theyr number:
yet shall the lande be deuided by lotte. Accord-
ing to the names of the trybes of theyr fa-
thers shall they inherite: for after the lotte
shall thou deuide the inheritaunce: both be-
twix many and few.

¶ And this is the summe of the Leuites in
theyr kindredes. Gerson of whome cometh
the kindred of the Gersonites. Zabari: of whome
cometh the kindred of the Zabariites. Merari
of whome cometh the kindred of the Merari-
tes. These are the kindredes of Leui: the kind-
red of the Libnites / the kindred of the Hebron-
ites / the kindred of the Melchites / the kindred
of the Mesites / the kindred of the Cosbites.

¶ Zabari bigar Amram. ¶ And Amrams
wyfe was called Jochebed a daughter of Le-
ui / whiche was borne by him in Egypte: And
vnto Amram the beere Zecois and Moyses /
and Miriam theyr syster. And vnto Aaron
were borne Nadab / Abihu / Eleasar / and Jisra-
mar. As for Nadab and Abihu / they dyed:
whan they offered straunge fyre before the
Lord. ¶ And the summe of them was xxxij.
thousand / all males from v monethes and

about. For they were not numbered amonge
the chyliden of Israel / for there was no inheri-
taunce geuen them: amonge the chyliden of Israel.

¶ This is the summe of the chyliden of Is-
rael / whome Moyses and Eleasar the pries-
te numbered in the syde of the Moabites beyde
Jordan: ouer agaynst Berdo: amonge
whome there was not one of the summe of
those chyliden of Israel / whome Moyses and
Aaron the pries-tes numbered in the wilderness
of Synai. For the Lord sayde vnto them: / that
they shoulde dye in a wilderness. And there
was not one of them left: save Caleb / the sonne
of Iephune / and Josua the sonne of Nun.

The XXXVII Chapite.

¶ Moyses the daughter of Elaph: the sonne
of Geger / the sonne of Gilead / the
sonne of Machir / the sonne of Manasse: amonge
the kindred of Manasse / the sonne of Josiph
whose names were Machab / Mo / Kogal /
Mela: and Thaja: came a stode before Mo-
yses and Eleasar the pries-tes: and before the ru-
lers and the whole congregacion: and before the
voce of the Tabernacle of witness: sayde
Oure father is dead in the wilderness: and
was not in the company of them: / that are
op agaynst the Lord: in the congregacion
of Cozab: dyed in his owne sinne: and had
no sonnes. Wherfore shoulde oure fathers
sinne perithe then among his kindred: though
he haue no sonne? Geue vs a possession also
amonge oure fathers brethren.

¶ Moyses broughte they: cause before the
Lord. And the Lord sayde vnto him: The
daughters of Elaph: haue spoken right.
Thou shalt geue them a possession to inherite
amonge theyr fathers brethren: a stode turne
theyr fathers inheritaunce vnto them. And
saye vnto the chyliden of Israel: Whan a man
dyeeth a hath no sonne / ye shall mine his in-
heritaunce vnto his daughter. If he haue no
daughter / ye shall geue it vnto his brethren.
If he haue no brethren / ye shall geue it vnto
his fathers brethren. If he haue no fathers
brethren / ye shall geue it vnto his neere kyn-
folke / whiche belonge vnto hym in his kind-
red: that they maye possesse it. This shalbe
an ordinaunce and a perpetuall lawe vnto
the chyliden of Israel: as the Lord commaun-
ded Moyses.

Ceremonies.

Numbers.

E And the Lord spake unto Moses: **Gen. 31. 10.** **11.** And the Lord spake unto Moses: **Exo. 29. 18.** **19.** **20.** **21.** **22.** **23.** **24.** **25.** **26.** **27.** **28.** **29.** **30.** **31.** **32.** **33.** **34.** **35.** **36.** **37.** **38.** **39.** **40.** **41.** **42.** **43.** **44.** **45.** **46.** **47.** **48.** **49.** **50.** **51.** **52.** **53.** **54.** **55.** **56.** **57.** **58.** **59.** **60.** **61.** **62.** **63.** **64.** **65.** **66.** **67.** **68.** **69.** **70.** **71.** **72.** **73.** **74.** **75.** **76.** **77.** **78.** **79.** **80.** **81.** **82.** **83.** **84.** **85.** **86.** **87.** **88.** **89.** **90.** **91.** **92.** **93.** **94.** **95.** **96.** **97.** **98.** **99.** **100.** **101.** **102.** **103.** **104.** **105.** **106.** **107.** **108.** **109.** **110.** **111.** **112.** **113.** **114.** **115.** **116.** **117.** **118.** **119.** **120.** **121.** **122.** **123.** **124.** **125.** **126.** 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a tenth deal of an Ephah of fine flour / for a meat offering / mingled with beaten oyle / of the fourth part of an Hin / this is a daily burnt offering / which ye offered upon mine Altar for a sweet savour / of a sacrifice unto the Lord: And the tenth offering of the same / the fourth part of an Hin / is a lamb / a tenth deal poured in / & a tury for a gift unto the Lord: The other lamb shall thou prepare as even / as the meat offering in the morning: & the tenth offering thereof / is a sacrifice of a sweet savour unto the Lord.

On the Sabbath days / two lambs of a year old without blemish / a tenth deal of fine flour / mingled with oyle / and the tenth offering thereof: This is the burnt offering of every Sabbath / before the daily burnt offering: with his tenth offering.

On the first day of your month / ye shall offer a burnt offering unto the Lord / two young bullocks / seven lambs of a year old without blemish / & a tenth deal of fine flour for a meat offering / mingled with oyle unto every bullock / two tenth deals of fine flour for a meat offering / mingled with oyle unto the ramme: and a tenth deal of fine flour for a meat offering / mingled with oyle unto every lamb: This is the burnt offering of a sweet savour / a sacrifice unto the Lord:

And the tenth offering shall be half an Hin of wine unto every bullock / the third part of an Hin to the ramme / the fourth part of an Hin to every lamb: This is the burnt offering of every month in the year: There shall offered as be goats also for a sweet offering unto the Lord / two the daily burnt offering with his tenth offering.

And on the fourteenth day of the first month is the Passover unto the Lord / and on the fifteenth day of the same month is the Feast: Seven days shall unleavened bread be eaten: The first day shall be a holy convocation / to serve me: shall ye do therein / a tury shall offered burnt offering unto the Lord / two young bullocks / seven lambs of a year old / without blemish / with their meat offering: the tenth deal of fine flour / mingled with oyle to every bullock /

And Moses spake unto the Lord and sayde: O Lord God of the spirits of all flesh / set a man over the congregation / which may goin and out before them / and to lead them out and in / that the congregation of the Lord be not as the sheep without a shepherd.

And the Lord sayde unto Moses: Take of the Spirit of the Lord / and put thine hands upon him / and set him before Eleazar the priest / and before the whole congregation / and give him a charge in their sight: a burnt offering him with thy bewys / that the whole congregation of the children of Israel may be obedient unto him: And he shall stand before Eleazar the priest / which shall be witness for him / after the manner of the light before the Lord: In the mouth of him shall both be heard the children of Israel with him / a the whole congregation go in and out.

Moses did as the Lord commanded him / and set Josue / and set him before Eleazar the priest / and before all the congregation: And laid his hands upon him / and gave him a charge / as the Lord sayde unto Moses.

The XXXIII. Chapter.

And the Lord spake unto Moses / and sayde: Commande the children of Israel / and saye unto them: The offering of my bread / which is my offering of the first fruits / shall ye see in his due season / that ye maye offer unto me: And here are they: The first of the offering that ye shall offer unto the Lord / is a year old / which is a daily burnt offering: the one lamb in the morning / the other at evening: And there

locke/ and two tenth Deales to the ramme/ one tenth Deale to every lambc/ among the seven lambece. And an hegoate for a synnofferinge/ to make an atonement for you. And the first day ye offer in the morninge / besides the burnt offeringe/ which is a dayly burnt offeringe. After this manner shall ye offer the bread every daye/ seven dayes longe for a offeringe of a sweete savour unto the Lord/ to the dayly burnt offeringe/ and vnto the offeringe also. And the seventh daye shall be called and holy convocation with you: no seruile worke shall ye do therein.

And the daye of the first frute (when ye offer the meate offeringe of the month) / onto the Lord in your weekes/ shall be a holy convocation also: no worke of bondage shall ye do therein. And ye shall offer a burnt offeringe for a sweete savour unto the Lord: two yong bullockes/ or a ramme/ seven lambece of a yearc olde / with their meate offeringes / the tenth Deales of fyne flour/ mingled with oyle to every bullocke/ two tenth Deales to the ramme/ and one tenth Deale to every lambece of the seven lambece. And an hegoate to make an atonement for you. This shall ye do besides the dayly burnt offeringe / with his meate offeringe / and his drinke offeringe. Without blemyshe shall they be all.

The XXXIX. Chapter.

And the first daye of the seventh moneth/ shall be with you an holy convocation. No seruile worke shall ye do therein: for it is the daye of your trumpet blowinge. And ye shall offer a burnt offeringe for a sweete savour unto the Lord: a yong bullocke / a ramme / seven lambece of a yearc olde/ without blemyshe. And their meate offeringes: the tenth Deales of fyne flour/ mingled with oyle to the bullocke/ two tenth Deales to the ramme / and one tenth Deale unto every lambece of the seven lambece. An hegoate also for a synnofferinge / to make an atonement for you / besides the burnt offeringe of the moneth/ and his meate offeringe/ and beside the dayly burnt offeringe/ with his meate offeringes/ with their drinke offeringes/ according to the maner of them for a sweete savour. This is a sacrifice unto the Lord.

The tenth daye of this seventh moneth

shall be and holy convocation with you also / a yong bullocke your soules/ and no seruile worke therein: but offer a burnt offeringe unto the Lord for a sweete savour: a yong bullocke/ a ramme/ seven lambece of a yearc olde/ without blemyshe/ with their meate offeringes/ the tenth Deales of fyne flour/ mingled with oyle to the bullocke / two tenth Deales to the ramme/ and one tenth Deale to every one of the seven lambece. And an hegoate for a synnofferinge/ besides the synnofferinge of the atonement/ and the dayly burnt offeringe with his meate offeringe/ and with his drinke offeringe.

The thirteenth daye of the seventh moneth shall be an holy convocation with you/ no seruile worke shall ye do therein/ and seven dayes shall ye kepe a fast: unto the Lord. And ye shall offer the Lord a burnt offeringe for a sacrifice of a sweete savour unto the Lord: the yong bullocke/ two rammes/ or seven lambece of a yearc olde/ without blemyshe/ with their meate offeringes/ the tenth Deales of fyne flour/ mingled with oyle to every one of the thyrte bullockes. Two tenth Deales to every of the two rammes / and one tenth Deale to every one of the fourtene lambece: an hegoate for a synnofferinge/ besides the dayly burnt offeringe/ with his meate offeringe and his drinke offeringe.

On the seconde daye/ of the yong bullockes/ two rammes / fourteen lambece of a yearc olde/ without blemyshe/ with their meate offeringes and drinke offeringes/ to the bullockes / to the rammes/ or to the lambece / in the number of them/ according to the maner. And an hegoate for a synnofferinge/ besides the dayly burnt offeringe/ with his meate offeringe/ and with his drinke offeringe.

On the thred daye/ eleven bullockes / two rammes/ fourteen lambece of a yearc olde/ without blemyshe/ with their meate offeringes / and drinke offeringes / to the bullockes / to the rammes/ and to the lambece in their number/ according to the maner. And an hegoate for a synnofferinge / besides the dayly burnt offeringe / with his meate offeringe and his drinke offeringe.

On the fourth daye/ ten bullockes/ two rammes / fourteen lambece of a yearc olde/ without blemyshe / with their meate offeringes

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Lev. 23. 34

Lev. 23. 34

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goe and drink offeringe to the bullockes / to the rammes / and to the lambes in theyr number / accordinge to the maner. And an he goate for a sin offeringe / beside the dayly burnt offeringe / with his meate offeringe / and his drink offeringe / and his bullockes / two rammes / or foureteen lambes of a yere olde / without blensbe / with theyr meate offeringes / and drink offeringes / to the bullockes / to the rammes / and to the lambe in theyr number / accordinge to the maner. And an he goate for a sin offeringe / beside the dayly burnt offeringe / with his meate offeringe and his drink offeringe.

On the first daye / yf he bullocke / two rammes / with lambe of a yere olde / without blensbe / with theyr meate offeringe / a drink offeringe / to the bullocke / to the rammes / or to the lambe in theyr number / accordinge to the maner. And an he goate / for a sin offeringe / beside the dayly burnt offeringe / with his meate offeringe and his drink offeringe.

¶ On the fourth daye / seven bullockes / two rammes / or foureteen lambe of a yere olde / without blensbe / with theyr meate offeringes and drink offeringes / to the bullocke / to the rammes / and to the lambe in theyr number / accordinge to the maner. And an he goate for a sin offeringe / beside the dayly burnt offeringe / with his meate offeringe / a drink offeringe.

On the eighth daye shall ye gather the people together. To seruyse wote shall ye do therein. And ye shall offer a burnt offeringe for a sacrifice of a sweet savour unto the Lord. A bullocke / a ramme / seven lambe of a yere olde / without blensbe / with theyr meate offeringe and drink offeringes / to the bullocke / to the rammes / and to the lambe in theyr number / accordinge to the maner. And an he goate for a sin offeringe / beside the dayly burnt offeringe / and his meate offeringe / a drink offeringe.

These thynges shall ye do unto the Lord in ym sacrifice / beside the dayly wote and gene of a sicriuil for burnt offeringes / meate offeringes / or drink offeringes / and drink offeringes. And Moses tolde the chyldren of Israel all that the Lord commanded hym.

¶ And Moses spake unto the rulers of the Church of the chydren of Israel / say: This is it that the Lord hath commanded. If any man make a wote unto the Lord / or sweare an othe / so that he bynde his soule / he shall not breake his wote / but he shall do all that he proceede out of his mouth.

If a man make a wote unto the Lord / and bynd her selfe / by the soule in her fathers house / and unmarried / with her wote / or bonde that she maketh over her soule / comyng to her fathers house / she holde his peate therto / then at her wote / and bounde that the hath bounde her selfe / withall ouer her soule / shall stande in effect. But if her father forbid her before she have heard it / then shall no wote nor bonde / that she hath bounde her selfe / stande over her soule / of value. And the Lord shall be merciful vnto her / for so much as her father forbade her.

If she have an husband / and hath a wote upon her / or if she have leitt go out of her lippes a bonde ouer her soule / and her husbande heare it / an holdeth his peate therto / the same daye that he heareth it / then he wote and bonde / wherwith she had bounde her selfe / ouer her soule / shall stande in effect. But if her husband forbid her the same daye / that he heareth it / then is her wote / or if she hath upon her / and the bonde also / that she hath leitt go out of her lippes / ouer her soule / to the Lord / shall be gracious vnto her.

The wote of a weddow / and of her that is divorced / all that she byndeth by selfe / shall ouer her soule / stande in effect upon her.

If she wote in her husbands house / or bynde her selfe / with an othe / ouer her soule / or her husbande hear it / she holde his peate therto / and forbidde it not / then shall all this same wote / and all that she hath bounde her selfe / withall / ouer her soule / stande in effect. But if her husbande will dissolue it / the same daye / that he heareth it / then is it of no value / that he proceeded out of her lippes / whiche she hath wote / or bonde / ouer her soule / for by her husbande hath made it loose / and the Lord shall be gracious vnto her. And all wote / or a bonde / that bynde to humbly the soule / maye her husbande stablish / or breake. Then if she holde his peate therto / from one daye to another / by her selfe.

stablished be al her women a bodes & the hair upon her/ because he helde his peace/ because she saye that he berde them. But after this she shall be take awaye her husbande.

The firste the summe that & Lo:de commaunded Moyses/ betwene a man a his wyfe/ a betwene the father a his daughter/ whyle she is yet a vauillsell in her fathers house.

The XXXI. Chapter.

2 **S**peke the Lo:de spake vnto Moyses/ and he sayd: I charge the chyldren of Israel of the Madianites/ that thou mayst afterward be gathered vnto thy people. Then spake Moyses vnto the people/ and sayd: Earnestly some men ainsy you to the warre/ agaynst the Madianites/ that they may avenge the Lo:de vpon the Madianites. Out of every tribye a thousande/ that out of every tribye of Israel ye maye sende sonne to the banayll. And from amonge the thousandes of Israel/ they toke out of every tribye/ euen twelfe thousandes/ prepared vnto the banayll. And Moyses sent them with Phineas/ the sonne of Eleasac the prest into the banayll/ and the holy vssile/ and the trumpets to blowe in his bande.

And they fought agaynst the Madianites/ as the Lo:de commaunded Moyses/ and slawe all the males/ and the kynge of the Madianites slawe they also/ amonge the other that were slayn manly/ Eui/ Rekem/ Zur/ Hur/ and Reba/ the fyve kynge of the Madianites. And they slawe Balan/ the soune of Beor with the forward. And the chyldren of Israel rook the women of the Madianites/ prisoners/ and theye chyldren/ all theye cattell/ all theye sellhuces/ and all theye goodes spoyled they/ and all theye ryces of theyr dwellinges/ and aske to burne they with fyre. And they toke all the spoyles/ and all that they coulde catch/ men and cattell/ and brought them vnto Moyses/ and to Eleasar the prest/ and to the congregation of the chyldren of Israel/ (namely the prisoners/ and the cattell that were taken/ and the good that was spoyled/ vnto that host/ in the side of the Madianites/ which lyech betwye Jordan/ and aragaynst Jericho.

And Moyses and Eleasar the prest/ and all the captaynes of the congregation/ went out of the host to meete them. And Moyses

was angrye at the officers of the host/ which were captaynes ouer thousandes and hundredes/ that came from the banayll/ and sayde vnto them: Behold/ I charge you the women alyke/ Behold/ I charge you the choyse Beas/ (Lambes of synne) turned awaye the chyldren of Israel/ to synne agaynst the Lo:de/ and there came a plague ouer the whole congregation of the Lo:de. I charge therefore slaye al the males amonge the chyldren/ and Eui al the women that haue knowen men/ and lye with them. But al the women chyldren that haue knowen no man/ nor lye with him/ kepe those alyke for your selfe. And lodge ye without the host/ Till that haue slayne any man/ or touched the slayner/ that on the byrd and fourth daye/ ye may purifie your selfe/ and chose/ vnto you ye haue taken prisoners. And all the clothes/ and all stuffe that is made off fyre/ and all maner fyres/ all vessels of wood shall ye purifie.

And Eleasar the prest sayd vnto the captaynes of the host/ that went out to the banayll: This is the statute of the law/ which the Lo:de commaunded Moyses/ golde/ syluer/ brasse/ yron/ ymune/ and lech/ and al that suffere the fyre/ shall ye cause to go thowse the fyre/ and cleanse it/ that it maye be purified with a sprynglinge water. As for all such as suffere the water/ and shall wash your clothes vpon the fourth daye/ and then shall ye be cleare. And that shall ye come into the host.

And the Lo:de spake vnto Moyses/ and sayd: Take the summe of the spoyles of those that are taken/ both of the women and of cattell/ thou and Eleasar the prest/ and the chyse fathers of the congregation/ and geue the half vnto those that roke the warre/ vpon them/ and went out to the banayll/ and the other half to the congregation. And of the men of warre/ that went out to the banayll/ thou shalt geue vnto the Lo:de one soule of fyve hundred/ both of the women/ xxiij. asses/ and sheepe. Of theye halfe parte shalt thou take it/ and geue it vnto Eleasar the prest/ for an heauy offeringe/ vnto the Lo:de. But of the chyldren of Israel/ halfe parte/ thou shalt take one head of fyfity/ both of the women/ xxx. asses/ and sheepe/ and of all the cattell/ and half geue them vnto the

Al xxx. a Apoc. 9. c

Jub. xij. b

Alu. xij. b

Deut. xx. b

2nd. xij. b

3rd. viij. f

ij. Ma. viij. c

ie

Leuites / that wayte vpon the habitation of the Lozde.

And Moſes and Eleazar the prieft did as the Lozde commaunded Moſes. And he ſpooke a prayer vnto the men of warre had ſpoyled / was vi hundred thouſand / a ſixty thouſande ſhepe / ſixty thouſande oxen / and ſixty thouſande aſſes / and the women that had ſerued no men / nor lyeu with them / were ſixty thouſande ſoules.

¶ And the halfe parte / which belonged vnto them / that went to the warre / was in number three hundredth / and ſixty. thouſande / and v hundredth ſhepe / of the which the Lozde had vi hundredth / and ſixty ſhepe. From ſixty. thouſande oxen / vnto the Lozde had ſixty. Thouſande / and v hundredth aſſes / vnto the Lozde had ſixty. Thouſand ſoules of women / vnto the Lozde had ſixty. And Moſes gaue this brauce offeringe of the Lozde vnto Eleazar the prieft / as the Lozde commaunded hym.

¶ As for the other halfe / which Moſes deuyded vnto the chyldren of Iſrael / for the men of warre / namely the halfe that fell to the congregation / it was alſo ſixty hundredth thouſand and ſixty thouſande / and v hundredth ſhepe / ſixty thouſande oxen / ſixty thouſande and v hundredth aſſes / and ſixty thouſande women ſoules. And of this halfe of the chyldren of Iſrael / Moſes gaue one of every ſixty / both of the cattell and of the women / and gaue them vnto the Leuites / that wayted vpon the habitation of the Lozde / as the Lozde commaunded Moſes.

¶ And the captiues / ouer the thouſandes of the hoſt / namely they that were once thouſandes and ouer hundredes / came forth vnto Moſes / and ſayd vnto hym: The ſeruautes haue taken ſeruitude of the men of warre / that were vnder our handes / and there lacked not one / therefore byng we a people vnto the Lozde / what enery one hath ſaide of words / of golde / ſerpico / diademes / rhynges / carynges / and ſuch / that our ſoules maye be receyued before the Lozde.

And Moſes and Eleazar the prieft toke of them the golde of al manner ornaments. And all the golde of the brauce offeringe / that they

braced vnto the Lozde / was ſixty. thouſande / and vi hundredth / and l. ſheles / of the captiues ouer thouſandes and hundredes. For ſeke what enery one had ſpoyled / was his owne. And Moſes with Eleazar the prieft / toke the golde of the captiues once thouſandes and hundredes / and brought it into the Tabernacle of witneſſe / for a remembrance of the chyldren of Iſrael / before the Lozde.

The XXXII. Chapter.

¶ The chyldren of Ruben and the chyldren of Gad had an exceeding great multitude of cattell / and ſawe the lande of Baſan and Gilead / that it was a meere place for cattell / and came and ſpake vnto Moſes and to Eleazar the prieft / and to the captiues of the congregation: The lande of Aſtaroth / Shimon / Gaſar / Chimca / Eſthaim / Kilaie / Sebon / Aſodon / and Beou / which the Lozde ſmoothered for the congregation of Iſrael / this lande ſeemeth for cattell / and the ſeruautes haue waye cattell. And they ſayd moreover / we will ſounde ſanctiue before the Lozde / and we will not goe ouer Jordan.

Moſes ſayd vnto them / your brethren ſhall go to the warre / and will ye eay here? Wherefore turne ye the breec of the chyldren of Iſrael / that they ſhoulde not goe vnto the lande / that the Lozde ſhall geue them. ¶ Thus ſaid your fathers alſo / when I ſent them out from Edes Bernee / to ſpeere out the land. And when they were come vnto the ſynne of the ſeal / and ſawe the lande / they ment the breec of the chyldren of Iſrael / ſo that they wold not goe vnto the lande / which the Lozde wolde haue giuen them.

¶ And the Lozde was wroth at the ſame tyme / and ſprouke and ſayd: ¶ Theſe men that ſhall come out of Egipte / from twentye yeare olds / and aboue / ſhall not ſee the lande / which I ſwore vnto Abraham / Iſaac / and Jacob / becauſe they haue not wholly folowed me / ſaue Caleb the ſonne of Iſephue / the Kenite / and Joſua the ſonne of Nun: for they haue wholly folowed the Lozde. So the Lozde was wroth with Iſrael / and let them wander in the wilderness / fortye yeares / till all the generation that had ſoone / ſhall be before the Lozde.

Loide was consumed.

And behold/ye are risen vp in your fathers steaddes increase the number of synfull men/and to augment yett the wrath and indignation of the Lord against Israel. For if ye turne you backe from followinge hym/in that yett leaue thym more in the wickednesse/and so shall ye destroye all this people.

Then stepe they to hym/and saye: we will but buyde these foldes here for ouer shepe a cattell/and cyne for our chyldren. So for our sake/we will goe in ady armed before the chyldren of Israel/all we haue brought them into theyr place: Our chyldren shall remaine in the fenced cyne/because of the midwellers of the lande. We will not turne home agayne/all the chyldren of Israel haue taken euey one for an inheritance in possession: for we will not inherit with them beyonde Iordane: for oue inheritance it shall fall vnto vs vpon this syde Iordane/Eastward.

Moses sayd vnto them: If ye wil do this that ye wil harness your selues to the warre/ before the Lord/then go ouer the Iordane before the Lord/who soeuer is harness'd amongst you/will he haue by him oue his enemye before his face/ vntill the lande be subdued before the Lord/then shall ye returne/ a be a gyltye before the Lord: as before Israel/ a so shall ye haue this lande in possession before the Lord: But if ye will not do so/behold/ye shall offend agaynst the Lord: a be fore that your synne shall fynde you oue. Whyde receyue I will therefore for you chyldren these foldes/a fillles for your shepe a cattell/a so as ye haue spoken.

The chyldren of Gad/a the chyldren of Ruben saye vnto Moses: Thy seruantes shall be as my Lord hath commaunded. Our chyldren/wyfes/substaunce/ a all our cattell shall be in the cyne of Gilead. But we/why for our sakes will go all harness'd for the warre/ vnto battayll before the Lord/ as my lord hath sayd.

Then Moses commaunded Eleazar the priest/a Josia the sonne of Nun/a the chiefe fathers of the tribes of chyldren of Israel/a sayd vnto them: If the chyldren of Gad/a the chyldren of Ruben/go ouer Iordane with you/all prepared to fight before the Lord/a when the

lande is subdu'd vnto you/ then if ye cleare the lande of Gilead in possession. But if they goe not ouer with you in battayll/then shall they inherite with you in the lande of Canaan.

The chyldren of Gad/and the chyldren of Ruben answered and sayd: As the Lord hath spoken vnto thy seruantes/ so will we do: we will goe harness'd before the Lord/ vnto the lande of Canaan/and possess our inheritance on this syde Iordane.

So Moses saue vnto the chyldren of Gad/and to the chyldren of Ruben/ a to the half tribe of Manasse/the sonnes of Joseph: the kyngdome of Sihon/ kyng of the Ammonites/and the kyngdome of Og/ the kyng of Basan/ the lande with theyr cyne therof/ in all the coastes of the countrey round about. Then the chyldren of Gad buydded Sihon/ Araroth/ Arcti/ Araroth/ Sophan/ Jaser/ and Jegg-sheba/ Demiccar/ and Bebaran/ which fenced cyne/and theyr foldes. The chyldren of Ruben buydded Hesbon/ Eleale/ Anathapum/ Nebo/ Baal/ Meon/ a turned the nauice/ and Obamas/ and gaue names vnto the cyne/ which they buydded. And the chyldren of Machu/ the sonne of Manasse went vnto Gilead/ and conquered it/ and there oue the Ammonites that were therein. Then Moses gaue Gilead vnto Machu/ the sonne of Manasse/ and he dwelt therein. For the sonne of Manasse/ went and conquered the villages therof/ a called them Hanoth/ Zar/ Nabath/ wem/ and conquered Beulah/ which the conuence belongyng therof/ a called it Nabath/ after his owne name.

The XXXIII. Chapter.

These are the journeyes of the chyldren of Israel/ which went out of the lande of Egypt/ according to their armyes/ by Moses and Aaron. And Moses wrote their journeyes: out as they journey'd/ after the commaundement of the Lord. And these (namely) are the journeyes of their departinge. They departed from Racmike/ vpon the fifth daye of the first moneth/ when the morrowe after the Walter shewen in hye hande/ so that all the Egyptians sawe/ and buryd them in theyr firstbornes chydren. The Lord had slayn among them: for the Lord receyued indignitee also vnto theyr goddes. When they were departed

Sent. ii. b
Ios. iij. 2 b

Sent. i. b

Exod. ij. f

The iourneys of Israel.

Numeri.

Exo. xvij. d. From Raphah they pitched in Sudah. From Sudah they departed / and pitched in Ithi / which is in the edge of the wilderness.

Exo. xix. a. From Ithi they departed / and pitched in Etham / which is in the edge of the wilderness.

Exo. xv. d. From Etham they departed / and pitched in the wilderness of Sin / where they departed / and pitched in the wilderness of Sin.

Exo. xv. a. From the wilderness of Sin they departed / and pitched in the wilderness of Sin / where they departed / and pitched in the wilderness of Sin.

Exo. xv. a. From the wilderness of Sin they departed / and pitched in the wilderness of Sin / where they departed / and pitched in the wilderness of Sin.

Exo. xv. a. From the wilderness of Sin they departed / and pitched in the wilderness of Sin / where they departed / and pitched in the wilderness of Sin.

Exo. xv. a. From the wilderness of Sin they departed / and pitched in the wilderness of Sin / where they departed / and pitched in the wilderness of Sin.

Exo. xv. a. From the wilderness of Sin they departed / and pitched in the wilderness of Sin / where they departed / and pitched in the wilderness of Sin.

Exo. xv. a. From the wilderness of Sin they departed / and pitched in the wilderness of Sin / where they departed / and pitched in the wilderness of Sin.

Exo. xv. a. From the wilderness of Sin they departed / and pitched in the wilderness of Sin / where they departed / and pitched in the wilderness of Sin.

Exo. xv. a. From the wilderness of Sin they departed / and pitched in the wilderness of Sin / where they departed / and pitched in the wilderness of Sin.

Exo. xv. a. From the wilderness of Sin they departed / and pitched in the wilderness of Sin / where they departed / and pitched in the wilderness of Sin.

the wilderness of Sin / which is Cadon.

From Cadon they departed / and pitched in the wilderness of Sin / which is Cadon. From Cadon they departed / and pitched in the wilderness of Sin / which is Cadon. From Cadon they departed / and pitched in the wilderness of Sin / which is Cadon.

And from mount Sinai they departed / and pitched in the wilderness of Sin / which is Cadon. From Cadon they departed / and pitched in the wilderness of Sin / which is Cadon. From Cadon they departed / and pitched in the wilderness of Sin / which is Cadon.

And the Lord spake unto Moses in the wilderness of Sin / which is Cadon. From Cadon they departed / and pitched in the wilderness of Sin / which is Cadon. From Cadon they departed / and pitched in the wilderness of Sin / which is Cadon.

And the Lord spake unto Moses in the wilderness of Sin / which is Cadon. From Cadon they departed / and pitched in the wilderness of Sin / which is Cadon. From Cadon they departed / and pitched in the wilderness of Sin / which is Cadon.

And the Lord spake unto Moses in the wilderness of Sin / which is Cadon. From Cadon they departed / and pitched in the wilderness of Sin / which is Cadon. From Cadon they departed / and pitched in the wilderness of Sin / which is Cadon.

they whom ye suffer to remaine / shall become thines in youre eyes / and veries in your sides / and shall cry: you in the lande where ye dwell. Then wylt come to pass / that I shall be unto you, as I thought to be unto them.

The XXXIII. Chapter.

¶ And the Lorde spake vnto Moses / and sayde: Commande the chyldren of Israel / and say vnto them: When ye come into the lande of Canaan: the lande that fallyth to youre inheritance / shall haue her borders in the lande of Canaan. The fourt quarter shall be gynnne at the wyldernesse of Sin by Edom / so that your iournales be from the edge of the salt see / which iseth towards the East / and that iust quarter set a compass from the South up to Acrabim / and go thowre Synna: and that his out goynge be from the South vnto Edes Berua: and eache vnto Hazon Thar: and go thowre Synna: / and stretch out from Synna vnto the ryuer of Egypt: and that the ends thereof be at the great see.

But the West quarter that the thys: nameyth the great see / let that be youre border towards the West.

¶ The North quarter shalbe this: Ye shal passe from the great see vnto mounte Hazon: and from Hazon ye shall compass till a man come vnto Ennaboth: that the outgoynge thereof be the coast of Zebada: and that the border of the same go out vnto Ephraim: and that the goynge out of it be at Hazon Ena. Let this be your North quarter.

And your East quarter shall ye compass from Hazon Enan vnto Ephraim: and let the coast go thowre Ephraim and Zabulon the East side of Sin. Then let us go thowre / a reach vnto the side of the see of Chinnereth / Eastward: and come thowre by Jordan: so that the goynge out of it be the salt see. Let this be your lande with the borders thereof rounde aboute.

¶ And Moses commaunded the chyldren of Israel: and sayde: This is youre lande: ye shal be deu'd out amonge you by lot: which the Lorde hath commaunded to geue vnto the thys: trybes: and to the halfe trybe. I. For: the trybe of the chyldren of Ruben: after their fa-

thers house / and the trybe of the chyldren of Gad: according to their fathers houses: the halfe trybe of Manasse haue receaued their portion. Thus the two trybes and the halfe trybe haue they inheritance alkeay on this side Jordan: ouer against Jericho: Eastward.

And the Lorde spake vnto Moses / and sayd: These are the names of the men: which shall deu'de the lande amonge you. Eleazar the puell: and Josus the sonne of Ithin. And the captayne of euery trybe shal ye take: so be they the lande.

And these are the names of the men: Caleb the sonne of Iephum: of the trybe of Iuda. Samuel: the sonne of Ammyhud: of the trybe of Simeon. Eldad the sonne of Aissa: of the trybe of Ben Iamin. Buth the sonne of Iugh: of the trybe of the chyldren of Dan. Hamael the sonne of Ephod: of the trybe of the chyldren of Manasse: amonge the chyldren of Joseph. Amiel the sonne of Ephraim: of the trybe of the chyldren of Ephraim. Elgaphan the sonne of Parnachof: of the trybe of the chyldren of Zabulon. Palhell the sonne of Ahan: of the trybe of the chyldren of Issachar. Zibud the sonne of Selom: of the trybe of the chyldren of Acher. Pedabel the sonne of Amhud: of the trybe of the chyldren of Nephtali. These are they whome the Lorde commaunded: that they shoulde deu'de the inheritance vnto the chyldren of Israel: in the lande of Canaan.

The XXXV. Chapter.

¶ And the Lorde spake vnto Moses / in the syde of the Moabites by Jordan: ouer against Jericho: and said: Commande the chyldren of Israel: that they geue vnto the Leuites of the inheritance of theyr possessi on: as ye do dwell in. The suburbs also shal be aboute the cyties: that ye geue vnto the Leuites: that they may dwell in the cyties: and in the suburbs: to haue they: eares: and substance: and all theyr cattell.

The suburbs: which ye geue vnto the Leuites: shall reache from the wall of the cytye: ourtwede a Myl: by the waye rounde aboute. Thus ye shal measure without the cytye on the East side: two thousand cubites: on the South side: two thousand cubites: on the West side:

Gen. ii. c
Jos. vii. a

Jos. vii. a

side two thousand cubites / as on y Mouthside
two thousand cubites / so that the cyne be in
the middle. The y shall they suburbeo.

B And amonge y cyne / which ye idal geue
unto the Lemra / ye shall geue them fyve fre
cyne / that be wyche / I am murther a slaughter
maye theye rhyer. Besyde the same ye shall
geue them fyve a fourty cyne / so that all
the cyne / which ye geue unto the Lemra / shal
eysht a fourty with theye suburbeo. And of
the same ye shall geue the more from them / that
hauit much in possiion / amonge the children
of Jisrael / the liff from them / y haue lyste
in possiion. Every oue / accordinge to hys
enherytance / that is deuided unto hym / shal
geue of hys cyne / vnto the Lemra.

Exo. xxxi. b. And the Lorde talked with Mosse and
Exo. xxxi. a. saye vnto them / What ye comt ouer Ior-
dane / into the lande of Canaan / ye shall chose
out cyne to be fre cyne / that whose com-
mited slaughter vnto warre / maye theye rhy-
er. And such fre cyne shall be amonge you /
because of y auenger of bloude / that he / which
hath commyted slaughter / dye not / yll he
stande in iudgement before the congrega-
cion. And of these cyne / which ye shall geue
there / shalbe fyve fre cyne. The shal ye geue
on this syde Jordane / and there in the lande of
Canaan.

E These are the fre fre cyne / both for the
children of Jisrael / and for the straungers / and
for / so the an vrell amonge you / that who-
soeuer hath slayne any soule in warre / maye theye
rhyer.

Exo. xxxi. b If he that smyteth any man with an y-
n weapon / that he dye / the same is a murtherer /
and shal dye the deary. If he cast at hym a
stone / wherwith any man maye be slayne /
that he dye thereof / then is he a murtherer / a
shall dye the deary. If he smyte hym with an
hand weapon of wood / wherwith any man
maye be slayne / that he dye / then is he a mur-
therer / and shal dye the deary. The auenger
of bloude shall charge the murtherer to deary.
What he fyndeth hym / he shall slaye hym.
If he shal at hym of bare / or cast ought at
hym with layenge of warre / or smyte hym of
enye with his hande / that he dye / then shall
he shal slayne hym / dye the deary / for he is

a murtherer. The auenger of bloude shal bring
hym to deary / as sone as he fyndeth hym.

B But if he shal at hym by chaunce / and
not of enye / or hurle ought at hym / without
layenge of warre / or cast at hym with a stone
/ wherof a man maye dye / and sawe it not / so
that he dye / and is not his enemy / neyther
thought hym any euill / then shall the congrega-
cion iudge betwixt hym / that hath com-
mited the slaughter / a the auenger of bloude
in such case. And the congregacion shal be-
lyue the deary slayer from the bande of the
auenger of bloude / and ill shal hym comit a
gayne to the fre cyne / whyther he woe sted /
and there shal he abyde vnto the deary of the
bye pnysh / which was appointed with holy
oyle. But if the deary slayer go out of the bor-
ders of hys fre cyne / that he was sted vnto / a
the auenger of bloude fynde hym without the
borders of hys fre cyne / and kyll hym / he shall
not be gilty of bloude. For he shoulde haue
hidden in his fre cyne / vntill the deary of the
hygge pnysh / and after the hygh pnysh
deary to come agayne / vnto the liff of his en-
heritaunce. Thys shalbe a stature of the lawe
vnto you / amonge your possiions in all your
dwellinges.

The deary Layer shalbe slayne at the mouth
of witness. One witness shal not accuse
ouer a soule to deary. And ye shall receaue
none anoyment ouer the soule of the deary
slayer / for he is gilty of deary / that he shall
dye y deary. And ye shall receaue none anoy-
ment of hym / which is fled to the fre cyne / but
he shoulde come agayne to dwell in the lande
yll the pnysh dye. And desyre not ye the liff
wheryn ye dwell. For who so is gilty of bloude /
desleth the lande / and the lande can not be
reconced from the bloude that is shed therein /
but only thowe f bloude of hym that shed is
doffe not ye y lande that ye dwell in / wheryn
I dwell also / for I am the Lorde / which
dwell amonge the children of Jisrael.

The XXXVI Chapter.

And the chiefe fathers of the Fyentes / of the
Children of Gad / the sonne of Nadir
Cush was the sonne of Manasse / the kyn-
ed of the children of Joseph / came forth / and
spoke before Mosse / and before the captaynes
amonge the chiefe fathers of the children of
Jisrael.

Quasi

Gen. 11
and 111

The fyfth booke of Moſes called Deuteronomium.

The firſt Chapter.



These are the wordes that Moſes ſpake vnto all Iſrael / on the other ſyde Jordan in the wildernes / in the plains ſide toward the reade ſe / Berene Darren, Toppe / Laban / Barzeroth / and Biſchab / leuen daies iourney frō Beorch / by the waye of mount Sion / vnto Eardes Bernea. And u ſounded the ſyſt boſe of the cleuenth month / by the ſourtyeth yere / Moſes ſpake vnto ſ childen of Iſrael / and ſinge vnto al as the Lord ſpake vnto him / laſte he had ſpoken. Eſen / he kynge of the Ammonites / ſpake at Beſſon / a ſyde of the kyng of Boſen / that dwelt at Aſſiath / a ſyde of Be.

These are the wordes that Moſes ſpake vnto all Iſrael / on the other ſyde Jordan / in the wildernes / in the plains ſide toward the reade ſe / Berene Darren, Toppe / Laban / Barzeroth / and Biſchab / leuen daies iourney frō Beorch / by the waye of mount Sion / vnto Eardes Bernea. And u ſounded the ſyſt boſe of the cleuenth month / by the ſourtyeth yere / Moſes ſpake vnto ſ childen of Iſrael / and ſinge vnto al as the Lord ſpake vnto him / laſte he had ſpoken. Eſen / he kynge of the Ammonites / ſpake at Beſſon / a ſyde of the kyng of Boſen / that dwelt at Aſſiath / a ſyde of Be.

On the other ſyde Jordan / in the lande of the Moabites / began Moſes to declare the law / and ſaide: The Lord our God ſpake vnto vs vpon mount Beorch / and ſeyd: Ye ſhal haue bene longe ynoogh vpon this mountaine / turne you / and depart hence / that ye may come to the mountaine of the Ammonites / a to all theyr neighboures / in the ſeldes vpon mountaynes / and in the valleyes / toward the South / and toward the ſe / ſyde of the lude of Canaan / and to mount Libanus / vnto the greete water Euphrates. Behold / I haue beſpoken you the land / you may take it in poſſeſſion / which the Lord ſware vnto your fathers Abraham / Isaac / and Iacob / that he wold giue it vnto them / and ſhew ſede after them.

These ſyde I vnto you at ſ ſome tyme: I am not able to biare you my ſelfe alone / for the Lord: youre God hath merceded you / ſo that this daye ye are caſte ſeruaunt of heauen in multitude: the Lord God of youre fathers make you yet many thouſande yemes mo / and bleſſe you / as he hath promiſed you.

Israel / a ſayd: The Lord hath com-mandid / that ye ſhould be giue ſ land by ſome vnto the childen of Iſrael to inherite. And ſpake a ſpouſy ſorde / haſte com-mandid / the ſorde the Lord / ſhar the inheritaunce of aunc brother zelaphead ſhould be greut vnto his ſougthers. Now / many men / out of the tribes of Iſrael / take them to wiſe / then / hal oure fathers inheritaunce: be leſſe: a as much as they haue ſhal come to the inheritaunce of ſ tribe / that they come vnto. Thus ſhal the love of our inheritaunce be miſuſed: So when the yere of Jubile com-mith vnto the childen of Iſrael / then ſhal their inheritaunce come to the inheritaunce of the tribe / where they are. Thus ſhal oure fathers inheritaunce be miſuſed / as much as they haue.

Moſes charged the childen of Iſrael / accor-ding to the continuandement of the Lord / and ſaide: The tribe of the childen of Joſeph hath ſaid righte. This is ſi the Lord com-mandid / the daughters of zelaphead / and ſeyd: Let them marie as they like / diſtinctly / that they merite ſ ſhaired of the tribe of their father / that the inheritaunce of ſ childen of Iſrael ſal not ſiue one tribe to another. For every one amonge the childen of Iſrael ſhal cleue to the inheritaunce of the tribe of his father / and every ſougther that poſſeſſeth any inheritaunce / amonge the tribes of Iſrael / ſhal be maried vnto one of the kindred of ſ tribe of her father. That every one amonge the childen of Iſrael maye enioye his fathers inheritaunce / and that ſ inheritaunce ſal not ſiue one tribe to another / but that every one maye cleue to his owne inheritaunce / amonge the tribes of the childen of Iſrael.

The Lord com-mandid Moſes / and ſeyd / the ſougthers of zelaphead / Mabel / Ebita / Hagla / Milca / al / a. And were maried vnto their fathers ſougthers ſoures / of ſ kindred of the childen of Maſſe / the ſonne of Joſeph. So their inheritaunce / was enioyed in the tribe of the kindred of their father.

These are the com-mandements and lawes / which the Lord com-mandid by Moſes / vnto the childen of Iſrael / in the ſelde of Maſſes / by Jordan / ouer againſt Beer ſheva.

At the ende of the fourth booke of Moſes / called Deuteronomium.

kb ja
bd ra c

fm ryo b
fm rym b
lup. up. b

Gene. r. b
and xv. b
* Ex. xvij. c

you) How can I alone beare such combustion / and charge / a style and ge you: I shoulde here men of wisdom and understanding / such as are know among your trybes / them will see to be heade vnto you.

Then answered ye me and sayde: It is a good thinge that thou sayest / thou wylt do. Then toke I the heade of them trybes / wyse and famous men / and sette them ouer you to be heade ouer thousande / ouer hundrede / ouer fifty / and ouer thre and officers amonge your trybe.

Job. xij. b And I charged your iudges at the same tyme / and sayde: Heare your brethren / I and iudge righteously betwene euery man and his brother / as the stranger. Ye shall know no person in iudgement / but shall beare the final as well as the greate / and be afrayed of no man: for the iudgement is Gods.

Deut. xviij. b Deu. xviij. b I But if any cause be to hande for you / let me be thought vnto me / that I may beare it. Thus commaunded I you at the same tyme all that ye shoulde do.

Then departed we from Horeb / and walked throughe the whole wyldernes / whiche is greate a terrible as ye haue sene. By the waye to the mountaynes of the Ammonites / as the Lord our God commaunded vs / I came vnto Cadan Bernea. Then sayde I vnto you: Ye are come to the mountaynes of the Ammonites / whiche the Lord our God shall geue vs. Whither / where is the land before the / whiche the Lord thy God hath geuen vnto the: Go vp / and conquire it / as the Lord our God thy father hath sayde vnto the: I fear not / and be not discouraged.

Nam. xij. a Then came ye all vnto me / and sayde: Let vs sende men before vs / to spye vs out the lands / and to bringe vs wordes agayne / by whiche waye we shal go vp / and to what ende we shal come. That pleased me well / as I toke welle in it / from amonge you / of euery tribone. Whiche whan they were departed / and wente vnto the hye countie / and came to the riuer / as I told they spyed it out / I and toke of the fruite of the lande with them / and broughte it vnto vnto vs / I broughte vs wordes agayne / and sayde: It is a good lande / that the Lord our God hath geuen vs.

Nam. xij. c But ye would not go vp / and were diso-

bedient vnto the mouth of the Lord your God / and murmured in your course / and sayde: Because the Lord hath vs / therefore hath he broughte vs out of the lande of Egypt / to bringe vs into the handes of the Ammonites / to destroye vs. Whither shal we go vp? Cure then haue dischaunged our breccas / as I said: The people is greater / of higher stature then we / they are greater / and walked euery one up to heauen. Therefore / we haue sene the chylidren of Enahim.

But I said vnto you: Feare not / and be not afrayed of them: for the Lord your God goeth before you / and shal fight for you / lyke as he dealeth with you in Egypte / before your eyes / and in the wilderness: where thou sawest / that the Lord thy God had thee / (euen as a man beareth his owne sonne) showest all the waye that ye had walked / wher he came to this place. And ye for all this ye haue not belieued vnto the Lord your God / whiche wente before you / to searche out a place / wher ye shoulde pitch your tentes by night / in the frise / to shewe you the waye / wher ye shoulde go / and on the daye tyme in the cloude.

Whan the Lord heede the voyce of your wordes / he was wroth / and swore / and sayde: There shal none of this small generacyon see that good lande / whiche I sware to geue vnto your fathers / excepte Caleb the sonne of Ioseph / he shall see it. And vnto hym will I geue the lande / that he hath intreated vpon / and to his chylidren / because he hath perfectly followed the Lord.

The Lord was angry with me also / for I sayde / and sayde: Thou also shalt not go in thither. But I will be the sonne of Ioseph / standeth before the Lord / in thither / I will raise hym / so he shal deuide the ende it / as I said vnto Israel. And your chylidren / of whom ye said they shoulde be a pisse / and your sonnes / whiche this daye enter shalde / they shal not see it / in thier / vnto this daye will I geue it / and they shal enioye it. But so for you / turne you / and take you iourney to the wilderness / to see the waye to the red sea.

Then answered ye / and sayde vnto me: We haue sinned agaynst the Lord / we will go vp / and fight / according to all that the Lord

Item. 24
Item. 25

Item. 26
Item. 27

Item. 28

Item. 29

Lozdē had commanded vs. Now/ when ye had prepared your selves/ every one in his banntis/ and were at the paynt to go vp to the mountayne/ the Lozde sayde vnto me: **S**peake vnto them/ that they go not vp/ and they fight not/ for I am not amonge you/ that ye shē not synne/ before your enemies. When I tolde you this/ ye would not heare/ & were disobedient vnto the woide of the Lozde/ and were rebellious/ and went vp to the mountayne. Then the Ammonites/ & dwelt vpon the mountayne/ came against you/ and chased you/ as hee do: and sware you at Scythien vnto Honna. Now/ when ye came agayne/ and were before the Lozde/ he wolde not heare your voyce/ and enclined not his eare vnto you. **W**o ye abode in Cadan a longe season.

The 1. Chapter.

Then turned we vs/ and toke our iourney to the wilderness/ taken the waye so the read is/ as the Lozde saide vnto me/ and compassed mount Seir a longe season. And the Lozde sayde vnto me: **Y**e haue compassed this mountayne now longe ynough/ turne you Northward/ and commaunde the people and saye: **Y**e shal go the waye of the coaste of your brethren/ the chyldren of Isau/ which dwel at Seir/ and they shal be a frayd of you. **N**ot take diligent hede to your selfe/ that ye prouoke them not: for I wyl not geue you ene fore bith of theyr lande. **F**or mount Seir haue I geuen to the chyldren of Isau to possesse. **Y**e shal byc iurte of them for money/ that ye maye care. And water shal ye byc of them for money/ that ye maye drinke. **F**or the Lozde thy God haue blessed the in al the waye of thy hande. **H**e hath considered thy iourneys/ therefore this greete wilderness/ and this hurty yeres hath the Lozde thy God bene with the/ so that thou hast wanted nothinge.

Now when we were departed from our brethren the chyldren of Isau/ that dwelte vpon mount Seir/ by the waye of the selde sid Elaid and Isezon Gabece we turned vs/ and went by the waye of the wilderness/ of the Moabites. **T**hen sayde the Lozde vnto me: **T**hou shalt not wike the Moabites/ nor prouoke them vnto battayll/ for I will not geue

the of theyr lande to possesse. **F**or I haue I geuen vnto the chyldren of Isau in possession. **T**he Emmites dwel in Seir before him/ which were a greate stronge people/ and byt of stature/ as the Enalimite/ and were taken for giuance/ like as the Enalimite. **A**nd the Moabites called them Emmites. **T**he Hounte also dwel in Seir/ as a seynne/ and the chyldren of Isau dwel the out/ and destroyed them before them/ and dwel in theyr steade/ like as Israel dwel in the lande of his possession/ that the Lozde gaue them.

Gen 34

Ge 37:13

When you vp north/ and go oute the ryuer E Sarid/ and we went our. **T**he ryne that we were goynge/ sid Cadan/ Dimeca/ vs we came ouer the ryuer/ Sarid/ was crygs and hurty yeres: vs al the men of warre were wayted out of the boos/ vs on the Lozde sware vnto vs/ and them. **T**he hande of the Lozde also was against them/ to destroy them out of the boos/ vs they were consumed.

And when all the men of warre were consumed/ so that they were dead amonge the people/ the Lozde spake vnto me/ and said: **T**his daye shal thou go the waye of the coaste of the Moabites/ by Ierid/ and shal come nye vnto the chyldren of Ammon/ wher me then stele Iudis/ vs not wike nor prouoke. **F**or I wyl not geue the of the lande of the chyldren of Ammon to possesse/ for I haue geuen it vnto the chyldren of Eozin possession. **I**t was taken for a lande of giuance also/ and giuance dwel thern a fore me. **A**nd the Ammonites called them Chamunimite/ which was a people that was greete/ many/ and of byc stature/ as the Enalimite.

Ge 37:13

And the/ the Lozde destroyed before the/ & let them possesse the same/ so that they dwel in theyr steade. **L**ike as he dwel with the chyldren of Isau/ which dwel vpon mount Seir/ wher he destroyed the Hounte before them/ and let them possesse the same/ so that they haue dwel in theyr steade vnto this daye. **A**nd the Capthodime came out of Capthor/ and destroyed the Amite/ that dwel at Hazanum/ euen vnto Gaze/ and there dwel they in theyr steade.

When you vp north/ and departe/ and go ouer the ryne Amou- Ezbol/ I haue geuen them the kyng of the Ammonites at Gad/

into thy hande: go to and conquere/and possess hym unto bamayl. This daye wyl I deliuer hym/so yal nacaron vnder al the heauyls/shal feare and drede theim so much that wha they heare of thei ey shal tremble a quake for thy conuincing.

17 Then sent I messengers from the wylde-nesse of the wast unto Sibar/ the kyng at Gesebon/ with peaceable wordes/ a cause to saye vnto hym: I wyl go but throught thy lande/ I wyl go a lonyge by the hie way/ I wyl neyther turne to the right hande nor to the left. Thou shalt sell me case for money/ that I may eate/ and water shalt thou sell me for money/ that I may drinke. Vndy let me go throught by fote/ so the chyldren of Esau which dwel at Sem. Dyd wnto me/ and the Moabites that dwel at Ar. wyl I be conuincit Iordan into the lide/ wylsh the Lord youre God shal gaue vnto vs.

18 But Sibar/ the kyng at Gesebon wold not let vs go by hym/ for the Lord thy God hardened his mynde/ a made his herte tough/ that he myght deliuer him into thy handes/ as it is come to passe this daye.

19 And the Lord e sayd vnto me: Behold/ I haue begonne to deliuer Sibar/ with his lande before thee: go to and conquere/ and possess his lande. And Sibar/ came out with all his people to fight agaynst vs at Jahsa. But the Lord our God deliuered him into our handes/ so that we smote hym with his chyldren and all his people.

20 The cote we all his cines at the same tyme/ and deliuered vnto all theynes/ men/ women and chyldren/ and let none remayne: save the eunyll/ which we caught to oure selfe/ and y spoyle of the cines that we wanne from them/ which lyeth vpon the ryuer syde of Arnon/ and from the cynes on the ryuer vnto Gilead. There was no cine that could defende us selfe from vs: The Lord our God deliuered vs then all before vs. Thus vnto the lide of the chyldren of Ammon thou comest not/ wnto al that was on the ryuer/ Iordan: so the cines vpon the mountaynes/ wnto whatsoeuer the Lord our God shal doo.

21 And we curd: vs and went vp the way vnto Basan: And Og the kyng of Basan came out with all his people to fight agaynst vs at Eder. But the Lord our God deliuered vs into his handes/ and we smote hym/ and all his people: so that we smote hym/ and there was no kynge lefte oure ains hym.

22 Then wanne we at the same tyme al his cines/ and there was not one cynes/ the whole region of Argob/ that was in the lande of Og the kyng of Basan. All these cines were stronge with byr wyllowes/ gates/ and darres/ besyde many other walled towncs.

23 And we utterly destroyed them/ as the Lord our God shal gaue vnto vs. And we wnto the ryuer/ and the men/ women and chyldren. But al the camel and spoyle of the cynes caught we for our selfe.

24 Thus wnt we at the same tyme the lande/ out of the hande of the two kynges of Ammon/ Besyde Jordan/ from the ryuer of Arnon/ vnto mount Hermon/ which the Edomites call Sirion. But the Ammonites call it Ortir. All these cines vpon the playne/ and all Gilead/ a l Basan vnto Chaldan/ and Eder/ the cynes of the kyngdome of Og at Basan. For ondy Og the kyng of Basan remayned ouer of the gyauntes. Beholde his wyon bed was fyve cubites lonyge/ and foure cubites broad/ as for the cubite of a man.

25 This lande conquered we at the same tyme from Arce/ that lyeth on the ryuer of Arab. And vnto the Rubenites and Gadites I gaue half mount Gilead with the cines therof/ which the remanant of Gilead/ and al Basan the kyngdome of Og/ gaue I vnto the halfe ryue of Iordan. The whole region of Argob/ with all Basan was called the gyauntes lande.

26 For the sonne of Manasseth toke all the region of Argob/ vnto the coaste of Gessen and Madan/ and Basan called by Manasseth/ after his owne name/ vnto this daye: But vnto Madan I gaue Gilead. And vnto

Am. xxi. c. 17

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the Rubenes and Gaddites I gave one parte of Blead vnto the nurr of Arnon/ary iudges of ist nurr in the border Land vnto the ruler Zabed/whiche in the border of the children of Ammon he seide also/ a Iordane (whiche is the coast) from E inerech vnto the see/in the selbe/ namely the selu see/ vnder mount Disha/ Eastward.

¶ And I commaunded you at the same tyme/and sayde/The Loide your God hath geuen you this lande to take possession of it/you were woe for this cause/ but assured be/ for your birthen the children of Israhel/all ye that sit mee for the warre/ be for your tressec/and dyden/and cattel/ for I knowe that ye haue in ych cattel/ let them remaine in your Land/which I haue giuen you/ vnles I Loide your God haue brought your birthen to this also/ so well as you/ that they also may take the possession of the lande/ which the Loide your God shall geue them beyonde Iordane: and then shal ye turne againe to your owne possession/ which I haue giuen you.

¶ And I warned Josua at the same tyme/ and sayde/ Thine eyes haue sene all that the Loide your God hath don vnto these two kynge: euen so shal the Loide do also vnto all the kynge/ wherbyr thou goest/ feare them not/ for the Loide your God shal fight with you.

¶ And I bid you fight the Loide at the same tyme/and sayde/ O Loide Loide/ how hast thou sene to these thy seruant thy greuaunce and thy myghtry hande. For where is there a God in heauen and earth/ that can do after the woorkes/ or after thy power? O let me ge/ aske the good land beyonde Iordane/ that goodly byrroune/ a Libanus.

¶ But the Loide was angry with me for your sake/ a moule not beare nere/ but sayde vnto me/ Be content/ speake no more to me of this matter. ¶ Get the vp to the toppes of mount Disha/ and lyste up thine eyes ro/ ward the West/ and toward the North/ and toward the South/ and toward the East/ a behold it with thine eyes/ for thou shalt not go out this Iordane. And gaue Josua b. o. charge/ and curege bent/ to be den hym/ for he shal goe vnto Iordane. be ore the people/ &

that sende vnto them the Lande/ that thou shalst see. ¶ And so we abode in the valley/ ouer Josu xxxiij. c. against the house of Deo. ¶ Uij. xxx. a

The IIII Chapter.

¶ Now heken Israhel vnto the ordi/ ¶ nances and lawes/ which I gaue you/ that ye do them/ that ye may lye and some in/ side take possession of the lande/ which the Loide God of youre father/ geueth vnto you. ¶ Ye shal put nothyng in ye to the woide/ which I commaunde you/ neither do oughte there from/ that ye may kepe the commaunde/ ¶ demence of the Loide your God/ which I commaunde you. ¶ Your eyes haue sene what the Loide hath don with Baal Deor/ I all them that walked after Baal Deor/ with the Loide thy God/ destroyed from amonge you/ Barye ther cleue vnto the Loide your God/ are al stur in this Bar. Behold I haue taught you ordonances and lawes/ such as I Loide my God commaunded me/ that ye shoulde do/ euen so in the lande/ in the which ye shall come to possesse it.

¶ Tepe them now therefore/ a do them: for that is youre wisdom/ a vnderstandinge in the sighte of al nacyonen/ which/ when they haue herde al these ordonances/ shal saye/ O what a wys and vnderstandinge folk is this? and how excellent a people/ for where is there so excellent a nation/ that hath goddes/ so nye hym/ as the Loide our God is nye vnto vs/ so as we call upon him? And where is there so excellent a nation/ that hath so righteous ordonances and lawes/ as al this lawe/ which I laye before you this daye.

¶ Take heed to thy selfe now/ a kepe well thy soule/ that thou forget not the thynges/ which thine eyes haue sene/ and that they departe not out of thy hert/ all the dayes of thy lyf.

¶ And thou shalt teach them thy ordi/ ¶ nances/ thy children/ the vnto/ when thou shaldest dye/ the Loide thy God/ by mount Seor/ when the Loide led vnto me/ Carth/ in the people together/ that I may make the here my wordes/ which they shal learne/ that they may feare me/ al the dayes of theyr lyf/ vnto earch/ and that they also may teach the/ children.

¶ And ye came nye/ and stode vnto the mount. But the mount burnt euen vnto the middes

Deut. xij. b
Ios. xxxij. b
Deut. xij. b
Ios. xxxij. b
Deut. xij. b
Ios. xxxij. b

Deut. xij. b

Deut. xij. b

Deut. xij. b

Deut. xij. b
Ios. xxxij. b
Deut. xij. b

Eph. i. k. a

midde of heauen/and there was darkenesse/
cloudes/and myst. And the Lord spake
vnto you out of middes of fyre. The voyce
of his voyce ys heerd/ neuer the like/ ye sawe
no ymage/ but herde his voyce onely. * And he
declared vnto you his commaunders/ which he
commaunded you to/ & namly/ the ten vir-
tues/ and wrote them vpon two tables of stone.
And the Lord commaunded me as the same
eyes/ to teach you ordinances and lawes/
that ye might do therafter in the lande/ into
the which ye go to possessit.

C Take heed yeres soules therfore/ for ye sawe
no maner of ymage/ in the veye when the
Lord spake vnto you out of the fyre/ upon
mount Siner/ & thare ye destroye not your sel-
ues/ and make you any ymagis/ that is lyke
a man/ or woman/ or best/ upon earth/ or fei-
ced fowle vnder the heauen/ or worme upon
the grounde/ or fyre in the water vnder the
earth: That thou lyke not vp thine eyes to
make heauens/ and se the Sonne and the
Mooone/ and the starres/ and the whole host
of heauen/ and be deceaued/ and worshipped/ a
serue them/ which the Lord thy God hath
made to serue all nations vnder the whole
heauen.

But you haue the Lord seken/ and
I thought you out of the yon soune/ namely
out of Egypt/ & ye shoulde be y people of his
cherubim/ as it is com to passe this day.
* And the Lord was angry with me for
your sake/ so that he saue: that I shoulde
not go ouer Iordane/ nor come into the good
lande/ which the Lord thy God shall geue
the to inheriuaunce. As for me/ I must dye
in the lande/ and shall not go ouer Iordane.
But ye shall go ouer/ & shall haue that good
lande in possession.

Take heed therfore vnto your selues/ thare ye
forget not the commaunders of the Lord your
God/ & thare ye make no ymages of any man-
ner of fashion/ as the Lord thy God hath
commaunded. * For the Lord thy God is a
consuming fyre/ and a glorious God.

If thou shalt haue begotten chyldren/ and
chyldren chyldren/ and haue vnder in the lan-
de/ & ye maer your selues/ and make you ymar-
ges of any maner of fashion/ and do euill in
the sight of the Lord your God/ so proude

hym: That heauen and earth to receiue ouer
you this daye/ that ye shall shortly perishe/ and
the lande/ into the which ye go ouer. I ordi-
ne to possesse. Ye shall not dwell longer therein/
but shal shortly be destroyed. And the Lord
shall scatter you amonge the nations/ and ye
shall be like a smal people amonge the heathen/
whither the Lord shall bring you. There
shall ye serue goddes/ which are the workes of
mens handes/ euen woods and stons/ whiche
neither se nor heare/ nor eate/ nor smell.

But if thou seke the Lord thy God
thou shalt find him/ & if thou seke him
with thy whole heart/ and with all thy soules.
When thou shalt be straitly troubled/ and
when all these thinges shall come upon the
in the last daies/ the heale thou must agayne
to the Lord thy God/ and be obedient vnto
his voyce. For the Lord thy God is a mercifull
God/ & he shall not forsake the mo: & whoso
the meyer shall be for gite the conuaniant
with thy fathers/ which he saue vnto the

For after thine tymes past/ which haue
bene before the/ & the daye that God cre-
ated man vpon earth/ from one ende of the
earth vnto the other/ whether there was euen
any iustre greater thinge/ than any such like
herde/ that a people hath herde the voyce of
God/ spake out of fyre/ as then halle herde
and yet lyued. * Wherefore God sayde
to go and take vnto hym a people/ out of the
midde of a nation/ & thore temptacions/
thore woekens/ thore wordes/ thore
teare/ and thore a myghty hande/ and
thore a strech/ & out arme/ & thore great
visions/ according vnto all/ as the Lord
your God hath done with you in Egypt/ &
for thine eyes.

Thou shalt see that thou mightest knowe
that the Lord is God/ & that there is none
other/ but he onely. * Out of heauen made he
to beate his voyce/ that he might be heard
and vpon earth be seene the his great
fire/ and out of the sin thou herdest his
wordes. Because he loued thy fathers/ and chifly
thy: he is after them. And he brought the out
with his pasture/ thore to his myghty power
out of Egypte to thore out/ & he
comen/ greater and myghtier then thou/ and
to bring the into the might great the
lande

i. 3. 1. 1. 1. 1.
* 2. 1. 1. 1. 1.

Deut. 10. 1.

Deut. 10. 1.
Exod. 24. 1.
Job. 32. 1.

Gen. 1. 1.
i. 1. 1. 1. 1.
Mat. 1. 1.

Deut. 1. 1.
and 33. 1.
Exod. 1. 1.
Deut. 1. 1.

Deut. 33. 1.

Exod. 15. 1.
Deut. 1. 1.
Job. 32. 1.

Deut. 1. 1.
and 33. 1.

P:ceptes

Deuteronomium.

R. iii. vs. b Thou shalt not lust after thy neyghbours
a. 10. vs. b weyfe.

Thou shalt not lust after thy neyghbours
house/lands/seruaunts/mayde/oxe/asse/ou whar-
souner he hath.

These are the wordes of the Lozde spake
to all your congregacion/ upon the mount/
out of the fyre of the cloude and daiuencesse/
with a great voyce/ & added nothyng thereto.

Exo. xxxij. d And he wrote them vpon two tables of
stone/ & deliuered them vnto me.

But when ye herde the voyce out of the
daiuencesse/a sawe the mount burnt with fyre/
ye came vnto me all ye rulers and ye your
tribes/and your elders/and sayde: Behold/ the
Lozde our God hath shewed vs his glory/
a his greatnesse/ as we haue herd his voyce out
of the fyre. This day haue we sene that God
maye talke with a man/ as he yett saye. And now
wherefore shoulde we dye/ that this fyre should
consume vs? If we should heare the voyce
of the Lozde our God any more/ we shoulde
dye. For whar is all fleshe/ that it shoulde be
eble to heare the voyce of the lunge God
speakinge out of the fyre/ as we haue done/
and yett liue? Go to thow and heare all that
the Lozde our God sayeth/ and tell vs: Tell
that the Lozde sayeth vnto the/ that will we
heare/ and do. What is the Lozde herde the
voyce of your wordes/ which ye spake vnto
me/ he sayd vnto me: I haue herde the voyce
of the wordes of this people/ which they haue
spoken vnto the. It is all good that they haue
spoke. n. But who shall geue them such an
herde/ that they may feare me/ a feare all my
commandmentes as long as they lyue/ that it
maye go well with them/ and with theyr
children for euer? Go and saye vnto them: Get
you in to your tentes agayne. But thou shalt
stande here before me/ that I maye tell the all
the commandmentes/ and ordinaunce a
lawes/ which thou shalt teache them/ that they
maye do therafter in the lande/ which I shall
geue them to possesse. Take hede now therefore
that ye do / as the Lozde your God hath
commanded you/ & vnto me not a side/ my-
ther to the right hande/ nor to the left: but
walke in all the wayes/ which the Lozde your
God hath commaunded you/ that ye maye
lyue/ and that it maye go well with you/ a that

ye maye lyue longe in the lande/ which ye shal
haue in possession.

The VI. Chapter.

These are the commandmentes / which the
Lozde your God hath commaunded/ that ye should
kearn them/ and do therein/ in the lande wherther
ye go to possesse it/ that thou mayest feare the
Lozde thy God/ and kepe all his ordinaun-
ces and commandmentes / which I com-
maunde the/ thou and the chyldren thyden
all thy dayes of your lyfe/ that ye maye lyue longe.
Thou shalt heare the voice of the Lozde thy God/ and take hede
that thou do the wordes which he sayeth/ and that thou
mayest multiplye greatly/ as the Lozde God of thy fathers hath
promysed the a lande/ that floweth with mylke
a honey. Heare the voice of the Lozde our God in
one Lozde onely. And thou shalt loue the
Lozde thy God with all thyne herte/ with all thy
myght/ and with all thy might. And thou shalt
looue / which I commaunde the this day: Thou
shalt loue thow rate to hert / a shalt reuerence them
vnto thy chyldren/ a shalt take of them what
thou shalt in thyne house / a when thou wal-
kest by the waye: when thou leyst downe / and
when thou restest vp. And thou shalt brynd
them for a signe vnto thyne hande/ a thy shalbe
a token of remembraunce before thyne eyes/ that
and thou shalt write them vpon the postes of
thyne house/ and vpon thy gates.

Now when the Lozde thy God shall
change the meyne/ and wherther he shal
sende thy fathers Abraham/ Isaac and Jacob/ and
shalt geue the great and goodly cyties / which
thou hast not buylded: a houses full of all goodes/
which thou hast not fylled: a dygged welles/
which thou hast not digged: a yntowndes
a chynne trees/ whiche thou hast not plant-
ed: so that thou canest / a set full: then beware
that thou forget not the Lozde / which brought
the out of the lande of Egypt/ from the house
of bondage/ that thou shalt feare the Lozde thy
God/ and him onely shalt thou serue/ and shalt
swear by his name. And ye shall not followe
the other goddes of the nations/ whiche are
aboute you (for the Lozde your God is a ge-
lous God/ in the middell of the) that ye
do not worship the from the earth.

Job. i. c

Exo. xxxij. d
Exo. xxxij. d

Jer. xxxij. d
auo. xxx. f

Deu. xxxij. c

But if thou shalt forget the **Lord** thy God / and follow after **Goddess** / and serue them / and worshippe them: **I** testifie ouer you this **day** / that ye shall utterly perishe. **Euē** as the **Engypt** / whome the **Lord** destroyed because your face / shall ye perishe also / because ye are not obedient vnto the voyce of **I** **Lord** your God.

The IX. Chapter.

I **Small** hearken. **This** **day** shalt thou go **Downe** **Jordan** / that thou maist come in / to conquer the nations / which are greater and mightier then thou / great cyres / walked vpon into heauen / a great people / and of an hye stature / namely the children of **Enatim** / whome thou hast knowe / and of whome thou hast heard saye: Who is able to stande agaynst the children of **Enatim**? Therefore shalt thou knowe this **day** / that the **Lord** thy God goeth before the: / that is a consuming fyre. He shall destroy them / and shall hidee them before the: / and shall trye them oute / and shortly shall he banne them to naught / as the **Lord** hath pronounced the.

None when the **Lord** thy God hath expelled them before the: / saye not than in thy heart: **The** **Lord** hath draught me in / to take possession of this lande / for mine owne righteousnesse sake / where as the **Lord** yet tryed oute the **Engypt** before the: / because of their vngodlinesse.

For thou comest not in / to take the: lande in possession / for thine owne righteousnesse sake / and because of thy righteous heart / but the **Lord** destroyeth oute these. **Reythen** for their owne vngodlinesse sake / and that he may performe the word / which the **Lord** hath sworne vnto thy fathers / **Abrahā** / **Isaac** / and **Jacob**.

Understande nowe therefore / that the **Lord** thy God geueth not the thys lande to possesse in / for thine owne righteousnesse sake / for thou art a sinned people.

Remember / and saiege not how thou displeasest the **Lord** thy God in the wilderness. **Since** the **daye** that thou departedst out of the lande of **Engypt** / till ye came vnto this place / haue ye ben disobedient vnto the **Lord**.

For in **Boch** ye angered the **Lord** / so that

of wrath he wolde haue destroyed you / when **I** was gone vp to the mount / to receiue the table of stone / namely the table of the conuencians / which the **Lord** made with you / and **I** shode forty daies and forty nightes vpon the mount / and did see no dewe / and thence no water: **And** the **Lord** gaue me the two table of stone / written with the finger of God / and in them was / accordinge to all the wordes / which the **Lord** sayd vnto you vpon the mount / out of the heuē / the **daye** of the gatheringe to gether.

And after the forty daies and forty nightes / the **Lord** gaue me the two table of stone / namely the table of the conuencians / and sayd vnto mee: **Up** / and get thee home quickly from hence / for the people / whome thou broughtest out of **Engypt** / haue sinned them selues / they are sone gone out of my / which **I** commaunded them / and haue made them a wotten ymage.

And the **Lord** sayd vnto me: **I** see this people / that it is a stiffnecked people: / for I commaunded that **I** maye destroye them / and put out theyr name from vnder heauen: **I** will make of the a people / mightier and greater than theyr is.

And as **I** turned mee / and wente down from the mount / which diuēt with me / and had the two table of the conuencians in both my handes / **I** looked / and behold / ye had sinned agaynst the **Lord** your God / for ye haue had in ye an idolen calfe / and were sone turned out of the waye / which the **Lord** had commaunded you. **Then** toke **I** the two table / and cast them out of both my handes / and brake them before your eyes / **And** **I** fell before the **Lord**: / **Euē** as at the first tyme.

Fortye **dayes** and **fortye** nightes / a nyether did I see / nor did I see anye thinge / because of all your synnes which ye had sinned / whan ye did such euell in the sight of **I** **Lord** / to provoke hym vnto wrath. **For** **I** was afraid of the wrath and indignacion / which the **Lord** was agayn my synners / and haue destroyed you. **And** the **Lord** herde me at that tyme also.

Whereof **I** **Lord** was very angry with **Zaruso** / ther he wolde haue destroyed hym / but **I** made intercession for Zaruso also / at that

Deut. v. 4

Exod. xix. 7
and xxii. 6
Deut. xv. 15

Exo. xxx. 6

Exo. xxxi. 6

Exo. xxxij. 6

Ex. xxxiii. 6
Ex. xxxiii. 6

Deut. v. 6

111. c

111. c

the strayinge / to geue hym food / and saye
 ment. Therefore shall ye loue a stranger / for
 ye ye the selfe also were strangers in the
 lande of Egypte.

¶ Cap. x. shall the Lord thy God
 hym quickly rebuise thou shalt see / and hym shall
 thou curse / and thou shalt by his name. Here
 thou praye / and thy God / which hath done for
 the thy great & terrible thyngs / of thys thyng
 eye hath seene. Thy father wente downe into
 Egypte with seventy soules / but now hath
 the Lord thy God made thee as the starres
 of heauen in multitude.

The XI. Chapter.

¶ Therefore shall thou loue the Lord thy
 God / and kepe his commandments / his
 ordinances / his lawes / and his precep-
 tes all the life longe. And vnderstande this
 daye / that which your chyldren knowe not.
 Whiche haue not seene the nurture of the
 Lord your God / and his greatness / and
 his mighty hande / his stretched out arme /
 and his tofens and actes / whiche he did
 in Egypte / and so all his landes / whiche he
 did to the power of the Egyptians / and vnto their
 houses and charrettes / & when he broughte
 the waters of the reed see vpon them / so they
 flowered after you / and howe the Lord
 hath broughte them to nauyge vnto this
 daye / and what he did vnto you in the wil-
 derness / vntill ye came vnto this place.

¶ What he did vnto Sathan and Anan
 the chyldren of Eliab / the sonne of Kubi / howe
 the earth opened her mouth / and swallowed
 them with their housholtes / a tencke / and all
 their good that they had in the middes / among
 all Israell.

¶ For your eyes haue seene the great wro-
 the of the Lord / which he hath done. Therefore
 shall ye kepe all the commandmentes / whiche
 I commaunde you this daye / that ye maye be
 stronge to come in / and to euaque the lande /
 wherether ye go to possesse it / that ye maye
 lym longe in the lande / which the Lord swaie
 vnto your fathers / to geue vnto them / and to
 their seds / such a lande that floweth with
 milke and honey. For the land / wherether
 you comen in / is not as the lande of
 Egypte / wherether ye came out / wherether you

went / the seds / and water best it at the soote /
 as a garde of herbes / but it hath bylles and
 wallyes / which bynke water of the ranne of
 heauen / and wherether the Lord thy God
 is / and the eyes of the Lord thy God
 are alwayes vpon / from the beginninge of
 thy yeare vnto the ende.

¶ Ye shall beken this foie vnto my comma-
 ndementes / whiche I commaunde you this daye /
 that ye loue the Lord your God / and serue
 hym with all your hart / with all your soule /
 with all your might / with all your strength /
 with all your reason / with all your lymmes /
 with all your substance / that when mayest ge-
 thee in thy comynge / whiche and thine oyle / a
 Tenth / I will geue grace vnto thy seds / for thy care /
 that ye maye care and by syled.

¶ But beware / that your harte be not decei-
 ued / that ye go a side / and serue other goddes /
 and wherethere they are / and then the wrath of
 the Lord your God shall be kindled against
 you / so that ye shall see the wrath of
 the Lord your God / that there come no rayne / and
 in the earth shall there be no increase / and ye
 shall perish / and your shewell from the
 good lande / which the Lord hath geuen you.

¶ Due op therefore / these my wordes in your
 hartes / and vpon your soules / and bynde them
 for a signe vnto your chyldren / that they maye
 be a toke / of your substance / before your eyes / and
 rebuise them your chyldren / so that thou
 talke thereof / when thou settest in thys house / or
 walkest by the waye / whiche thou hast
 bought / when thou risest up / and walkest
 vpon the postes of thys house / and vpon the
 gates of thys house / and thys chyldren maye
 lym longe in the lande / which the Lord swaie
 vnto thy fathers / to geue them / as longe
 as the dayes of heauen endure vpon earth.

¶ For if ye shall kepe all these command-
 mentes / whiche I commaunde you / that ye
 do thereafter / that ye loue the Lord your
 God / and walke in all his wayes / and
 done vnto hym / then shall the Lord
 your God geue you / so that ye shall con-
 quere greater and mightier nationes / than
 your selfe are.

¶ All the place that the soles of your feete
 treade vpon / shall be yours / in the wil-
 derness / and from mount Libanus / and from
 the mount Libanus / vnto the westerne
 coastes / be. Woman shall be able to re-
 1 viij stunde

stande you. The Lord your God shall see the face and side of you come upon all the land when ye go, like as he hath promised you.

Deuter. c.
¶ Verse 13. I lay before you this daye the blessing and the curse. The blessing if ye be obedient vnto the commaundmentes of the Lord your God; which I commaunde you this daye. The curse if ye will not be obedient vnto the commaundmentes of the Lord your God; but turne out of the way; which I commaunde you this daye; so that ye walke after other goddes; whom ye knowe not.

¶ Verse 14. When the Lord thy God hath brought thee into the land; whether thou comest into the land which are beyond Jordan; the waye towards the goinge downe of the Sunne; in the lande of the Canaanites; which dwelt in the plains side of ouer against Gilgal; beside the River of Iordane. For ye shall go once Jordan; that ye maye come in to take possession of the lands; which the Lord your God hath giuen you; to conuerent; and to dwell therein. Take heed now therefore that ye do; according vnto all the commaundmentes and lawes; which I laye before you this daye.

The XII. Chapter.

¶ Verse 1. Be care the ordinance a lawes; which ye shall kepe; that ye do thereafter in the land; which the Lord God of thy fathers hath giuen thee to possess; to luge as ye luge vpon you now.

Deut. vij. d.
¶ Verse 2. Destroye all the places; wherein the heathen; whom ye shall conuerit; haue sacrificed theyr goddes; whether it be vpon hie mountaynes; vpon hilles; or amonge grene trees. And ouerthrowe theyr altars; and breake downe theyr pillars; and burne theyr grones with fyre; and burne downe the ymages of theyr goddes; and bynge the name of hem to naughte; out of the same place. Ye shall not do so vnto the Lord your God;

¶ Verse 3. but the place; which the Lord your God shall chiose out of your trybes; (that he maye let his name dwell there) shall ye see; / and

¶ Verse 4. in a come thither; / and thither shall ye bringe you burnt offerings; and youre other offerings; and youre tithes; / and the heate offerings of youre herdes; and your weetes; and your sweete smelling; / and the first borne

of your oxen and shepe; / and there shall ye care before the Lord; / and your God; / and reuerence with all that ye; and youre heuies; haue and presenten with youre handes; because the Lord thy God hath blessed the. / Ye shall do none of the thyngs; that we haue here this daye; / to wery man; / what someth hath good in his owne eyes. For ye are not yet come to rest; / not to the ende of iourney; / which the Lord thy God shall giue you.

¶ Verse 5. But ye shall go ouer Jordan; and dwell in the lande; that the Lord your God shall deuide out vnto you; and he shall giue you rest from all youre enemyes rounde about; and ye shall dwell safe. Now when the Lord thy God hath chosen a place; / to make his name dwell there; ye shall bringe thither all that I haue commaunded you; / to offer your burnt offerings; / youre other offerings; / your tithes; / the heate offerings; / of your herdes; / and all your seueretes; which ye shall bringe vnto the Lord; and there shall ye sacrifice; and receyue because the Lord your God; / and your sonnes; and your daughters; and your seruantes; and your maydenes; / and the Luitice; that are within your gates; / for they haue no portion; no inheritance with you.

Take heed vnto thy self; that thou offer not thy burnt offerings; / in what soeuer place thou findest; / in the place; which the Lord shall haue chosen in one of thy trybes; / there shall thou offer thy burnt offerings; / as do all that I commaunde the; / to worship and adore; / thou mayest kill and care selfe within all thy gates; / after all thyserue of thy seile; accordinge to the blessing; of the Lord thy God; which he hath giuen thee; / both the cleane and vncleane maye care; / as of the roe a beete; / once in the blood; shall thou not care; / but poure it out as water vpon the earth.

But within thy gates; mayest thou not care of the shee of thy come; / of thy wyne; and of thy oyle; / nor of any thing; of thyne; / which a of thy sheepe; / or of any of thy weetes; / which thou hast weetes; / or of thy sweete smelling; / or heate offerings; of thy herdes; / but before the Lord; / the Lord thy God shall thou care; / in the place; which the Lord thy God shall choose; / both thy sonne; and thy daughter; / thy seruante; / thy mayden; / and the Luitice; that is within thy

two of the witnesses shall be by thar mo-
rity of deap. And the mouth of one witness
shall be not bye. The hande of the witness
shall be the first to by him; and then the han-
de of all the people: but thou mayest put a-
waye the euill from the.

Ef I am mee to haede for the iudgements/
Betwixt shal be shoude / Betwixt place a
place / Betwixt stroke and stroke / and if there
be witnesses of stryfe within thy gates / then
shalt thou rise / and go vp vnto the place that
the Lozde thy God hath chosen / a shal come
to the iudice / or the iudice / and to the iudge /
which shal be at that tyme / and shal say: They
shal be the way to iudice / and thou shalt
go thar / as they said vnto the / in the place
which the Lozde hath chosen: and thou shalt
take heed that thou do according vnto all that
they teach the / according to the lawe / which
they teach the / and after the iudgements that
they tell the / shal thou do: / so that thou turne
not aside from the same / neither to the right
hande nor to the left.

And if any man beale presumptuously / so
that he be fenech not vnto the iustice / which
standeth to do iustice vnto the Lozde thy
God: do to the iudge / the same shal be: and
thou shalt put awaye the euill from Israell:
that all the people maye heare: and feare / and
be none: presumptuous.

When thou art content in the lande / which
the Lozde thy God shal geue thee / and shalt
take possession / and dwellest therein / and shalt
say: I will set a hyge ouer me / as all the
naryons haue about me / when shalst thou see
him: to be hyge ouer the / when the Lozde
thy God shal chose.

One of thy brethren shalst thou see to be
hyge ouer the. Thou must not see a strange
ouer the / which is not thy brother. Only
thy brethren not haue many brethren: that he iuge
not the people agayne into Egypte / whom
the multitude of Iusses / set so much as the
Lozde hath saide vnto you / that thou hence
forth be dead: come no more this way agayne.

The shal not haue many to also / that
he beere be not turned awaye. / Neither shal
he geue them iustice: and so to wyche.

And when he is set: vnto the feet of his
iudgements: he shall take of the iustice: the Lo-

uice this seconde lawe: and cause the witness
in a shal: and that shal be haue by hym: / and
he shall recee therein all the papers of his hye:
that he maye learne to feare the Lozde thy
God: so feare all the wordes of this lawe: and
alke obduancees / so that he do thar after.

He shal not hys vp his herte about his bre-
thers: and shal not turne aside from the com-
maundement: / neyther to the right hande nor
to the left: that he maye prolonge his dayes in
his kyngdome: / he and his children in Israell.
The XXVIII. Chapter.

The iustices of the Leuites: with all the trybs
of Leuit / shal haue no parte: nor enheri-
taunce with Israell. The offeringes of the
Lozde: and his enheritance: shal they care.
Therefore shall they haue no enheritance: a-
monge thy brethren: because the Lozde is
they: enheritance: as he hath saide vnto the.
Thus shal be the iustice: of the people /
and of the office: whether it be one: or thre:
so that they gaue vnto the iustice the shoude
and both the chetes: and the thre. And the first
fron of thy come / of thy wyne / and of thy
oyle: and the fustle of thy sheepe: bearinge. / For
the Lozde thy God hath chosen hym: out of
all thy tribes: to stand a minister in the name
of the Lozde: / he and his sonnes: al the dayes
of theyr life.

If a Leuite come out of any of thy gates /
or out of any place of all Israell / where he is
a gelle: and cometh with all the byrth of his
family: vnto the place which the Lozde hath
chosen: to minister in the name of the Lozde
his God: like as all his brethren: the Leuites:
whiche stande thre before the Lozde: then
shal he haue like portion of meate with the
other: besides that which he hath of the folde
good of his father.

When thou comest into the lande: which
the Lozde thy God shal geue the: / when shalt
not learne: so the abominacions of these
naryons: that thee be not found amonge you:
that match his sonne: or daughter: nor the
rowe the fre: for a peepener: / or a doer: out
of deutes: / or that regardeth the foules: / or
a wyche: / or a conuener: / or for thy father: / or an
expendure: of to lute: / or that ethy any thinge
of the wyde.

For why: because vnto thy fust / as abominacion
vnto

Josu i b

III xviii a
xi. b. p. ii c
Ite xliii. b

Num. li. b
xviii. a

Leu. xviii. a
and xv. b
Deut. xv. b
and xii. b
iii. xxi. a
Iere. vi. a
and f. a

unto the Lord: and because of such abhor-
mincy into hath the Lord thy God dyce
them out of the face. But thou shalt be per-
fect with the Lord thy God. For these na-
cyons whom thou shalt conquer / whom
the Lord thy God hath geuen / herken to
the phere out of thy eyes / and to the say-
ings: but thou shalt not be unto the Lord
thy God.

De. 20. c.
Mat. 23. a.

Et prophetice vno me / thal / Lord thy
God / saye the open out of // and from a-
monge thy brethren / vnto them / thal / be-
ten / according as thou dyrest / before the
Lord thy God in Houb / in the voye of the
gathering together / a sadeste / Let me heare
the voyce of the Lord my God / now / a /
a / se / now / e / this / greates / in / that / I / the / not / And
the / Lord / sayd / vnto / me / They / haue / well
spoken / I / will / saye / them / vnto / a / prophet / fro
amonge / they / brethren / hys / vnto / the / and / wyl
pay / my / wodes / in / his / mouth / a / he / shal / speake
vnto / them / all / that / I / shall / commaunde / hym.

Exod. 21. c.
Deut. 18. c.

Johan 23. f.
Heb. 2. a.

And whosoever will not herken vnto my
wodes / which be shal speake in my name / of
him / wyl / I / requere.

Tim. 2. 0. j.
Tim. 2. 0. 2.
1. Cor. 14. 0. 1.
Eze. 2. 0. 1. a.

But if a prophet presume to speake ought
in my name / which I haue not commaunded
him / to / speake / and he / speake / in / my / name / of
other / goddes / or / of / a / prophete / shall / the / Lord
I / the / saye / in / thine / here / how / can / I / knowe
what / wode / the / Lord / hath / not / spoken /? /
E / ven / when / the / prophete / speak / in / my / name / of
the / Lord / and / the / thyngs / foloweth / not / and
cometh / not / to / passe / the / same / to / the / wode /
that / the / Lord / hath / not / spoken / The / prophete
hath / spoken / in / presumptuously / the / for / he / is / not
afraid / of / hym.

The XLX Chapter.

Deut. 18. 0. 1.
1. Tim. 2. 0. 1. a.

When the Lord thy God shall haue ro-
ted out the nations / which I / the / Lord
thy God / shall / geue / the / so / that / thou / hast / con-
quered / them / a / well / in / they / once / a / hou-
ses / thou / shalt / appoint / the / out / the / cyne / in
the / middes / of / the / land / that / I / the / Lord / thy / God
shal / geue / the / to / possesse / Thou / shalt / prepare / a
gaunte / a / man / ouer / the / castles / of / thy / land / which
the / Lord / thy / God / shal / deuide / out / vnto / the /
into / the / partie / / whosoever / hath / comited
murder / may / the / hit / the / a / hunc / And / the /
shal / be / the / cause / that / the / slayer / shal / the / the

Ex. 21. 0. 1. b.

the and be saved.

If any man smyte his neighbour vnto a
eye / and hath not bared him in mine passage /
whan a man goeth vnto / y / wode / with / hys
neighbour / so / hit / we / done / murder / and / he
turneth / his / hede / with / the / eye / to / be / come /
the / wode / and / y / non / flyppeth / from / y / bellie /
and / byeth / his / neyghbour / that / he / dyeth /
the / same / shal / the / into / one / of / these / cyne / / that
he / may / hunc / the / a / uenger / of / blood / followe /
After / y / dead / slayer / while / his / berie / is / where / a
ouertake / him / while / the / way / is / so / farre / and
slaye / him / where / so / yet / no / cause / of / death / is
in / him / so / so / much / as / he / bared / hym / not / in
mine / passio / The / first / commaunde / I / the / that
thou / appoynt / out / the / cyne.

And when the Lord thy God enlarge
thy borders / so / he / hath / sowne / vnto / thy / fa-
thers / and / stretch / the / all / y / lide / which / he / pro-
mised / the / fathers / to / geue / / so / that / thou / shal
all / these / commaundmentes / and / so / that / I
commaunde / y / this / day / / thou / loue / the / Lord
thy / God / and / walk / in / his / wayes / all / thy / life
longe / When / shal / thou / adde / y / the / cyne
vnto / these / chies / that / in / these / loubde / be / not
shedd / in / thy / land / which / I / the / Lord / thy / God
geue / the / to / inhabitaunce / and / so / shal / de
come / vpon / the.

But if any man beati bare against his
neighbour / and layeth waye for hym / and
seeketh agaynst hym / and smyteth hym / that
he / the / and / stretch / into / one / of / these / cyne /
shall / the / elders / of / the / same / cyne / thinke / the /
the / and / cast / him / to / be / stoned / from / thence /
and / vnto / the / handes / of / the / a / uenger
of / bloude / that / he / may / the / the / cyne /
shall / not / purre / hym / and / y / gynt / bloude / shal
be / ouer / awaye / fro / the / which / thou / mayest
prospere.

Thou shalt not remove thy neighbours
mark / which they of olde tyme haue set in
thyne inheritaunce / / whosoever / shal / stande /
whom / the / Lord / thy / God / hath / geuen / the /
to / possesse.

One witness shal not stande up alone
gainste a man / ouer / any / trespass / or / synne /
what / manner / of / synne / fouer / in / the / a / man / can
do / but / in / the / mouth / of / two / or / three / witnesses /
shal / every / manne / be / stably / sed.

But of an unrighteous witness stande
up

1. Tim. 2. 0. 1. a.

Jos. 23. 0. 1. a.

1. Cor. 14. 0. 1. a.

1. Tim. 2. 0. 1. a.

1. Tim. 2. 0. 1. a.

1. Tim. 2. 0. 1. a.

1. Tim. 2. 0. 1. a.

up against any man / to reuise any trespass
 upon him / when that both y man y strye too
 gether / stand before the Lord / before y iudice
 and iudges / which shall be at that tyme.
 ¶ And the iudges shall make diligent inquisi-
 cyon: and if the witness be founde false / and
 hath giuen false witness against his brother /
 then shall ye do vnto him / euen as he thought
 to do vnto his brother / that thou mayest put
 away the euill from the / & his other may
 feare and feare / and take name vpon them
 to do such wicked pynne amonge you.

¶ There eye shall not pync hym. ¶ Soule for
 soule / eye for eye / tooth for tooth / hande for hande /
 foote for foote.

The XX. Chapter.

¶ **W**hen thou goest out to battayl against
 thine enemyes / and seest horse & char-
 iotes of y people / moue then thou / sit not
 faced of thim / for the Lord thy God / which
 brought the out of y lande of Egipte / is with
 the. ¶ And ye are not to beare the hea-
 uyl / y iudice shall speake to the people / and saye
 vnto them: Feare. ¶ Israel: Ye
 go this waye into the battayl against your
 enemyes / let not your heart fayne. ¶ Feare
 not be / nor be afraid / nor be chafed of thim. ¶ For
 the Lord your God goeth with you / to
 fight for you against your enemyes / that he
 maye saue you.

¶ And the captiues that speake to y people /
 and saye: Who so hath builded a new house /
 and hath not dedicate it / let hym go / and hyde
 in his house / that he dye not in the battayl / and
 another dedicate it. ¶ Who so hath plantid a
 vineyard / and hath not yet made it edmyne /
 let hym go / and abyde at home / that he dye
 not in the battayl / and another make it com-
 myne. ¶ Who so hath spoused a wyfe / hath
 not yet brought her home / let hym go / and
 abyde at home / that he dye not in y battayl /
 & another bring her home.

¶ And the captiue that speake further vnto
 y people / and saye: Let that feare / and hath
 a wyfe / let hym go / and abyde at home /
 that he make not his children here / for they
 also / shal as he be here is. ¶ And when y captiue
 maye haue made an ende of speaking vnto the
 people / they shal set y rulers of the heere / to
 y people in this sort.

¶ When thou comest nye vnto a citty /
 to fight against it / shalte offer thou peccer. ¶ Deu. 20.
 ¶ If they answer thee peaceably / and open
 vnto y / then shall all y people that is founde
 therein be tributary vnto thee / and serue the.
 ¶ One if they will not be / peaceably /
 they / and wyl warr with thee / then besiege it /
 and when the Lord thy God deliuereth it
 vnto thy hande / thou shalt smyte all males
 that are therein / with the edge of the sword: /
 saue the women and the children. ¶ To be for Iosua. vii. 11.
 ¶ Carell and all that is in it / citty / and all the and y
 spoyle / thou shalt take them vnto thy selfe /
 and eat the spoyle of thine enemyes / which
 the Lord thy God hath giuen y. ¶ Thus
 shall thou do vnto all the cittyes that are
 farre from / and are not of the synne of y hee
 nation.

¶ But in y cittyes of these nations / which
 the Lord thy God shall geue thee to inher-
 itance / thou shalt kill them / and thou shalt
 destroy them / namely Iosua vi. 17.
 ¶ Hittites / Amorites / Canaanites / Perites /
 Gergesites / and Iebusites / for the Lord Iosua. 10.
 thy God hath commaunded y / they trade
 you not to do all the abominacions / which
 they do vnto they: goddes / and so y / to sinne
 against the Lord your God.

¶ When thou must be a longe season be-
 fore an enemy / which thou must warte
 to take it / thou shalt not destroy y tree where
 of thou mayest beate thy bread / with the
 axe / for thou must eat thereof / a therfore shalt
 thou not hewe the tree. For it is but wood
 vpon y fild / and no man: and can not come
 a be: but wyl be against the. ¶ But the tree /
 which thou knowest that men care not of / shalt
 thou destroy / and thou shalt make it a pile: for
 thou shalt use it for fuel: for thou shalt
 haue extremer.

The XXI. Chapter.

¶ **W**hen there is one slain founde in the
 lande / without the Lord thy God shall
 geue thee to possess it / and lyeth in the fild /
 and thou knowest not who hath slayne hym /
 then shalt thou enquire and iudge go forth / and
 mete from the slayne vnto the citty that he
 founde aboute: for which citty is the next /
 the elders of the same shal take a yongg bulke /
 which hath not bene laboured / nor hath
 been

Daumen in the yoke/and they shal bunge her
into a valley/where as is neither earing/nor
so winge/and stryke of her heade there in the
valley.

Then shal the puffed the children of Lewi
come forth. ¶ For the Lord thy God hath
chosen them/ to serue him/ and to prayse his
name: and as their mouth shal all ples and
stripes be ryed. ¶ And all the elders of the
same cyte shall come forth vnto the slayne/ a

waile they h'ides ouer þ yonge low / whose
heade is stricken in the valley/and shal aua-
nture and saye: Wure handes haue not shed
this bloude/ neither haue our eyes seene it. Be
mercifull. ¶ The Lord thy people of Ier-

usalem/whome thou hast deliuered/ shal be inno-
cent bloude vnto thy people of Israell
charge: then shal they be reconcyled from the
bloude. ¶ Thna shalt thou put awaye the inno-
cent bloude from the/ in that thou doest the
thyng/ which is right in the sight of the
Lord.

¶ When thou goest forth to warre agaynst
thyne enemies/ and the Lord thy God be-
lyueth them into thyn hande/ so that thou
carryst awaye theye prisoners/ and seylt a-
monge the captiues a beynfull woman/ and
hast a desyre vnto her/ to take her to thy wyfe/
then bunge her home to thine house/ and lee
her shaw her brab/ and pare her mayles/ and
put of her clothe/ that she was taken pris-
oner in/ and let her sit in thyn house/ a mooun
for her father and mother a moneth longer:
after that tye with her/ and mary her / and let
her be thy wyfe. But if thou haue no fauoure
vnto her/ then shalt thou let her go whether
she wyll/ and not to sell her/ nor to make a
seruaunce of her/ because thou hast dysponou-
red her.

¶ If a man haue two wyces/ one that he lo-
ueth/ and one that he hateth/ and they beare
bym children/ both the beloued and the hated/
so that the first borne be hers/ that is haerd / a
the same cometh that be beareth out the m-
bernaunce vnto his chyldren: then can he not
make the sonne of the beloued first borne/ be-
fore the first borne sonne of the hated/ but he
shal knowe the same of the hated for the first
sonne/ so that he geue him double of all that
he is to haue: ¶ For the same is þ begynning of

his strength/ and þ first byrth right is his.

¶ If any man haue a stubborne and vnsobe-
dient soune/ which beareth not vnto the
voyce of his father and mother / and when
they teach hym natoure/ wyll not folowe
them: then shalt his father and mother take
him/ and bunge hym to the elders of the cy-
te/ and vs þ gate of the same place / and say
vnto the elders of the cyte. This our sonne
is stubborne and vnsobdient / and beareth
not vnto our voyce / and is a rebeler / and a
dissordar. Then shal all þ men of the same
cyte stone him to deathe: and thus shalt thou
put awaye the euil from þ/ that all Israell may
hear and feare.

¶ If a man haue committed a synne that is
worthy of deathe/ and is put to deathe/ so þ he
is hangd on a tree/ then shall not his body
remayne all night on þ tree/ but thou shalt
burye him the same day: ¶ For euil is he of
God that is hangd: þ/ thou styke not thy
lande/ which þ Lord thy God wenech the
to inhabitaunce.

The XXXII. Chapter.

¶ If thou se thy brother one/ or sepe ge
strafe/ thou shalt not withholden thy
self from them/ but shalt bunge them agayn
vnto thy brother. But if thy brother be
not nye to the/ and thou knowest hym not / the
shalt thou take hym into thyn house / if they
maye be with thyll thy brother age after thyn/
and then releyse hym thyn agayne. In lye
maner shalt thou do with his asse/ as his
num/ and with euery lost thyng of thy bro-
ther/ which he hath lost/ and thou shalt founde
withon maynt not withholden thy self.

¶ If thou se thy brother one/ or asse/ fallen
downe by þ waye/ thou shalt not withholden
thy self from him/ but shalt helpe him vp.

¶ A woman shall not weare that which is
pertayneth to a man: neither shall a man put
on womans rayment. For whosoeuer doth
suche/ is abominacion vnto the Lord thy
God.

¶ If thou chaunce vpon a bydden nest by the
waye in a tree/ or on þ ground / the yonge of
it with egges/ and þ same thinge/ vpon the
pyngle/ as vpon the egges/ thou shalt not take
þ same with þ yonge/ but shalt lee the same
ste/ and take the yonge/ that thou mayest pro-
pce

Gene. 37. 35

Gen. 37. 35

Exod.

Exod.

Leuic.

Exod.

per and hys longe.

When thou buildest a new house / make a banement about thy rofe / that thou shalt not bloude upon thy house / if any man fall thereof.

17c. Thou shalt not foree thy vyneyarde with thyne felde / that thou haue not / or the offeringe the febe / whiche thou hast sowne with the increase of thy vyneyarde.

Thou shalt not plowe with an ox and an asse together at one tyme.

17c. Thou shalt not weare a garment that is myxe with wollen and linnen together.

17d. Thou shalt make garden upon the four quarters of thy garnise / where with thou comest thy selfe.

17e. If a man take a wyse / and hate her / when he hath lycen with her / and layeth any shamefull charge / vnto her charge / and bringeth vp an ill name vpon her / and saith / I take this wyse / and when I came to her / I founde her not a mayden / then shall the father and the mother of the damsel take her / a bynyng / for the witness of the damsel virginite before the Elders of the cytye / euen vnto the gate. And the damsel father shall saye vnto the Eldere /

I gaue this man my daughter to wyse. Now haue he her / and layeth a shamefull charge vnto her charge / and sayeth / I founde not thy daughter a mayden. And lo / these are they tokens of my daughter virginite. And they shall shewe it the cloth before the Elders of the cytye. So shall the elders of the cytye take that man / and chastise hym / or put a penance vpon hym of an hundred shekels of siluer / and geue the same vnto the father of the damsel / because he hath brought vp an ill name of a mayden. In all and he shall take her to wyse / so that he may see / and saye her all his longe. But if it be of a true / that the damsel haue not founde a virginite / then shall she be broughte forth vnto the doore of her fathers house / and the men of the cytye shall stone her to death / because she hath wroughte falsly in Israel / and played the whore in her fathers house. And so shalt thou put awaye the evil from the.

17f. If a man be founde lyinge with a woman that hath a married husband / theye shall dye both / the man / a woman / that he hath lycen withall. And so shalt thou put a waye runn frō Israel.

If a mayden be handfasted to any man / and another man getteth her in the cytye / and lycen with her / he shall bringe thym both our vnto the gate of the cytye / and stone thym both that theye dye. The damsel / because she cryed not / because in the cytye. The man / because he hath broughte his neighbours wyse to shame. And thou shalt put awaye the evil from the.

But if a man getteth handfasted damsel vpon the felde / and take her / and lycen with her / then the man that laye with her shall dye alone / and vnto the damsel thou shalt do nothinge / for she hath done no shame vnto the death. If she as yet a not rose a gainst hys neighbour / and slewe hym / euen so is this also. For he founde her in the felde / a the handfasted damsel cryed / and there was no man to helpe her.

If a man fynde a mayden frome handfasted / and take her / and lycen with her / and he founde / that shall be that laye with her / geue her father fiftye shekels of siluer / and shall haue her to wyse / because he hath shamed her / he maye not forsake her all his longe.

A woman shall take hys fathers wyse / no vncomer his fathers conuynge.

The XXXIII. Chapter.

There shall none vnto the stones beo / **17g.** Ken / or the io geded come into the congregacion of the Lord. There shall no yherod / or the io geded also come into the congregacion of the Lord / no / after the tenth generacion / the shall neuer come in to the congregacion of the Lord. The Ammonites / a Moabites shall vnto come into the congregacion of the Lord / no / because theye were yowis with bread a water in the way / when ye came out of Egipte. And besides / theye byred a gainst you Balane the soune of Deor / the interpreter one of Mesopotannus / or curst he. **17h.** Wee the Lord thy God woldst not heare Balam / a named the curst / or blessing / nor / because the Lord thy God saith / Thou shalt rest hym / because he prosperre not health at the life tyme for me. Thou shalt nor abhorre an Edomite / for he is thy brother.

An Egiptian shall thou not abhorre / for he was a stranger in the lode. The child / or poune theye beget in the congregacion / shall come into the congregacion of the Lord.

¶ The xxviij. Chapter.

¶ 17c.

¶ 17c. viij. a
¶ 17c. xxij. a

¶ 17c. xxij. a
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¶ 17c. xxij. a

¶ 17c. xxij. a
¶ 17c. xxij. a

C Justice be a poore body / thou shalt not be
vaine to sleep with his hand / but shalt deli-
uer by his pledge agayne / when the Sunne
norke thine / or he maye sleep in his owne
cayment / and blisse the / so shalt the same be re-
turned vnto the / for righteousnes before the
Lord thy God.

1 Thou shalt not withdrawe the hyre of
the needy / and poore amonge thy brethren / or
stranger / is in thy laide / or within thy gate
/ but shalt geue hym his hyre the same daye
that he receiue it / for thou shalt saye / for so
much as he is needy / a his life susteyned / he
with / that he call not vpon the Lord agaynst
the / as it be syne vnto the.

2 The fatheres shall not dye for the chyldren /
for as not the chyldren for the fatheres / but euery one
shall dye for his owne synne.

3 Thou shalt not wrest the right of a stra-
nger and of the fatherlesse. And the widowes
erement shall thou not take to pledge. For
thou shalt remembre / that thou wast a seruaunt
in Egipte / and how that the Lord thy God
Redeemed the from thence / therefore commaunde
I the to do this.

4 What thou hast reaped vnto thine har-
row in the feilde / and hast for / geuen a sheke in
the feilde / thou shalt not turne agayne to fetch
it / but it shall be for the stranger / the father-
lesse / and the widowe / that the Lord thy
God maye blisse thy in all the workes of thy
hande.

When thou hast plucked thyn Olyue
tree / thou shalt not plucke them vp cleane
afterward / as thou shalt be for the stranger / he for
the fatherlesse / and the widowe. When thou hast
gathered thy wyne / or thou shalt not gather
vp cleane afterwarde / as thou shalt be for a
stranger / the fatherlesse / and the widowe. And
thou shalt remembre that thou wast a seruaunt
in the lande of Egipte / therefore commaunde
I the to do this.

THE XXV. Chapter.

1 When there is a stryfe betwene men / they
shall bringe before the iudge and the iudge
and the iudge / shall iustifie the righte-
ous / and cōdemne the vngodly. And if the
vngodly haue desired synnes / the iudge
shall commaunde to take hym vnto / and
they shall bare hym before hym / accordinge

to the measure and number of his trespasses.
2 What they haue geuen him / for thy synnes /
they shall beare hym / as no more / lest / if there be
no synne / geuen hym / he beare it in much
and thy brother be horrible before thine eyes.

3 Thou shalt not mofell the mouth of the
oyle that treadeth out the olue.
4 When brethren dwell together / and one
of them dye without chyldren / then shall not
the wyfe of the deade take a stranger to
marrye / but her husband shall go in vnto her /
and take her to wyfe / and the first sonne that she
beareth / shall be set vp after the name of his
brother / which is dead / that his name be not
put out of Israel.

5 But if the man will not take his synne
man / then shall his synne be put vnder
the gate vnto the Elders / and saye / My synne
man refuseth to stee vp a name vnto his bro-
ther in Israel / and will not marrye me. Then
shall the Elders of the cite call hym / and eom-
men vnto hym / If he stande then and saye /
I will not take her / then shall his synne
be put vnto hym before the Elders / and
he shall answer and saye / I do so / and
I shall answer and saye / I do so / and I shall
be vnto euery man that will not buyde his
brothers house. And his name shall be called in
Israel the vnfeild house.

6 If two men stryue together / and the wyfe
of the one mane / do becom her husbande
from the hande of hym that stryue hym / a
putteth her hande / and taketh hym by the
feet / then shall thou cut off her hande / and
thyne eye shall not paye her.

7 Thou shalt not beare in thy bagge two
measures of wheat / or a measure of floure /
for thou shalt haue in thine house / two
measures / a greater and a smaller. Thou shalt haue
a perfect and iust weight / and a perfect and
iust measure / that thy lesse maye be lauge in
the lande / whiche the Lord thy God shall geue
the. For whosoeuer both iudiceth / all they that
do well / are abdonnation vnto the Lord
thy God. Remember what the Amalekites
did vnto the by the waye / what they were
departed out of Egipte / howe they persecuted
with the by the waye / and howe they persecuted
euen at Ierusalem / when they came after Ierusalem
thou wast wearye and saynt / a they feared

nat God. Now when the Lord thy God
bringeth thee to rest from all thine enemies
rounde aboute in the lande / whiche the Lord
thy God geueth thee for inheritance to possesse / then shalt thou put out the remembrance of the Amalechites from vnder heauen for geinus this.

i. Re. nu. g
and 20-a

The XXVI Chapter.

3 When thou comest in the lande that the Lord thy God shall geue thee to inheritance / and inuoyest it / and dwellest therein / thou shalt take of all manner of firstfrutes of the lande / that come out of thy grounde / whiche the Lord thy God geueth thee / and shalt put them in a munde / and go vnto the place / whiche the Lord thy God shall thefe / (that his name maye dwell there) / and thou shalt come vnto the priest / whiche shall be at that tyme / and saye vnto him / I knowlege this daye vnto the Lord thy God / that I am come vnto the lande / whiche the Lord swaue vnto our fathers to geue vs / and the priest shall take the munde out of thine hande / as for thy vount before the altare of the Lord thy God.

Exo 23.11
e
a id 23.11
Dion. 4. b

3 Then shall thou answer / and saye before the Lord thy God: The Semites wolde haue possessed my father / I whiche wente vnto egipte / and was a stranger there with a small folke / and became there a nation great / many / and ful of people. I But the Egyptians entreated vs euill / and rentled vs / and layed a hard bondage vpon vs. Then cryed we vnto the Lord / the God of oure fathers. And the Lord hearde our cryenge / and loosed our aduersitee / labours / and oppression. I And brought vs out of egipte with a mighty hande / and a stretched out arme / and with great terriblenesse / whose we tokene and reuengers / and hath brought vs vnto this place / a hath geuen vs this lande that floweth with milke and hony. Therefore bringe I now the firstfrutes of the lande / whiche the Lord hath geuen vs. And thou shalt heare them before the Lord thy God / and geue thanks before the Lord thy God / and reioyce youe in all the good that the Lord thy God hath geuen thee / and thine house:

G. n. 11. v. a

Exo 23. 1. b

Exo 23. 1. c

Exo 23. 1. c

thou and the Leuite / and the stranger that is with thee.

When thou hast broughte together all the firstfrutes of thine increase in the thirde yeare / whiche is a yeare of rest / thou shalt geue it vnto the Leuite / to the stranger / to the fatherlesse / and to the widowe / so that they maye eat with thy gates / and be fylled. And thou shalt saye before the Lord thy God: I haue broughte that halfe was out of my house / a hath geuen it vnto the Leuite / the stranger / the fatherlesse / and the widowe / accordinge to all thy commandementes / whiche thou hast commanded me. I haue not transgressed thy commandementes / nor forgotten them. I haue not eaten thereof in my house / neither taken awaye thereof in vntilnesse. I haue not geuen thereof vnto the dead. I haue not obdured vnto thy voice of the Lord my God / and haue done all as he hath commanded me. I Lett youe from thy holy habitation / and bringe thankes / and blessinge vnto thy people of Israel / and the lande that thou hast geuen vs / as thou swarest vnto our fathers / a lande that floweth with milke and hony.

Exo 23. 1. c

Exo 23. 1. c

In the daye when the Lord thy God commanded thee to goe accordinge vnto all these ordinance and lawes / that thou shalt kepe them / and doest them / with all thy heart / and with all thy soule. Therefore saye my prayer / that thou shalt praye vnto the Lord thy God / that thou shalt be obedient vnto the Lord thy God / in all his wordes / and kepe his ordinance / his commandementes / and his lawes / as thou hast done vnto this daye. And the Lord thy God shall be with thee / and shall kepe thee / as thou shalt kepe all his commandementes / and that he wolle make thee a holy people vnto the Lord thy God / as he hath sayde vnto thee.

The XXVII Chapter.
The Lord thy God hath commanded the people and sayeth: Kepe all the commandementes which I commanded youe this daye. And when tyme shall come that ye shall goe ouer Jordan / vnto the lande that I haue sworn to saye vnto your fathers / that I will geue it vnto youe / and that ye shall be a holy people vnto the Lord thy God / as he hath sayde vnto thee.

Exo 23. 1. c

Exo 23. 1. c

shal geue the / than shalt for vj greare stones /
and playste them with playster / and wroue
vpon the all / vnto the top of the lawe / whan thou
art come into / that thou mayst come into the
lawe / wherby the / Lo:de thy God / shall geue
the a laude that floweth with mylke / a honey /
as the / Lo:de God of thy fathers hath pro-
mised the

¶ And whan ye go ouer Jordan / the shal set
vpon these stones / twelve / I commaunde you
this daye / vpon moine / Eball / and playste
them with playster / and there shal be buyde
vnto the Lo:de thy God / an altare of stones
wherupon / he hath sife no yon. / ¶ Of whole
stones shal be buyde these altare vnto the
Lo:de thy God / and offer burnt offringes
theron vnto the Lo:de thy God / and thou
shal offer burnt offringes / and eate thereof
and reioyce before the Lo:de thy God / And
vpon the stones thou shalt wryte all the wo-
des of this lawe / in an iuyll / and well.

B And Moyses with the priestes and Leui-
tes spake vnto all Israel / and sayd / Este hede
and heare. ¶ Israel: These dayes are thou be-
come the people of the Lo:de thy God / that
thou mayest be obedient vnto the voyce of the
Lo:de thy God / and so accompanie vnto all
his commaundementes / wherby
I commaunde the this daye.

¶ And Moyses charged the people the same
daye / and sayd / Thefe shall stande vpon mount
Grison / to blisse the people / whan ye are gone
ouer Jordan / Simon / Leui / Iuda / Iasaph /
Iosepha Ben Jamim. And these shall stande
vpon mount Eball to curse / Kithen / Gad /
Asser / Zabulon / Dan and Neptialy. And the
Leuites shall beginne / a saye vnto every man
of Israel with a loude voyce.

¶ Cursed be he / that maketh any carved
idol / or molten image / an abhominacion of
the Lo:de / the wryte of the handes of the craft-
isman / and putteth it in a secret place. And
all the people shall answer and say Amen.

¶ Cursed be he / that curseth his father
and mother. And all the people shall saye
Amen.

¶ Cursed be he / that remoueth his neygh-
bours marke. And all the people shall saye
Amen.

¶ Cursed be he / that maketh a blynde man

go out of his waye. And all the people shall
saye Amen.

¶ Cursed be he / that wresteth the right of the deu-
strainger / of the fatherlesse / and widowe. And
all the people shall saye Amen.

¶ Cursed be he / that lyeth with his fathers leuit
work / to vnconce his fathers couertyng. And
all the people shall saye Amen.

¶ Cursed be he / that lyeth with any maner
beast. And all the people shall saye Amen.

¶ Cursed be he / that lyeth with his sister /
which is the daughter of his father / or of his
mother. And all the people shall saye Amen.

¶ Cursed be he / that lyeth with his mother
in lawe. And all the people shall saye Amen.

¶ Cursed be he / that slayeth his neyghboure
secretly. And all the people shall saye Amen.

¶ Cursed be he / that receauieth giftes / to
slay the soule of innocens bloude. And all the
people shall saye Amen.

¶ Cursed be he / that ednieth not in all the
wordes of this lawe / to do them. And all the
people shall saye Amen.

The XXXVIII. Chapter.

¶ And the Lo:de thy God / to obserue and do
all his commaundementes / wherby I com-
maunde the this daye / then shall the Lo:de
thy God set the onyre about all nations vpon
earth / and all these blessinges shall come vpon
the / and ouertake the / because thou hast ben
obedient vnto the voyce of the Lo:de thy God.
Blessed shalt thou be in the worlde / a blessed
in the felde. Blessed shalt the fruyt of thy bar-
be / the frute of thy grounde / and the frute of
thy charye / and the frute of thyne open / a
the frum of thy shepe. Blessed shalt thou be
when thou goest out. ¶ And thine enemies that rise
vpon the / shall the Lo:de cause to be slayd
before thy face. They shall come out agaynst
the one waye / and fye before the face of thy
feet.

¶ The Lo:de shall commaunde the blessing
to be with the in thy charye / and in all that
thou takest in hande / and that blisse / the in the
lande that the Lo:de thy God hath geuen
the. The Lo:de shall set the vpon a holy
people vnto hym selfe / Can he hath sioyne
vnto the / if thou kepe the commaundementes

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thyngs stecke among all nacions / whether f
Lo:de hath cared for.

Job. vi. c

Thou shalt carry one much side meo the
felds / thale gather buc hylc in: for the greif
hoppers shall destroye it. Thou shalt plaine
wytgardes and thylc them: but thou shalt
nether wyne of the wyne / nor gather of
the grapes: for the wormes shall consume it.
Thou shalt haue olyue trees in all thy castles /
but shalt not be appointed with the oyle: for
thyne olyue trees shalberated out. Thou shalt
get foume and fonggettes / and yet not haue
them: for they shalbe carried away captiue. Thy
trees and frute of thy lande shalbe mared
with blaythe.

The straiger that is with the shal hymne
upon thee: and he shall be alway above the: but thou
shalt come downe from altye cence demch. He
shall de vnto y buc / thou shalt not leade him.
He shall be before / buc thou shalt be depende.

Job. vi. c

And all these curses shall come vpon the /
and followe the: and ouertake the: all thou be
destroyed / because thou hast not kept the
voys of the Lo:de thy God: so for he has
countained meo and ordinauce / whiche
he hath commaunded the. Therefore that there
be taken and wonderd vpon the: / and vpon
thy sedes / because thou hast not feared the
Lo:de thy God: with a roffel q a grao
here whan thou haddest abundance of all
thyngs. And therefore shalt thou see thyne
enemy / whiche the Lo:de shall sende vpon
the: in hynge / and thylc / in in kedness / and
rede of all thynges: and he shall put a yocke of
yon vpon thy necke: / vnll he haue broughte
the: to night.

Job. vi. c

The Lo:de shall bringe a nacion
vpon the from the east / euen from the ende
of the worlde: / as a thynges Reglia people /
whiche speache thou canst not vnderstande: / on
warde fauoured people / whiche regarde not
the persoune of the olden: / haue compassion
at the yonges. And they shall cate vp the
frute of thy rattell / and the frute of thy lande: /
till they haue destroyed the: / and shall keue the:
not vnto in come / vnto oyle / in the frute of
thy oxen: and thylc / vnll they haue broughte
the to in hynge: and shall haue the: vnll they
re thylc. Thynges shall they call downe the:
by a fildge walles / whan they entrie the:

row out at thy lande. And thou shalt be de
cege meo / all thynges / so thou ouer al thy
lande / whiche the Lo:de thy God hath geue the.

Thou shalt cate the frute of thyne enemy
body / the flesch of thy founce q of thy thoughte: /
the: / whiche the Lo:de thy God hath geue
the: / in that slayntess: and sege / wroughte f
thyne enemy shall be sege the: / so that it shall
geue the man / that is the: / had hynge tendre
ly and in voluptuousness: amonge you: / to
lof: vpon his bocher / and vpon his wyfe
the: / in his bocher: / q in the founce the:
so left oute his founce / so that he should geue
any of them of the fle be of his chylde / in that
he caten / so much: so there is nothinge
left him / in that slayntess: and sege / wroughte
the: / thyne enemy shall be sege the: / in
all thynges. And the woman that is
hynge / so tendre: and voluptuous: /
hynge / so that she: / shall not be left: /
so that she: / shall be geue: / in that
sege: vpon the grounde for: in that: /
and voluptuousness: / shall be geue: /
vpon her hande the: / in that: /
and she: / in that: /
because of her thoughte / whiche she hath
noughte be: / in her: /
because of her founce / that she hath be: /
for: / shall cate the: / for: /
because of all thynges / in that: /
sege: / whiche thyne enemy shall be sege the:
with thynges.

If thou wilt not be diligent to do all the
wordes of this lawe / whiche are: / vnll in this
boke: / that thou mayest feare thynges glorious
and fearefull name: / euen the Lo:de thy God: / in
shall the Lo:de enuie the: / the wretchednesse
of thynges / and the: /
geue and continuall plagues vnll the: /
and continuall sicknesses: / and shall bringe vpon
the: / of the sicknesses: / whiche /
will afraue: / and they shall cate vnll they
The: / of in that sicknesses: / a plague: / whiche
acc no mynne: / the: / of the: / shall
the Lo:de thy God cate a: / vnll they
vnll they haue destroyed the: / and there shall be
left beca: / the people of you: / which: /
so the: / because of the: / because
the: / vnll they haue destroyed vnll the voye of
the Lo:de thy God.

And as the Lo:de reuoceth vnto you a

118. Xc. vi. f
Eren. iii. b
Bar. ii. c
119. f
120. f
121. f
122. f
123. f
124. f
125. f
126. f
127. f
128. f
129. f
130. f
131. f
132. f
133. f
134. f
135. f
136. f
137. f
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188. f
189. f
190. f
191. f
192. f
193. f
194. f
195. f
196. f
197. f
198. f
199. f
200. f

a for to do you good / a to multiplye your eue
so shall he reioyce ouer you / as yett hee yett
to bying you to naught / a yett hee yett
from of the lande / whiche thou dost now co
possesse it. For the Lorde shall scatter the
amongst of nations / from the one ende of the
world vnto another / a there shall thou see
other gods / whome thou knowest not / nor
yet thy fathers / euen wood and stone.

And amongst of them wch shall thou
haue no quenies / maye ther shall the soke of thy
foote haue any rest / for the Lorde shall geue
the there a fearefull heere / and dasyng of eye /
a a troubled soule / so that thy lyfe shall hang
before the: Nigh and fage shall thou feare /
and shall haue no rest in thy lyfe. In the
meanyng thou shalt say: Who shall giue me
the euenyng? And at euen thou shalt saye:
Who shall geue me the morninge: For I may
greue feare of thine beare / whiche shall make
the affrayed: a for I feare of thine eye / whiche
thou shalt se.

And the Lorde shall bringe the again into
Egipt by ship / whiche I sayd vnto the: Thou shalt kee no
more: a there shall ye be sold vnto youre ene
mye / a there shall be women to bye you.

The XXX. Chapter.

¶ **H**ere are the wordes of the conuynant /
whiche the Lorde commaunded Mo
ses to make with the chyldren of Israel / in
the lande of the Moabites / whiche the con
uynant / whiche he made with them in Horeb.
And Moses called all Israel / and sayd vnto
them: Ye haue seene all that the Lorde did be
fore your eyes in the lande of Egipte / vnto
Pharaos vnto all his seruantes: a all the lande /
the great teneuous / whiche thine eyes haue
seene: a yett ye were great rebellers: a wonder:

¶ **A**nd yett vnto this daye haue not the Lorde
quien you an herie: whiche I vnderstande / whiche
thou shalt see: a there shall beare.

¶ **T**he hath taught you to walke foure yea
res in the wilderness / your clothes are not
waxed olde vnto you / neither is thine shoe
waxed olde vnto thy foote. Ye haue eaten no bread
and drinke no wyne / nor strange dreinke / whiche
ye might haue: whiche he is the Lorde your
God.

¶ **A**nd when ye came vnto this pl. e. S. B
hon / the kynge of Hethon / and the kynge
of Basan / came out against you vnto battayl /
and we smate them / and toke their lande / and
gane it to encrease vnto the Nubianen
and Gaddites: a into the halff kybe of the Ma
nassites. ¶ **T**he knowe therfore the wordes of
this conuynant / a yett hereafter / that ye maye
haue vnderstandyng in all that ye do.

¶ **Y**e shall be this daye all before the Lorde
your God / the chiefe rulers of youre trybes /
your elders / your officers / your men in Ji
rael / your chyldren / your wyues / the strainge
gers that are in thyn doore / from the better
of the wood / vnto the shewe of the water:
that thou shouldest entre into the conuynant
of the Lorde thy God: a into the oath whiche
the Lorde thy God maketh with the
daye: that he might see the on this daye: to be
a people vnto hym selfe: and that he might by
thy God: as he hath sayd vnto the / and I
shall be feare vnto thy fathers / vnto thyn face
and Jacob.

¶ **F**or I make not this conuynant and this
oath with you onely / but with you that
are here this daye: and stande with you be
fore the Lorde our God: a also with them
that are not here with you this daye. For ye
knowe howe we haue dwelt in the lande of
Egipte / and here we came thow: the moun
den of the Heryth / whome ye passed by: and
sawe they: abominacions / and they: Idole
wood and stone / silver and gold / whiche were
with them. ¶ **E**rt / whiche amonge you man
is woman: or an house: or a rynde / whiche
murthered his brether: this daye from the
Lorde our God: no go: and he seue the god
des of these nations: and let there be among
you some: or that beareth gall / and some
woode: so that though he beate the wordes
of this curse / he beeste hym selfe in his
herie: and say: Vnto the / shall not be so euill.
¶ **I** will walke after the * meynyng of wyse
ome here: that the vnto maye perishe with
the thythe.

¶ **T**hen that not the Lorde be more fill: vnto
hym: but his reth and gyltles shall be: or
not such a man / and all the curses thyn
are written in this booke / shall lighte vpon hym /
and the Lorde shall put out his name from
vnder

Exo. xiiij. e

Num. xxi. c
Deu. x. p. c

Deu. xxx. b
Iere. xxxij. d

Deu. viij. a

Iere. xij
Eze. xij
Deu. p.

132. 17. a **†** And hee sayeth then with his people: for he will avenge the bloud of his seruantes/ as will avenge bym on his enemyes/ and will be mercifull vnto the lande of his people.

And Moses came and spake all the wordes of this song in the eares of t people / hee and Josua the sonne of Nun. Now when Moses had made an ende of speakinge all these wordes vnto all Israel/ hee said thus: the wordes vnto all Israel/ hee said to them: Take to heere all

the wordes / which I testifie vnto you this day / that ye commaunde youre children/ not to forget / and to do all these wordes of this lawe. For it is no vayne worde vnto you / but it is your life: and this worde shall prolonge your life in the lande / whither ye go ouer Iordane to possesse it.

And the Lord spake vnto Moses the same day / and sayd: Wet the spoe to this mount Abarim / vpon mount Pebo / which lyeth in the lande of the Madianites / ouer against Tercho / and beholde the lande of Canaan / which I haue geue vnto the children of Israel in possession. And the thou vpon the mount / when thou arte come vp / and be gathered vnto thy people / these as Aaron thy brother dyed vpon mount Pebo: and was gathered vnto his people. Because ye trespassed against me among the children of Israel / by the water of strife at Cadan in the wilderness of Sin / and sanctified me not among the children of Israel: for thou shalt see the lande ouer against thee / whiche I geue vnto the children of Israel: but thou shalt not come into it.

The XXXIII Chapter.

132. 18. a **†** This is the blessing / wherewith Moses the man of God blessed the children of Israel before his death / and said: The Lord our came from Sinai / and rose vp vnto the fame Seir. He appeared from mount Paran / and came with many thousands sayntes. At his right hande is there a lawe of strife: for hee showed the waye vnto the endes of the world. **†** All his sayntes are at his hande: **†** they shall see them selfe vnto it in the day: and receiue of thy wordes. Moses commaunded so the lawe / which is the enheritance of the congregation of Jacob: and hee was in the fulnesse of the yeres / and hee be the ruler of the people together with the tryba of Israel.

Let Auben syme / and not vye / and his people be free in name.

This is the blessing of Iuda. And hee saye: The Lord heare the voyce of Iuda / and bringe hym vnto his people: for his hande multiplye / and let him be helpe from his enemyes.

And vnto Leui hee said: **†** Thy perfectnesse is and thy lyfthe be according vnto the man Massa / of thy mercy / **†** whome thou hast tempted at Massa / when ye stroue by the water of strife. **†** Hee that sayeth vnto his father / and to his mother: I see him not / and to his diobter / I see him not / and to his sonne / I wote not of him: those haue obscured thy wordes / and kepe thy commaundment: they shall seeke Iacob thy indgements / and Israel thy lawe: they shall laye encens before ye / nof / and burne offerings / vpon thine altare. **†** Lord / be blisse thou haue power / and accept the workes of his hande: sune the loynes of them theye flye vp against him / and of thra that hate him / that theye lye not vpon them selfe.

And to Ben Jamin hee said: The beloved of the Lord shall dwell in hope on hym: All thy daye longe shall be waye vpon him / and shall dwell betwene his shouldiro.

And to Joseph hee said: **†** His lande lyeth in the blessinge of the Lord: here are noble frutes of heauen / of the wyne / and of the oyle / and of the wheate / and of the floure: here is the increase of the Sunne / and noble frutes of the moontee. And of the toppes of the mountaines of ebes / and of the hilles alwaie / and of the noble frutes of the cedars / and of the silkes thereof. The good will of hym / that dwelleth on the bush: come upon t heade of Joseph / and vpon the toppe of his head: for hee was separated from among his brethren.

His waye is as a first borne / and his herne are as the hornes of an Onocrot: hee shal be pulst the needles together / euen vnto the endes of the world. These are the thousands of Ephraim / and the thousands of Manasse.

And vnto Zabulon hee said: Reioyce Zabulon of thy courage: Reioyce thou Zabulon of thy strength. Theye shal call the people vnto the hill: and there shal: theye offer the offerings of righteousness. For theye shal see the

132. 17. b

132. 18. a

132. 18. a

132. 18. a

132. 18. a

132. 18. b

abu

the lande of the Hethites vnto the great see
 towards the West floure your borders. There
 shall no man be able to stande at any hyfe
 longe. And hyfe as I was to Moscos so wil
 I be with y^e also. I wil not sale the neighbor
 of soules. As strange a bold: for vnto this peo-
 ple shall thou beude the labe wherof I sweare
 vnto theyr fathers to geue it them.

B The strange therfore and very bolde / that
 thou mayest feare and do tuncy thynges as cou-
 dinge to the lawe / that Mosco my seruante
 remannded the? Tuene not affide some it
 neighbor to the right hande nor to the left / that
 thou mayest deale wisely wether thoue their
 goest. And let not the deke of this labe
 goe out of thy mouth / but perscife thy selfe
 therin vnto and night / for at thou mayest feare /
 and do tuncy thynges / as coudinge to it that
 no euery thum: Then shalt thou prospere
 in thy wayes and deale wisely. Lo I haue com-
 manded the to be stronge and bolde. Feare
 not / and be not afrayed: for the Lorde
 thy God is with the / wherther thoue
 goest.

Then commanded Josua the officers of
 the people / and sayde: Go showe the herse
 and charge the people / and saye: Prepare you
 wialles / for ouer the dayes shal ye go ouer
 this Iordane / that ye maye come in and take
 possession of the land / which the Lord your
 God shal geue you.

C And as the Rubenites / Gaddites / and to
 halfe tribe of Manasse / sayde Josua: Charge
 vpon the wordes / that Mosco the seruante of
 the Lorde spake vnto you / and sayde: The
 Lorde your God hath brought you to rest /
 and geuen you this lande. Let your wyces /
 children / and saterl / cōmayne in the lande / that
 Mosco gaue you on this syde Iordane: Eue
 ye your sike / as many as be syghinge mē /
 that goe soub before your serb: in hermiss /
 and helpe them / till the Lorde haue brought
 youe herbit to este also as well as you
 that they also maye take possession of the
 land / whiche the Lorde your God shall
 geue them: Then shal hee turne agayne in to
 the lande of your possessors / that ye maye enioy
 whiche Mosco the seruante of the Lorde
 hath geuen you on this syde Iordane / to reu-
 the best. And they answered Josua and

sayde: All that thou hast commanded vs / we
 will do: and wherther thoue sendest / I will
 do: we wil goe wher thoue sendest: And as
 Mosco / so wil we be obedient also vnto
 the Lorde: that the Lorde thy God be with
 the / as he was with Mosco. Wherfor
 we shal be with thy month / and herther
 vnto thy wyces in all that thoue hast
 commanded vs / shall we: Duely be thoue
 stronge and bolde.

The II Chapter.

Josua the sonne of Nun / sente out two
 spyces / such from Scin / and sayde
 vnto them: Go your waye / loke vpon the
 lande and Iericho. They went forth / and
 came into the house of an barlot / called Ra-
 hab / and lay there. Then was it tolde to
 Kinge of Iericho: Lo these are me come in this night
 from the children of Israel to spye the lande.
 Then sent the Kinge of Iericho vnto Rahab /
 sayinge: Disouer the men sayth that are come
 vnto the in to thy house / for they are come to
 spye ouer the whole lande. Nowe as for the two
 men / the woman had hyd them / and sayde:
 There came men in vnto me in the vnde / but I
 knewe not whence they were. And as he shew-
 tyng in of the gate whan it was daie / they
 wente out / so that I can not tell whether they
 be gone: followe some after them / for ye shall
 ouertake them. But she had caused them to
 chymne vnto the house topp / and hydde
 them vnder the stalkes of flaxe / that he had
 prepared her vpon the topp of the house.
 Nowe when the men followed after them in the
 waye towards Iordane / euen vnto the ferry
 and what they had followed vpon the were
 gone: for the gate was shut.

And as ouer the men layed them vnto
 the / they wente vp to the vnto the house topp /
 and sayde vnto them: I knowe that the Lorde
 shal be with you / for the / for the / for the /
 you are fallen vpon vs / and all the inhabi-
 tantes of the lande are disoure / and your comynge
 is for we haue had be w the Lorde / wher
 we departed out of Egypte / and wher we
 wente vnto the two Kinges of the Ammonites
 Sihon and Og / beyond Iordane / wher we
 took them one land / destroyed them. And hence
 we herder the of ouer her in back / sayd we
 myghte.

richo.
 111 b
 112 b

112 b
 113 c

113 b
 114 c
 115 b

in the water of Jordan: then shall the water of Jordan withdraw it selfe from the water that floweth from above: that it may stande on all braye.

D Now when all the people departed out of theyr tentes to go our Jordan / and the pnestes bare the Arke of conuenaunt before the people / and came in to Jordane / and theye theyr feet before in the water (as for Jordane on all handes it was full of all maner waters) of of the lande / then the water that came vnto from above / stode straight vp upon one braye / very farre from the crye of Iordane / that lyeth on the syde of Barban: But the water that ranne vnto in the see (euen so) fall fell away / and vtterced.

E So the people wente thowoe our agaynst Jericho. And the pnestes that bare the Arke of the Lordes conuenaunt / stode bye in the myddes of Jordane / ready prepared: and all Israel wente thowoe they stode / vntill th: whole people were all come ouer Jordane.

The. III. Chapter.

A And the Lorde sayde vnto Josua: Take vnto thee twelfe men / out of euery trybe one / and commiande them / and say: Take vp twelfe stones out of Jordane / from the place where the feet of the pnestes stode: in theyr aray: and carrye them with you / that ye maye leaue them in the lodgyngs / where y: shal lodge this nyght. Then Josua called twelfe men / which were prepared of the chyldren of Israel / out of euery trybe one / and sayde vnto them: Go your waye ouer before the Arke of the Lord your God / in the myddes of Jordane / a take euery man a stone vpon his shoulder / after the number of the trybes of the chyldren of Israel: that they maye be a token amonge you. And when in your chyldren aske theyr fathers hereafter / and say: What do these stones theret? That ye maye then saye vnto them / howe that the water of Jordane drew in sundre before the Arke of the Lordes conuenaunt / when it wente thowoe Jordane: and that these stones are set for a perpetual remembrance vnto the chyldren of Israel.

B Then theye the chyldren of Israel as Josua commaunded them / and bare twelfe stones out of the myddes of Jordane (as the Lorde

had sayde vnto Josua) / according to the i. K. xiij. number of the trybes of the chyldren of Israel: and broughe the same with the in to the lodgyng / and left them there: And Josua sette vp twelfe stones in y: myddes of Jordane: where the feet of the pnestes stode: that bare the Arke of the conuenaunt: and there theye be yet vnto this daye. As for the pnestes that bare y: theye stode in the myddes of Jordane: vntill all was performed: that the Lord charged Josua to say vnto the people: / according to the i. K. xiij. v. Mosse gaue Josua this commaundment. The people also made hayll: and wente our: Now when all the people was gone ouer: the Arke of the Lorde wente ouer also: and the pnestes wente before the people.

And the Rubenites and Gadites / and y: half crye of Manasse wente harnessed before the chyldren of Israel: / y: as Mosse had sayde vnto them: Aboute a foure thousand men ready harnessed to y: warre: wente before the Lorde to the battayll / vpon the syde of Jericho. In that daye the Lord made Josua greater in the syghte of all Israel: and lyte as they feared y: Mosse / so stode they in awe of hym at his lyfe longe.

And the Lorde sayde vnto Josua: Commaund y: pnestes which beare the Arke of conuenaunt / that theye come vp out of Jordane: So Josua commaunded the pnestes / and sayde: Come vp out of Jordane. And when the pnestes that bare the Arke of the conuenaunt of the Lord were come out of Jordane / and trode with the soles of theyr feet vpon the drye lande / the water of Jordane came agayne in to his place: and flowed (lyke as afore tyme) vpon all his banke.

It was the tenth daye of the first moneth / when the people came out of Jordane: and theye pitched theyr tentes in Gilgal vpon the East syde of the crye of Jericho. And the twelfe stones / which theye hadde taken out of Jordane: vnto Josua set vp at Gilgal: / as sayd vnto the chyldren of Israel: When your chyldren aske theyr fathers hereafter / and say: What meane these stones? Ye shall tell them / saye: Israel wente bye thowoe Jordane / when tyme as the Lord your God dryed vp the water of Jordane before you: / vntill ye were ouer: lyke as the Lorde your God dryed

we re
the
will
if y:

lye a

my a

Deu. xvij. 4

1 K. xiij. 6

Josua. i. c

Josua. ij. b

Josua. ij. b

Exod. xij. b

Exo. piii. in the read sic / & whiche theyd up before noys
we might go throue: & al þe people vpd each
nighit finge the bande of the Lo:de / boro
nighit vnto the mten that ye shoulde al-
waye saie the Lo:de youre God.

The V. Chapter.

2 **Y** Ore when al the Kinges of the Ammo-
nytes / that dwelt beyond Jordane West-
ward / sid al the Kinges of the Cananites by
the se / theyd how the Lo:de had theyd
vp the water of Jordane / before the chylden
of Israel / yll they were come ouer / they
berro swerde them / whether was there any
man conage in them at the presence of þe chy-
lden of Israel.

Josua. 4b

¶ In the same tyme sayde the Lo:de vnto
Ezod. 4. Josua: Make the hyrces of stone / and cu-
cumysse the Chyden of Israel agayne the se-
cond tyme. Then Josua made hym hyrces
of stone / and circumcised the chylden of Is-
rael vpon the occure of his forty tynne. And
the cause why Josua circumcised al the me-
lee of þe people / that were come out of Egipte
was this: al the men of warre theyd in Egipte
were by the way / after they were departed
out of Egipte: for al the people that came forth
were circumcised.

B But al the people that were boene in the
wylder nesse by the waye / after they departed
out of Egipte / werenot circumcised: for the
chylden of Israel recalled fourtye yeares in þe
wylder nesse / vnto al the people of the men of
warre: that came out of Egipte were circumcised
because they had found it out vnto the voyce of
the Lo:de / as y Lo:de sware vnto them /
¶ Then they founde naxie the lande / whiche the
Lo:de sware vnto theyr fathers to geue vnto
you: euen a lande that floweth with mylke and
honey: theyr chylden / which were come vp in
theyr stead / whid Josua circumcise: for they
had the forty tynne / a were not circumcised
by the waye.

Exo. 13

C And when all the people were circumcise-
sed / they abode in theyr place / men in the ten-
tys / whiche they were in whole. And the Lo:de sayd
vnto Josua: To daye haue I turned þe stane of
Egipte awaye from you / so the same place
is called Gilgal vnto this day. And whyle
the chylden of Israel lay in Gilgal / they
Exo. 14 a kept Easter / the fourtyth daye of th moneth /

at euen in the felde of Jericho. And they the
care of the corne of the lande the seconde daye
of the Easter / and they miltred breade and
ferment of that yeare / euen the same daye.
And vpon the morowe / the Klanna sayde /
whan they the care of the corne of the lande /
so the chylden of Israel had nomore Klanna
me: but the care of the corne of the felde of Ca-
naan the same yeare.

Exo

And it fortuned that whan Josua was by
Jericho he lyst vp his eye / a was ware that
there stode a man agaynst hym / and had a
sharpe swerde in his hande. And Josua wente
to hym / and sayde vnto hym: Art thou one
of vs: or our enemye? He sayd: No: but I
am the punce of the Lo:des host / a wher
am I come: the sel Josua vnto the earth
vpon his face / and was shupped by / a sayde
vnto hym: What sayest my Lo:de vnto his
feruarre: And the prynce of the Lo:des
hoofe sayde vnto hym: Put of thy shooe / for
the place is holy: the place wher vpon thou stdest
is holy. And Josua thed so.

The VI. Chapter.

¶ For Jericho it was shut / and kepte: be-
cause of the chylden of Israel / so that no
man myght go out nor in. But the Lo:de
sayd vnto Josua: Beholde I haue geuen Je-
richo vnto the hyne and men of warre: there
of in thy hande. Let al the men of warre
go once rounde aboute the cire / and so foire
dayes. But vpon the seuen daye: let the prie-
stes take the seven trompettes of the yeare of
Jubyle before the Dycke: and so the same se-
uen dayes: euen tymes aboute the cire: a let
the priefes blowe the trompettes. And whan
the borne of the yeare of Jubyle bloweth /
a mether a sounde / so that ye heare the trom-
pettes: al the people shal make a great shoute:
that shal the walles of the cire fall downe / a
the people shal fall in / eury one straight be-
fore hym.

¶ Then Josua / the sonne of Nun called the
priefes / and sayd vnto them: Here ye shal
take of the conuerth / and let stuen priefes take
the seven trompettes of the yeare of Jubyle
before the Dycke of the Lo:de. But vnto the
people he sayde: Be you herye: and go to the
aboute the cire: and let hym that is baren /
go before the Dycke of the Lo:de. Whan
Josua

Exo

Exo

Exo

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Exo

his had spoken this vnto the people/the seven
partes a bare the steele trompettes of the yearre
of Iubiley/for the Arke of the Lord/and
went and blew the trompettes/a the Arke
of the Lordes commandment followed after
them:and whos so was haireless/went be-
fore the priests that blew the trompettes / a
the multitude followed the Arke.And all was
full of the noyse of the trompettes. But Jos-
ua commanded the people/a sayd: Ye shall
make no shout:/for let your voice be heard/
neither shall ye geue any voyde out of your
mouth:until the day that I saye vnto you:
Make a shout:/then make a shout.

So the Arke of the Lord went once
rounde aboute the citty / and came agayn in
to the hoost/and encamped them: for Josua
wist to trye vp early in the morninge. And
the priests bare the Arke of the Lord:so did
the enuincement of brass: the seven trompettes
of the yearre of Iubiley: before the Arke of the
Lord:and wente a blye: the trompettes:
a who so was haireless/went before the Arke
the multitude followed the Arke of the Lord.
And all was full of the noyse of trompettes.

The second day wente they once aboute
the citty/a came agayn in to the hoost Thus
did they seue dayes. But vpon the seventh day/
when came the morninge spyng arose they ga-
thered vp early/and wente after the same ma-
ner from cymra aboute the citty:so that vpon
the same one seventh day/they wente seven tymes
aboute the citty.

And at the seventh tyme/when the priests
blewe the trompettes. Josua orde vnto
the people:Make a shout/ for the Lord
hath deliuered you the citty. Therefore this
citty a all that is therein/shall be damned vnto
the Lord: for my the barke Rahab shall
lyue/and all that are with her in the house/for
she hid the mensengers / whom we sent
to you. Therefore beware of it that is damned/
lest ye damage your selves/As ye take ought of
it/whiche is damned/ and make the hoost of
Israel to be damned/and bringen in to mis-
fortune. But al the siluer and golde/ with the
enauincement of brass: and from whiche I haue
freed vnto the Lord: that it maye come to the
Lords treasure.

Then made the people a greates shout/

and the priests blew the trompettes/ for
whan the people heard the noyse of the treu-
pment/they made a great shout: for the hoost
was full/a the people clymed vp in to the citty
every one sleayng before hym. Thus they
wonne the citty: a destroyed al that was
in it: vnto the edge of the fildes/wher man
and woman/young a olde / of / the citty a affe-
cted.

But Josua sayd vnto the two men/whiche
had spyed out the lande: Whanne the house of
the barke/and byng: and the woman/ from
thence with all that the harke/and byng: as
ye haue sworne vnto her. Then the young man
whiche had spyed out the lande/ brought forth Rahab
with her father and mother/ and brethren / a
all that she had/and al her kynred: / and tau-
ghed her to dwell without the hoost of Israel.
As for the citty: they burnt it with fyre/ and al
that was therein: by the siluer and golde/a
the enuincement of brass: and from / put they
vnto the treasure in the house of the Lord:
but Josua let the barke Rahab lyue/ with
her fathers house/ and al that she had: and she
dwelt in Israel vnto this day: because she
had hid the mensengers/whom Josua sent
vnto Jericho to spye.

At the same tyme swore Josua/and sayd:
The Lord be that men before the Lord/whiche
set it vp vnto the citty of Jericho: a builded it.
Whan he layeth the foundation thereof/there
is cost hym his first borne: And whan he set it
vp the quace of a / let it cost hym his youngest
borne. Thus the Lord was with Josua / so
that he was spoken of in all landes.

The VII. Chapter.

Whan the chyldren of Israel had com-
mited a synne in the thinge that was
damned: for when the sonne of Chanania the
sonne of Sadoth/ the sonne of Saboth/ the
synne of Iudas/ the sonne of Ierab/ was dam-
ned: Then was the word of the Lord sent
ouer the chyldren of Israel.

Then when Josua sent out men from Je-
richo vnto Raab/whiche lyeth besyde Bethan
on the East syde of Iericho/ she sayde vnto they:
Go vp/and spye the lande. And when they
had gone vp / and spyed out the citty: they
came agayne to Josua/ and sayde vnto him: We
not all the people go vp / but vpon a tyme
of the thousande/that they maye go vp a synge

Heb. x. c.

Deut. xx. c.

Heb. x. c.
Iacob. q. c.

¶ He. x. p. d.

But lest the people weary them selves there / for they are but few.

So there were up of the people upon a hill / thou land / men / and they fled before the man of God / and they of Hea sinned upon a fire a stonye int of them / a chaced them from the point vnto Scharaim / a smote them vnto the waie. Then was the heart of the people discouraged / a dreame like water. As for Josua he rent his clothes / a fell upon his face vnto the earth before the Lord / vnles the euenyng / with the docters of Israel / a holde vnto when they be dead.

Dial. vij. b

Deu. ix. c

B And Josua sayd: O Lord Lord / wherefore hast thou brought this people ouer Jordan / to deliuer vs in to the handes of the Amorrites / to destroy vs? What we had taken beyonde Jordan as we byganne. O my Lord: What shall I say / whye Israel turneth his backe vpon his enemye? When the Canaanites heare of this / they shall compass vs rounde aboute / yea / and tote out our names from of the earth. What wylt thou do then vnto thy greake name?

The sayd the Lord vnto Josua: Stande vp / whye hast thou so vpon thy face? Israel hath offended / a transgressed ouer my iouenants / whiche I commaunded them. They haue taken also of the thyng that was Comanded / a haue fowling / a disssembled / a layed in amonge thyngs inuacrentes. The chyldren of Israel are not able to stand before thyngs aduersaryes / but misse mine they backed vpon they enemyes / for they are awayed: I will not come with you from hence forth / if ye put not out the damned from amonge you.

i Reg. xvi. a

Deu. xij. c

and pug. b

E Stande vp / and sanctifye the people / and saye: Sanctifye youre selves agaynst to morrowe / thus sayeth the Lord God of Israel: There is a damned thyng in the hand of Israel / therefore canst thou not stand before thyngs enemyes / yll ye putte awaye the damned from amonge you. And ye shall vsi vp early / one wyth after another: and loke whiche wyth sauer the Lord taketh / the same shall come forth / one kyned after another: and loth wythde from the Lord. Let it be the same that come forth / one house after another: And loke what house the Lord letteth / the same shall come forth / one housefol-

der after another. And whosouer is founde in the tynke / the same shall be burne in the fyre / with al that he hath: because he hath gone beyonde the commaundment of the Lord / a committed selye in Israel.

Then Josua gaue hym vp by ryces in the morning / and brought forth Israel / one tynke after another / and the tynke of Iuda was taken. And when he hath brought forth the kynedes in Iuda / the kyned of the Strabites was taken. And when he hath brought forth the tynke of the Strabites / one housefolde after another. Sabis was taken. And when he had brought forth his house / one householder after another. When the sonne of Charms / sonne of Sabis / the sonne of Strab / of the tynke of Iuda was taken.

And Josua seide vnto Ahan: I My: King: sonne: geue the glory vnto the Lord the God of Israel / and geue him the priest / and tel me what thou hast done / a hyde nothinge from me.

Then answered Ahan vnto Josua / and sayd: Verely I haue sinned agaynst the Lord God of Israel / thus and thus haue I done: I sate amonge the spoyle / a costly Babylonish garment / and two hundred sicles of syluer / and a ringe of gold / worth fifty sicles in weygh / vnto which I had a lust / and taken: and beholde / it is hid in the grounde in my tent / and the shuer vnder it.

Then Josua was wexen fure / rather / whiche came to the tent / a behold / it was hid in his tent / and the shuer vnder it. And they toke out of the tent / a brought it vnto Josua / and to all the chyldren of Israel / a poured it before the Lord. Then Josua a all Israel wex hyn / toke Ahan the sonne of Strab / the shuer / the garment / and golden ringe / his sonnes and daughters / his oxen and they / a shewe / and all that he had / brought they in to the valley of Abar.

And Josua sayde: for so muche as thou hast troubled vs / the Lord trouble the thyng here. And al Israel stoned hym / and hys / and ned hym wth steyn / with al that he had. And when they had stoned hym / they made ouer hym a gre: heap of stony / whiche remayneth vnto this daye. And the Lord turned from the thyngs of Ahan / a of his wraith. The for

14 the same place called the valley of Achor
unto this daye.

The VIII Chapter.

3 **S**aid the Lord to Josua: I feare
not: and be not afrayed. Take all the men
of warre with thee: and ryste a grea't vp vnto
Gai. Hold: I haue giuen it to thy hande/
the synge of Gai: with his people in his cyte
and countre. And thou shalt do with Gai and
the synge of it / as thou vrbidest with Jeri-
cho: and the synge therof / saynge that ye
shall I scale amonge you they: spoyle and car-
tel: but for Isha: a prey watch beynde the
cyte.

Then Josua arose: and all the men of warre
to go vp vnto Gai: and Josua chose thye
thousand: of sybryng men: and sent them out
by night: and commaunded them and sayd:
Take hede: for ye shall be the prey watch beynde
the cite: but ye shal not barre from the cite: and
if theye be readye altogether. In for me and
all the people that is with me: we will get vs
to the cyte. And when they come forth agaynst
us: as before: we will stye before them: that
they maye followe out after vs: will we haue
prouerbes: do them forth of the cyte: for they shall
think: that we stye before them: / hylde as the
scrit. And whyle we stye before them: ye shall
get you vp one of the prey watch: and wyne
the cyte. For the Lord your God shall
deliuer it in your handes. But when ye
haue wonne the cyte: set syn vpon it: soynge
reccyding vnto the reide of the Lord. Be-
holde: I haue commaunded it you.

So Josua sent them away: and they
went vnto the place of the prey watch: and
laye burie the Bethell and Gai: on the
Westside of Gai. But Josua abode that night
amonge the people. And in the morninge he
arose early: and set the people in order: and
went vp vnto the Eldes of Israel before the
people towards Gai: and all the men of warre
that were with him: went vp: and gaue them
saith: and came ouer: agaynst the cyte: and
pitched they: tentes on the North side of Gai:
for that there was but a valley betwene hym
and Gai.

8 **H**e had taken aboute a syne thousande
men: set them in the hynder watch betwene
Bethell and Gai: on the Westside of the cyte:

and they adred: the people of the whole host
that was on the Northside of the cyte: so that
the extremost of the people reached vnto the
West ende of the cyte. So Josua wente the
same nyght in to the myddes of the valley.

But when the synge of Gai sawe that he
made hast: and gaue hym vp early: and the men
of the cite to meete Israel to the banais: with
all the people: went ryght before the field: for he
wist not that there was a prey watch beynde
hym: on the backe side of the cyte. But Josua
and all Israel were feble before them: and
fled by the waye to the wilderness: Then cryed
all the people in the cyte: that they shoulde fol-
lowe vpon them: and they followed after Josua:
and rushed out of the cyte: so that there remayned
not one in Gai and Bethel: which wente not out
to followe vpon Israel: and they lefte the cyte
standinge open: that they myght persecute Israel.

Then sayd the Lord vnto Josua: Reach
out the speare that thou hast in thine hande
towards Gai: for: I will deliuer it in to thy
hande. And when Josua reached out the speare
that was in his hande towards the cyte:
the hynder watch brake vp out of theyr place:
and ranne: when he had stricken out his
hande: and came in to the cyte and wanne
it: and made hast: as they: vpon it. And the
men of Gai turned them: and fled beynde
them: and the synge of the cyte wente vp to
ward heauen: as they had no place to flye vnto
neither hither nor thither: and the people that
fled: were in the wilderness: returned aboute to
followe vpon them.

And when Josua and all Israel sawe: that
the hynder watch had wanne the cyte: for the
synge of the cyte ascended: they turned
agayne: and smote the men of Gai. And they
in the cyte came forth also agaynst them: so
that they came in the myddes amonge Is-
rael on both the sides: and they slayeth them:
for that there was not one man of them left: ouer
or escaped: and they toke the synge of Gai: as
Ihu: a brunt hym vnto Josua. And when
Israel had slayne all the inhabites of Gai:
which had followed vpon them in the field: and
in the wilderness: and when they were all
fallen: thowme the edge of the sword: ad they
were distressed: the turned at Israel vnto Gai:
¶ 14 and

a fire it with the edge of the sword. And of all them which fel that day few man unto whom there were yet thousand of me of Har.

f But Josua weid: ev nor his hid: where with he reached out the spear: till all the inhabitants of Hai were vnicly destroyed: / Was vnyng the cattell and the spoyle of the cytel: / And Israel parte amonge them selves / receyved ynge unto the woide of the Lord / whiche he surrounded Josua. And Josua burned up Hai / and made an heape ther of for ever: / whiche is there yet unto this daye. And the kyng of Hai caused he to be hanged on a tree vntill the even.

Deut. 31. b **Josua 10** Then when the Sunne was gone downe / he contaminated to iak: his body from the neck / a cast it vnder the gate of the cytel: / a made vpon hym a great heap of stones / whiche to thise yet vnto this daye.

Then buyded Josua an altar vnto the Lord: / the God of Israel vpon mount Ebal: / receyvinge as Moyses the فرمان of the Lord: / so manna and the dryden of Israell / as it is written in the booke of the lawe of Moyses: / vnto an altar of whole stone / whereupon there was no yron ysted: / a he offered burnt offeringe / and shantes offeringe / and there vpon the stone he wrote the seconde lawe of Moyses: / whiche he wrote before the dryden of Israell.

Pen. 111. d **Exod. 17. d** And all Israel with theyr Elders and officers / and iudges / stode on both the sydes of the Ark: / right on agaynst the parties that bare the Ark of the conuaince of the Lord: / the frange as well as one of them selves: / on the halfe byside mount Gushan / and the other halfe byside mount Ebal: / Moyses the فرمان of the Lord commaunded as yet to blisse the people of Israel: / after wards caused he so / to proclame all the wordes of the lawe of the blissinge and cursing: / as it is written in the booke of the lawe. There was not one word that Moyses commaunded: / but Josua caused it to be proclamed: / before all the congregation of Israel: / and before the women / and chyldren / and strangers / which walked amonge them.

Deut. 7. d **and 33. b** Then the captayns toke theyr vittayles / and eyed not the mouth of the Lotde. / And Josua made peare with them / and set vp a conuaince with them: / and they should be fard alyne / and the rulers of the contrye geuen swere vnto hem: / But the Bayce of

in the contries / and in all the hauens of the great sea / and besyde nation Lybanus / herde this / namely the Gebu / and Ammonites / Canaanites / Pheticians / Gittites and Iebusites: / they gathered them selves togther with one accord: / to fight agaynst Josua / and agaynst Israel.

Then when the inhabitants of Gibeon herde / what Josua had done with Iericho and Hai: / they death craftely wrote on theyr wayes / and made a newe waye / and toke the face of you theyr ass: / and elde reate wyne barde / and elde cauded shies vpon theyr feet: / and put on elde and peced garments: / and al f head of theyr vittayles was hard a month: / and they came vnto Josua into the hool at Gulgaland: / seyd vnto hym / and so enty man in Israel: / We are come out of a faire contrye / and therefore make now a conuaince with vs. / Then Josua enty man in Israel vnto the Sunne: / Paraduere thou vntill as manye vs / how can I then make a conuaince with the.

They seyd vnto Josua: / We are thy seruauntes. / Josua seyd vnto them: / What are ye / and whence come ye: / They sayd: / Thy seruantes are come out of a faire contrye: / are off kern of the Lotde thy God: / so: / we here herde the report of hym / and al that he had in Egypt: / and al that he did vnto the two kinges of his Ammonite: / by name Jorabab: / So han the kyng of Hedyden and the kyng of Hadyen / which dwell at Ashur: / the firste seyd our siders and inhabitants of our contrye: / Take with you for your iourney / and go nerte them: / seyd vnto them: / We are your seruantes: / therefore make now a conuaince with vs: / This our bread that we toke out of our house for our food: / was nerte when we toke our iourney: / we had geuen it no way: / it is hard and moulded: / And these heruels filled me a newe / a lethey are nerte: / And these are clothes and shies are waxed old: / by the reason of the longe iourney.

Then the captayns toke theyr vittayles / and eyed not the mouth of the Lotde. / And Josua made peare with them / and set vp a conuaince with them: / and they should be fard alyne / and the rulers of the contrye geuen swere vnto hem: / But the Bayce of

The IX Chapter.

2 Then when all the Kinges that were before / by name Jorabab vnto the mountaynes / a

er that they had made a conuenance with them / they fled that they were their neighbours / and dwell amongst them: for as the chyliden of Israel wente forth ouer they: iourney / they came an theyrde way vnto theys cyties / wher they are called Gibeah / Capthar / Beeroth / a / Anath / Jearim / and smote them not / because that the rulers of the congregation had sworne vnto the by the name of y Lord the God of Israel.

But when al the congregation nummured agains the rulers / al the rulers sayd vnto the wode congregation: We haue sworne vnto them by the Lord the God of Israel / therefore may we not touch them: But this will we do vnto them: Let them buye / theye come no more vpon vs / because of the oathe that we haue made vnto them.

¶ And the rulers sayde vs to them: Let there appoynted byt / that they maye be the wroes of wood / and beccers of water for the whole congregation / as the enlis haue sayd vnto them. Then Josua called them / and commended theyr chyn / and sayd: Wherfor haue ye becced vnto and sayd / that ye were farr from vs / where as ye dwell amongst vs: Therefore shal ye be cefed / so that of you there shall not cease seruantes to beare wood / and to beare water for the house of my God.

They answered Josua and sayde: It was tolde thy seruantes / that the Lord thy God commaunded Moses his seruant / that he should geue you the whole land / and that he wolde be stoype all the inhabitants of the lude before you: therefore were we fore afrayd of oure lyces before you: a thus haue we done. An now we are in thy handes: left what thou thyntest good and i right to do vnto vs / that vs.

And he byd euen so vnto them / and they were them fro the chyliden of Israels handes / that they should not slay them. So vpon the same daye / Josua made the barriers of wood / and water beaters for the congregation / and for the aultare of the Lord: & vnto this daye / in the place that he shal doest.

Chap. X

¶ Han Adonisebed the kyng of Ierusalem / he that Josua had wonne / Haz / and Samid / which had done vnto Haz / and

the kyng of iherusalem / as he byd vnto Jericho / a to the kyng thereof / I a what they of Hydon had made peace with Israel / a were come: vnto them / they were fore afrayd: for Hydon was a great cyty / as one of the kyngs cyties / and greater then Haz / and all the cytyes thereof were men of armes. Therefore sent he vnto Hoham the kyng of Hebron / a to Ditea kyng of Jarmuth / to Japhia the kyng of Kadis / and to Debir the kyng of Elgion / a caused to saye vnto them: Come vp vnto me / a helpe me / that we maye smyte Hydon: for they haue made peace with Josua / a the chyliden of Israel. Then came the fyue kynges of the Ammonites together / and wrote vp: the kyng of Ierusalem / the kyng of Hebron / the kyng of Jarmuth / the kyng of Kadis / the kyng of Elgion / with all theyr armyes / and layd siege vnto Hydon / and fought agaynst it.

¶ Wherby they of Hydon sent vnto Josua / at Gilgal / and caused to saye vnto him: Why haue we not thyne handes from vs / seruantes / come vp some vnto vs: vnto us and helpe vs / for al the kynges of the Ammonites that dwell vpon the euertaynes / are gathered together agaynst vs. Josua receiued vp from Gilgal / a cle the warriors / and al the men of armes with hym. And y Lord sayd vnto Josua. I scare Josua. a the not / for I haue geuen them in to thy hande. There shall no one of them be able to stande before the. I So Josua came suddenly vnto Josua / a them / for al that mighte was in by vpon from Gilgal. I And the Lord: & he caused them to be a frowd for Israel / a smote them with a great slaughter at Hydon / and they dreed them: theye waye downe to Beth Boon / and smote them vnto Ista and Alkeda.

¶ And when they fled before Ista / the waye downe to Bethoon / the Lord caused a great harte from heauen to fall vpon them / vnto Ista / so that they dreed / and many mo of them were of the harte / then the chyliden of Israel flew with the harte.

¶ Then spake Josua vnto the Lord: the same daye / that the Lord gaue ouer the Ammonites before the chyliden of Israel / I and sayd in the pockete of Israel: I amme / holde Est. Ista / still at Hydon / and thou Moone in the valley of Ailon.

Then the Sunne stode still and the Moone stode vpon the people had awaked them selfe on they enemies. Is not this wrytten in the booke of the rightuous? Thus the Sunne stode still in the myddes of heauen and descreed not to goe downe for the space of a whole day after. And there was no day like vnto this/ neither before nor after. When the Lord beraken vnto the voyce of one man/ for the Lord sought for Israel. And Josua came agayne to Gulgath to the rennes/ and all Israel with hym. So for the sune stode they were fled/ and had hyd them selfe in the caue at Malceda.

Then was it tolde Josua. We haue found the sune stode hydde in the caue at Malceda. Josua said. Nolte great stones the be fore the hole of the caue/ and setten there to kepe them.

So for you stande yett still/ bute solum after youe enemies/ a sune them behynde/ and leaue them not come in they cyties/ for the Lord your God hath deliuered them ne to your hande. And whē Josua and the chylde ren of Israel had ended thre great slaughter upon them/ so that they were brought to nought/ the remnant of them came into the strete cytye.

So all the people came agayne to the hoost vnto Josua to Malceda in peccer/ and no man vntill nowe his myge agaynst the chylde ren of Israel. Josua sayde. Open the mouth of the caue/ and bringe the sune fringes south vnto me. They byd so/ and broughte the sune fringes vnto hem out of the caue/ the fringes of Jerusalem/ the fringes of Hebron/ the fringes of Jerimoth/ the fringes of Lachis/ the fringes of Eglon.

Whā these sune fringes were broughte south vnto hym/ Josua called every man of Israel/ and sayd vnto the rylles of the men of warre that were with hym. Come south/ and tread vpon the neckes of these fringes with youre feet. And ther came south/ a treade vpon they neckes with theyr feet/ and Josua sayd vnto the chylde ren. Be not affrayed/ a feare not/ be sithinge a helde for thus shall the Lord be vnto all your enemies/ agaynst whē these fringes.

And Josua stode in the myge/ and purtyens to death/ and hanged them vpon

sune trees. And they hanged yett vpon thre trees vntill the evening. But when the Sunne was gone downe/ he commaunded to take them of thre trees/ a he cast them in the caue/ wher they had hyd them selfe/ a thre for the hole of the caue they layed gytt stones/ which are they yett vnto this daye. The same yere went Josua. Malceda also/ and smote it with the edge of the sword/ and the fringes of es/ and Jerimoth/ and all the synles that were therein/ and leaue none remayne after that/ and vnto the fringes of Malceda/ so he byd vnto the fringes of Jerimoth.

The Josua and all Israel with hym departed fro Malceda vnto Lachis/ and foughte agaynst it. And the Lord gytt it with the fringes of es/ in the hande of Israel/ a sune it/ a the soules that were therein with the edge of the sword/ and leaue none remayne in/ a byd vnto the fringes thereof/ so he had done vnto the fringes of Jerimoth.

After warde went Josua and all Israel with hym from Lachis vnto Lachis/ and layed sune vnto it/ and foughte agaynst it. In the Lord deliuered Lachis also in the hande of Israel/ so that they wanne it vpon the second daye/ and smote it with the edge of the sword/ and all the soules that were therein/ according to all as he had done vnto Lachis. In the same yere Hozan/ the fringes of Geter came up to helpe Lachis. But Josua sune hym with his people/ till ther remayned not one.

And Josua went with all Israel from Lachis vnto Eglon/ and layed sune vnto it/ and foughte agaynst it/ and wanne in the same yere/ a sune it with the edge of the sword/ a wanned all the synles that were therein/ the same yere/ according vnto all as he had done vnto Lachis.

After that went Josua with all Israel from Eglon vnto Hebron/ and foughte agaynst it/ a wanne it/ and smote it with the edge of the sword/ and the fringes of it/ and all the cyties thereof/ and all the soules that were therein/ and he not one remayne/ according vnto all as he had done vnto Eglon/ and wanned it/ and all the soules that were therein.

Then anned Josua agayne with all Israel/ a warde Hebron/ and foughte agaynst it/ and wanne it with the fringes of it/ and all the

cytes thereof/and smote them with the edge of the fword/and damned all the foules that were therein/and let not one remaine over. And so he had done unto Hebron altho they fynes/fo theyd be also unto Debir /and the fynes thereof.

Thus Jofua more all the lande upon the mountaynes/and toward the South/and in the lowe countie/and by the ryver a wech of their fynes/and let not one remaine over / a damned of that had Beth/ 1. 3. Lord God of Israel had commaunded. And Jofua smote them from Cadre Bernea onto Gagar/and all the lande of Gofen unto Gibeon/and toke all their fynes a wech theyr lande at one maner for the Lord God of Israel fought for Ifrael. And Jofua wente agayn with al Ifrael to the tentes unto Gilgal.

The XI. Chapter.

¶ **W**hen Jabin kynge of Afor herde this/ he fent unto Jabel the kynge of Madon/and to the kynge of Samour/and to the kynge of Adapha/ to the kynge that dwelt toward the North upon the mountaynes/ and in the playne on the South fide of Eucroth/ and in the lowe countie/and in the lowe fpace of Wech by the fe fide/and to the Canaanite toward the East/and Wiff/ to the Ammonite/ Ephraim/ Phereficio/ and Jebusite/ upon the mountaynes/and to the Genuite/ under mount Hermon/ in the lande of Mispa. These receivd out to all theyr armies/ a great people as many as the fand of the fe/ and exceeding many hofte and chariottes. All the fynes gathered them felve a wech/ and pushed together by the water of Merd/ to fight with Ifrael.

¶ **A**nd the Lord foyde unto Jofua: feare them not/ for I will morewe aboute this tyme next 3 febrer when all theye before the children of Ifrael/ thou shalt lince their hofte/ and burne their chariottes with fyre. ¶ And Jofua came foderly upon them/ and all the myn of weare with them by the water of Merd/ and fell upon them. And 3 Lord God of Israel did them into the hande of Ifrael/ a they smote them/ and theyd them vnto great Crydon/ and to the werte ryver/ and to 3 place of Mispa toward the West. In fton they vnto there remaind not one.

¶ **T**hen dealt Jofua with them as the Lord had foyd vnto him/ and lained theyr hofte/ a bent theyr chariottes. And he turned backe at the fame tyme/ and wanne Beth/ a more the fynge of it to the fward/ fo. Beth was after tyme the heade cyte of all thefe fynge/ ayne. and fmore al the foules that were therein with the edge of the fword/ and damned a/ and let not thinge remaine that had Beth/ a damned of a wech theyr. All the cytes of these fynge/ ayne wanne Jofua alfo/ a more them with 3 edge of the fword/ and damned them/ according as Mofes the fervaunt of Deut. 35. c the Lord commaunded.

¶ **E**owden the cytes that stode upon the hills/ did not the children of Ifrael burne with fyre/ but of a wech only did Jofua burne. ¶ And al the fpace of these cytes/ and the cauld by the children of Ifrael/ deale among them/ but fmore all the men with 3 edge of the fword/ till they had destroyed them/ and let nothing remaine that had Beth. So the Lord commaunded his kernaunt Mofes/ and as Mofes commaunded Jofua/ thus fo did Jofua/ fo that there was not henge vnto one of all that the Lord commaunded Mofes.

¶ **S**o Jofua toke all this lande upon the mountaynes/ and all the fech/ a wech toward the South/ and at the leude of Gofen/ a/ 3 we countie/ and the playne welfer/ and the encirlyng of Ifrael with the valley welfer/ from the mountaynes that pertych the leude/ up toward Ser onto Haged/ in the playne of mount Ebanus/ beneath mount Hermon. All the fynes toke her/ and fmore them a pte them to death. ¶ Howbeit he warded a 3 froyd longe feften with these fynes.

¶ **Y**e was there not one cyte that ydded it of felte peccably vnto the children of Ifrael/ ¶ Excepte the Genuite/ which dwelt at Gif. ¶ And this was done fo of the Lord/ that they here was fo hardend/ fo come against the children of Ifrael with Genuit/ 3 they mighte be damned/ and no fience to be foyd vnto them/ but to be destroyed/ 1. the Lord Deut. 35. c. commaunded Mofes.

¶ **I**n the fame tyme came Jofua/ and toke out the Canaanite from the mountaynes/ from Hebron/ from Debir/ from Anab/ 3 he curry

v. 14

2

v. 13

Deut. 35. c

Nu. xxxij. b

Jof. ij. 8

Deut. 35. c.

wardes/that divide as Moſes the ſervant
of the Lord ſawe them ſet apart from Aroer
which lieth up by the waterſide of Arnon/
and the cite in the middes of the water/ and
all the coaſtes of Medba unto Sibon/ and al
the cittyes of Sibon the ſynge of the Amoro
rites/ which dividet at Heſdon/ unto the bor
der of the children of Ammon/ and Gilcad
border of Giffur and Maachan/ and al moſte
Hebron/ and all Baſan unto Galaad: al the
kingdome of Og at Baſan / which dividet at
Baſan/ and which dividet remayned yet out
of Raphaim. But Moſes ſmote them and
drove them out.

The children of Iſrael ſhoute not out the
Giffurites and Maachabites/ but both Giffu
ſites and Maachabites dividet amonge the child
ren of Iſrael unto this day. ¶ But unto the trib
e of the Levites he gave no inheritance: for the
offeringe of the Lord God of Iſrael was
they: and the inheritance/ ſet out: as he hath pro
miſed them.

¶ So Moſes gave unto the tribe of the
children of Ruben after they: inheritance ſo
the border was Aroer/ which lieth upon
the waterſide of Arnon/ and the citty in the mid
des of the ſame water/ with all the playn ſide
unto Medba/ Heſdon/ and all the cittyes
therof/ which lieth in the playne felde: Sibon/
Bamoth Baal/ and Beth Baal Meon/ Jetho
/ Bedonijah/ Nephtali Arathaim / O
thman/ Sechem/ Schar / Pſon / niwan / Enel/
Bethpeor/ the cittyes by Diſſa/ and Beth Je
ſimoth/ and all the cittyes upon the playne/ and
all the cittyes of Sibon/ ſynge of the Amoro
rites/ which dividet at Heſdon/ whome Mo
ſes ſmote with the pygmes of Moabian / Euz
Rehur/ Suez/ Ruz/ and Keda/ the wayes are
of ſynge Sibon/ which were inhabites of
the land. And Balazem the ſonne of Devor the
prophete / ſaid the children of Iſrael ſhal we
the ſtreake amonge the other that were ſlaine/
and the border of the children of Ruben was
Jordan. This is the inheritance of the chil
dren of Ruben amonge they: inheritance/ cittyes/
and villages.

¶ And the tribe of the children of Gad as
amonge they: inheritance gave Moſes / ſo that
they: border was Jabaſai/ and al the cittyes in
Gilcad/ and the halfe lande of the children of

Ammon/ unto Aroer/ which lieth by the River
Kahab: and from Heſdon unto Kain: the Miſ
ſep and Baſonim: and from Moabian unto
the border of D. bit. But in the valley / Beth
Haran/ Beth Nimra/ Sudoth / and Siph
/ which remayned yet of the realmes of Sibon
ſynge of Heſdon/ and was by Jordan/ unto
the edge of the ſee of Galiſarion/ this dividet
Jordan Eaſtward. This is the inheritance
of the children of Gad in they: inheritance/ citty
es and villages.

¶ And the halfe tribde of the children of Ma
ſſe after they: inheritance/ gave Moſes ſo that
they: border was fro Maſhanaim/ all Ba
ſan/ all the kingdome of Og ſynge of Baſan/
and all the tounes of Baſan/ which lieth in Ba
ſan/ namely the ſon cittyes. And the halfe tri
be of Maſſe/ which dividet the cittyes of the king
dome of Og at Baſan/ unto the children of
Maſſe the ſonne of Manaſſe. This is the
halfe portion of the children of Maſſe after
they: inheritance.

This is that Moſes ſaith out upon the
ſide of Moab/ beyond Jordan/ out againſt
Balaam the ſon of Beor: ¶ But unto the tribe of Joſeph
he gave Moſes no inheritance: for the Lord
God of Iſrael is they: inheritance/
as he hath promiſed them.

The XIII Chapter.

This is that the children of Iſrael have
inherited in the lande of Canaan: / which Moſes
the ſon of Amram/ ſaid the ſonne of
Amram/ and the wife of the ſervantes amonge
the tribes of the children of Iſrael/ ſparted out as
amonge them. ¶ But by lawe they: dividet
out amonge them/ accordinge as the Lord
commanded Moſes to give unto the ſyn
crites and the halfe: for unto the two tribes
the halfe of Moſes inheritance/ beyond
Jordan. ¶ But unto the Levites he gave
no inheritance amonge them. ¶ For of the
children of Joſeph there were two tribes/ Ma
naſſe and Ephraim. Therefore gave they the
Levites no portion in the land/ our cittyes to
dwel therein/ and suburbs for they: cattle
to feede. ¶ Even as the Lord commanded Mo
ſes ſo by the children of Iſrael/ they: dividet
the lande.

Then came forth the children of Dan to
Joſua at Gilgal / and Sela the ſonne of
B. Jephune

ſe p 2

ſe p 2

ſe p 2

ſe p 2

Jos. p. 2. d

ſe p. 2. f

Jos. p. 2. b

ſe p. 2. d

11. i. i. i. c. **11. i. i. i. d.** **11. i. i. i. e.**
 Iephune & Benfira/a faye vnto him: Thou
 knowest what the Lord & faye vnto Mo-
 fe the man of God/concerninge me and the
 land of Cana Bernea. I was forty yere olde
 when Mofo the foueraun of the Lord
 fpeke vnto me in Cana Bernea to fyre out
 the lande/a I brought hym wode againe/
 vnto as I had it in my hart. Howebeit my
 brethren that wente vp with me/difcouered
 the herte of the people: but I folowed the Lord
 my God vnto the vttermost.

C Then swaie Mofo vnto me the same day/
 and faye: The lande weie upon thou hast
 troden with thy foote/shalbe thine embri-
 uance and thy childrens for ever/because thou
 hast folowed the Lord: my God vnto the
 vttermost. And now hath the Lord letten
 the daye/accordinge as he sayd. It is now
 fyre and fouerty yere fyre the Lord spake
 this vnto Mofo/when Ifraell traifed in the
 wyderuiffite. And now is this daye am I

11. i. i. i. c. **Eccle. lvi. b.**
 fyre and foure fyre yere olde / and am yet
 as stronge to daye: so I was in that day
 when Mofo sent me out as my strength
 was then: so is it now also to fyght / and to
 go out and in.

C Where now therfore this mountayne
 vnto the Lord spake in that daye: a thou
 bredest in the same daye. For now the Enc-
 fims well thyn / and it hath greate and
 stronge enim: if happily the Lord wyl be
 with me that I maye fyre them out / as he hath
 faye. Then Josua blessed hym / and so gaue
 Gebon vnto Calib the fonne of Iephune/
 wherfor was Gebon the inbername of Cal-
 lib the four of Iephune & Benfira vnto this
 daye/because he folowed the Lord: God of
 Ifraell vnto the vttermost. But afore tyme
 was Gebon called Beith Ziba: and grea-
 t people was there among the Anakims. And
 the lande creafed frin waere.

The XV Chapter.

2 The for of the rybe of the children of Ju-
 da amonge they: fynede/was the coaft
 of Edom by the wyrdness of Sin / which
 bordereth Southward: on the edge of the
 South countie. These South borderes were
 from the vttermoost fide of falefee / to from
 the east that goeth Southward: & cometh
 out from thence toward the east fide of Deaa

him / a goeth forth thowen Sinna / a yet goeth
 vp from f Southward: Cedoo Bernea / a
 goeth thowen Berfa / a goeth ap to Adara / a
 fcatche a compass aboute Canaan / and goe
 thowen Simona / a cometh forth to f fyre
 of Egypte: so that the fce in the ende off f Sou-
 der. Let this be your border Southward.

But the East border is from the salt fee to
 the vttermost parte of Iordan.

The border Northward is from the fee
 coast which is on the edge of Iordane / and
 goeth vp vnto Beth Hagla / and stretcheth
 out from the North unto Beth Ziba / and
 cometh vp vnto the fount of Boben the
 fount of Ruben / and goeth vp vnto Seie
 from f valley of Tahan / and from the North
 coast that is toward G. lgal / whiche feeth
 vnto G. lgal / vnto the water of the North
 fide of the water. Then goeth
 vnto the water of Enfenna / and cometh
 out vnto the west of Nagill. Then goeth it
 vp to the valley of the fount of Hinna / a
 longe by fide the Jebuse: f dwellth South
 ward that is Ierusalem: and cometh it vp
 vnto the topp of the mount: whiche feeth be-
 fore the valley of Hinna / whiche that
 bordereth on the edge of the valley of Na-
 phtham toward the North.

Then cometh it fro the topp of the fount
 mount vnto the water well of Stephis ch /
 a cometh out vnto the cinea of moine / Epho /
 and foweth towarde Baala / whiche is Beith
 Zarin / and fcatche a compass aboute frin
 Baala Westward vnto moine / Bore / and
 goeth by f North fide of the moine / Jeru / that
 is Chesla / and thence downe to Bethfina
 a goeth thowen Hinna / a fcatcheth out in the
 North fide of Jeru / and stretcheth forth to
 ward Secon / and goeth eut vnto Baala
 a cometh out vnto Zibneel / so that they
 vttermost border is the fee.

The West border is the grea-
 fee. This is
 the border of the children of Iuda / rounde
 aboute in these fynedes. Calib the fount of
 Iephune had his portion genu amonge the
 children of Iuda / as the Lord commaund-
 ed Josua / namely: Karath Ziba off f father Josua
 of Ena / that is Gebon.

And Calib haue fide thence the thre foun-
 tnes of Enaf / Sejan / Hinna / and Thallus / Indit
 beganat

1 Bar vi. d
 Jos. xv. b

Josue xv. c

11. i. i. i. d

11. i. i. i. e

begotten of Enah. And from thence he wente
 up to the inhabitants of Sebu. (Josua Dre-
 birke was called Amiah Sepheri afore tyme.)
 And Caleb sayd: I will go synyth Amiah
 Sepher and requyre it. I will giue him my
 daughter Achsa to wyfe. Then Achuell the
 sonne of Reua the daughter of Caleb waunc
 it: and he gaue hym his daughter Achsa to
 wyfe.

And it founden what they wrenten / that
 she was counsailed of her husbande / to geve
 a peece of lande of her father. And she fell vpon
 from the asse. Then sayde Caleb vnto hye:
 What asyth she? She sayde: Gaue me a dres-
 syng for thou hast giuen me a Saemb and
 the lande gaue me welkes of water also. He
 gaue her the welles aboue and beneath.

E This is the inheritance of i tribe of Iu-
 da amonge they: synedee. And the cyties of
 the tribe of the children of Iuda / from one to
 another / by the castles of the Edomites tow-
 ward the South: were these: Cabzeel / Heber /
 Jemue / Bins / Quirata / Adada: Bodes / Ha-
 3 / Jethman / Seph / Tekin / Bealon / Hegeer
 Gadatha. Another Cytyen ther is: Hefo: Be-
 niam / Sama / Molad / Gasa: Gadda / He-
 fion / Beke / Palei / Gasei / Suall / Beer / Seba /
 Bithaba / Baala / Zim / Zerin / Heholob / He-
 sill / Sarua / Sillagi / Madanna / San / San-
 na / Lechoab / Silpim / Zim / Huno. These are
 nine and i twenty cyties and theyr villeges.

H In the lowe contray was Ephraim /
 Zaren / Zina / Sacaab / Engannim / Hebu /
 Eham / Gaimeth / Abulaim / Secho / Zis /
 Sareim / Thobaim / Gedera / Gederothim.
 These are foure cyties and theyr villeges.
S Benan / Geduse / Migall / Gad / Silcam /
 Mispa / Jahziel / Lachis / Bait / Beth / Ealon /
 Chabon / Achin / Chubbin / Gedoth / Be-
 thogon / Naama / Alafeda. These are sixtyn
 cyties and theyr villeges.

Libna / Beth / Zicu / Zephithab / Zina / Me-
 jub / Zila / Achib / Marfa. These are nyne cy-
 ties and theyr villeges. From the her doun-
 grece and villeges. From Ebron unto six /
 all that reacheth oute / And / and the vil-
 lages therof / And with the doughters and i
 villeges therof / Gaba with her doughters
 at the villeges vnto the weier of Egypte. And
 the great fere the border.

But vpon the mount was Samir / Zant /
 Sodo / Danne / Birah / Danna / Baris /
 Ber / Anah / Hebemo / Anim / Boker / Holon /
 Solo / These are clauyn cyties and theyr vil-
 lages. Arab / Sama / Ekan / Janun / Beth /
 Eap / Upha / / Kompa / Amiah / Zeba / the
 is / Bethon / Zor / These are nyne cyties a the
 villeges. Naon / Kacmil / Seph / Zula / Zisa /
 ell / Zofcam / Sanaab / Zain / Ziba / / Himo
 na / These are six cyties and theyr villeges.
 Hebull / Hebrun / Gedot / M / Sarez / Beth-
 Anoth / El / Beth. These are six cyties a the
 villeges. Amiah / Beal / Chab / Amiah / Tra-
 rin / Horath / Arto / Cytye and theyr villeges.
 And in i red barnesse was Becharaba / Mib-
 din / Secheba / Hifben / and the salt one / and
 Engaddi / These are six cyties and theyr vil-
 lages. But the Jebusites dwelt at Ierusalem
 and the children of Iuda could not thye the
 awaye. So the Jebusites remaine with the
 chydren of Iuda at Ierusalem vnto this daye.
 The XLVI Chapter.

H The lot fel vnto the children of Joseph
 from Jordan one / Gassil / Zebdo / vnto
 the water on the East syde of Iordan and the
 wilderness / that goeth vnto the Red se
 rowe the mountayne of Hebal / and cometh
 out from Bethel vnto Eno / and goeth thro-
 rowe the coast of Tra / Itacoth / and stretch
 vnto Westward vnto the east of Zaphon /
 to the border of the lower Bethon / and en-
 to Gazer / and the ende thereof is the great
 fere / This the chydren of Joseph / Manasse / a
 Ephraim / dwelt to enhermanue.

The border of the children of Ephraim / so
 monge their limds of their inheritance / is
 the East / was / Itacoth / And vnto the upper
 Bethon / and goeth out Westward by Ma-
 meth / and asyth toward the Mount / there
 reacheth a compass to wards the East syde
 of the one / Thama / Solo / and goeth there
 shoure from the East vnto Zair / and
 cometh vnto from / Tanoba vnto Itacoth / and
 Maatatha / and cometh out / Jericho / and
 goeth out at Jordane / from / Tapuah goeth
 Westward vnto / Naal / and the outgynge
 of it is at the sic.

This is the inheritance of i tribe of the
 children of Ephraim amonge theyr synedee.
 And all the borders / cyties / with theyr villa-
 ges.

you: that you the men one of eury tribe /
I may sende them / and that they may get the
sp / and go throughe the lande / as it descende ac
cordinge to the enchauncement of / as come
unto this.

So shall they laide in seuen partes. Ju
das shall remaine upon his borders of the
Southside: and the house of Joseph shall re
maine upon his borders of the South partes:
But he shall divide the lande in seuen partes: and
theyge them unto me: then shall I cast the lot
for you before the LoRde our God: for the
Landes haue no portion amonge you. But the
penitshade of the LoRde is they: enchaunce
ment: As for Gad and Ruben: and the half tribe
of Manasse: they haue receaved they: en
chauncement beyonde Jordan: Eastward: /
where Moyses the seruicant of the LoRde
gave them.

Then the men gat up to go they: way:
And when they were come to go for to ve
ssee the lande: Iosua commaunded them:
and saide: Ho youre waye and walk: throughe
the lande: and vespere bet / and come againe
unto me: that I may cast the lot for you be
fore the LoRde at Silo. So they me departed:
and wente throughe the lande: and vespere
it in sion parre vpon a letter accordinge to
the cy: / and came to Iosua in to the hoost at
Silo. Then Iosua cast y: lot ether them at
Silo before the LoRde: and there distributed
the lande amonge the children of Israel: vnto e
uery one his parte.

And the lot of the tribe of the children of
Beniamin fell accordinge to they: Inheritance:
and the border of they: lot vnto out betwene
the children of Juda: and the children of Jo
seph. And their border was on y: Northquar
ter of Jordan: and goth up from y: North
side of Bethel: a cometh up to y: mountaine
Westward: and goth out by y: wilderness
of Bebaiaen: and goth from thence toward
Lus: and by the South side of Lus: that is
Bethel: and cometh vnto the North
side by y: mountaine: whiche lyeth on the
Southside of the lower Bethoron. Then com
eth y: bounde: and feedeth a compass into y:
Southwest quarter: from the north: that lyeth
out against Bethoron toward the South:
and goth out vnto Bethel: and thence to

ward Bethel: a citye of the children of Iuda.
This is the Westside.

But the South border is from Bethel:
Jehon north: and goth out toward y: West:
and cometh south vnto the water welle of
Lepph: and goth vnto the y: edge of the
mount: that lyeth before the palleye of y: forme
of Ginnan: and goth vnto the north: y: vale
ty of Ginnan: on the Southside of the Je
busite: a cometh vnto the welle of the Ragel:
a stretcheth from y: Northward: a cometh
out vnto the North: and cometh south to
y: heepe: that lyeth vnto the stone of Bochem: y: sonne
of Ruben: and goth a longe: Beside the plain
side: whiche lyeth Northward: and cometh
vnto the plain side: and goth Beside
Bethel: a cometh south toward the North: a
his ende is at the North border of the salt sea
vnto the edge of Jordan: Southward. This
is the South border.

But Jordan shall be the ende of the East:
quarter. This is the enchauncement of y: children
of Beniamin: in they: borders: round about
amonge they: Inheritance.

The cities of the tribe of y: children of Be
niamin: amonge they: Inheritance: are these: Jeri
cho: Bethel: Bagla: Linc: Regit: Beth Araba:
Zemarane: Bethell: Quim: Haphor: Zephra:
Ephar: Amnon: Zephra: Gabo: these are
twelve cities: and their villages.

Gibeon: Rama: Beeroth: Eltho: Ephra
ra: Moga: Kethem: Gezer: Bethel: Bethel: Bethel:
Lepph: and the Jebusite: that is Jerusalem:
Gibeon: Bethel: These are foure cities:
and they: villages. This is the enchauncement
of the children of Beniamin: in they: In
heritance.

The XIX. Chapter.

Then fell the seconde lot of the tribe of the
children of Simeon: accordinge to they: In
heritance: / and they: enchauncement was
amonge the enchauncement of the children of
Juda. And they: enchauncement they: had
Beth Saba: Ceba: Molada: Bezer: Zual:
Baal: Aem: El: Holah: Bethul: Horma: Zi
flag: Beth Mar: Kobah: Fozar: Sussa: Beth
Lebaoth: and Saruden: These are thirteene
cities: and they: villages: Ain: Rimon: Lo
ther: Ahan: These are foure cities: and they:
villages.

villages. And all the villages that lie aboute the cincto vnto Balath/Bar Ramath toward the South. This is the enheritaunce of the tribe of the children of Simeon in their synredes for the enheritaunce of the children of Simeon/so order the portion of the children of Juda. So so muche as the enheritaunce of the children of Juda was so great for them/therefore embrethed the children of Simeon as muche their enheritaunce.

The fourth lot fell vpon the children of Iuda after they synredes. And the border of theyr enheritaunce was vnto Sand/sa goeth vpon Westward to Maraca/ and bordereth vpon Sabath/and reacheth vnto the ryuer Iza/floweth ouer againste Iafneam/and turneth from Sand Eastward vnto the border of Elyshethob/and cometh out vnto Sabath/and reacheth vpon Iapia/and from thence goeth vnto Westward shobow. Githar/Leper/and Githa Ragan/and cometh out towarde Nannu/ Ginebar/Barca/ a streetch a compass aboute from y North vnto North/and the goinge one of it is in the valley Zephath/El Bazah/Albady/Onu/ Zedeca/and B. hiehem. These are the cincto cytes and theyr villages. This is the enheritaunce of the children of Iudalon in they synredes/here are the cytes and villages.

The fourth lot fell vpon the children of Iasachar after they synredes/ and theyr border was Iefra/El Bessuloh/Sameu/ Gapharaim/Don/Anaharath/Koobith/Rifon/Abiz/Kereth/El Ganun/El Nhad/Barth/Parag/and bordereth vpon Thabor/Chazana/Barth/Simeon/and the ouergoinge of it was at Jordane. These are the cincto cytes and theyr villages. This is the enheritaunce of the tribe of the children of Iasachar in they synredes/cincto and villages.

The fifth lot fell vpon the tribe of the children of Asser/after they synredes. And theyr border was Kellath/Kah/Been/ Japhath/Alneclaph/Amad/Allefall/and bordereth on Carmil vnto the see/and on Sibos/El Libaid/sa turneth towarde the East vnto Beth Ragan/and bordereth on Zabulon/and on the alloue of Zephath/and towards Kithsyde of Beth Encl/and Negel/and cometh out vnto Zabulon the left syde of Ebron/Ker

hob/Hamon a Cana/vnto great Sidd. And turneth towarde Nama/vnto the stronge cincto of Iou/and turneth towarde Kofsa/and goeth out vnto the see/after y incedine towarde Achib/Vmal/Thy:K/Rebob.

These are two and twentie cytes and theyr villages. This is the enheritaunce of the tribe of the children of Asser in they synredes/cincto and villages.

The sixth lot fell vpon the children of Neftalim in they synredes. And theyr border was from Kileph/Eion the way Saman/Abac/Necl/Zabnecl/vnto Lakum/and goeth out vnto Jordane/and turneth Westward to Zinorh/Tabos/and cometh out fro the cincto vnto Hufof/and bordereth on Zabulon towarde the South/and on Assir towarde the West/and on Iuda by Jordane towarde the West/and hath stronge cytes/Gimry/Karnath/Kakath/Chunarath/Barca/Kama/Kizon/Rebo/Edes/El Haze/Jecon/Neugal/El Haren/Barth/Inath/Barth/Samto. These are the synnec cincto and theyr villages. This is the enheritaunce of the tribe of the children of Neftalim in they synredes/cincto and villages.

The seventh lot fell vpon the tribe of the children of Dan after they synredes/and the border of theyr enheritaunce was Barca/El Baal/Trfauca/Seclabim/Zalon/Barth/Eion/Elbinara/El Front/Elrbe/El Gibeon/Baalath/Jeud/Bartharath/Barth/Kimon/El/Canfon/K. Kan/with the border by Zaph/and on the same greeth the border of the children of Dan out. And the children of Dan wente vp/and foughte againste El efen/and wanne a fineste it with the edge of the sword/ and toke it in possession/and dwelt therein/ and called it Beth Dan/after the name of theyr father. This is the enheritaunce of the tribe of the children of Dan in they synredes/cincto and villages.

And when the lande was all parted out to the borderers thereof/the children of Israel gaue Josua the sonne of Nun/an enheritaunce amonge them/ and accordinge to the com mandment of the Lord. They gaue him the cyte that he requyred/ namely Timnath Serah/vpon mount Ephraim/here builded Josua the cincto and dwelt therein.

Colou and the suburbs thereof / Orbar and
the suburbs thereof / Ain and the suburbs thereof
Jina and the suburbs thereof / Verb-Domes
and the suburbs thereof / ruen nyne cyties
of the two nybes.

But of the trybe of Ben Jamin they gave
four cyties / Widen and the suburbs there-
of / Waba and the suburbs thereof / Ana-
bot and the suburbs thereof / Ainou and the sub-
urbs thereof / so that all the cyties of the dy-
stren of Jaran the pass were ihyrene with
they: sithin bea.

The fyrtyedes of the oder distren of
Rahab the Leuites had by they: lot four
cyties of the trybe of Ephraim and they gave
them the frye cytie of the deadslayn / Deben
and the suburbs thereof upon mozt Ephra-
im / Gaser and the suburbs thereof / Sib-
zman and the suburbs thereof / Eithoon a the sub-
urbs thereof.

- ¶ Of the trybe of Dan four cyties / Elche a
the suburbs thereof / Gibhon and the subur-
bes thereof / Tulan and the suburbs thereof /
Gash-Kunon and the suburbs thereof. Of
the half trybe of Manasse two cyties / The-
nadi and the suburbs thereof / Gash-Kunon
and the suburbs thereof / so that all the cyties
of the oder distren of the kyned of Rahab
wecc an with the: suburbs.

Thus with the distren of Gerson amonge
the fruyndes of the Leuites were given.

¶ Of the half trybe of Manasse two cyties/
the frye cytie of the deadslayn / Golan in Basan
and the suburbs thereof / Beestha and the
suburbs thereof. Of the trybe of Issachar
four cyties / Widen and the suburbs thereof /
Rabach and the suburbs thereof / Jarmib
and the suburbs thereof / Enginam and the
suburbs thereof. Of the trybe of Asser four
cyties / Misal / Abdou / Seltah / and Keboh
with the suburbs thereof. Of the trybe of
Naphtali the cyties of the frye cytie Redee for
the deadslayn in Gahle / Sameth / Don / a Kar-
thai with the suburbs thereof / so that all
cyties of the trybe of Gersonites were ihy-
rene with they: suburbs.

- ¶ Thus the fruyndes of Miran the oder
Leuites were given / Of the trybe of Sushon
frye cyties / J:ked / Barbau / Sunnet
and Nabal with the suburbs thereof. Of

the trybe of Ruben four cyties / Weer / Jaba-
za / Bebonorb and Mesphaz with they: sub-
urbs. Of the trybe of Gad four cyties / the
frye cytie for the deadslayn / Kanonib in Gi-
lead / Mahanaim / Heshou / and Jarser with
they: suburbs / so that all the cyties of the dy-
stren of Merai amonge they: fruyndes of the
oder Leuites were iwyse. Thus all the cyties
of the Leuites amonge the possition of the
dystryct of Israel were cryth and forty with
they: suburbs. And the cyties were so scale
out / that every one had they: suburbs reside
about / the one as the other.

Thus the Lorde gave the distren of Is-
rael all the lande / whiche he had sworne vnto
they: fathers to geue / a they rote possession of
it / a they: ry: rym. And the Lorde gaue them
rest before al those / were aboute them / lyke
as he swore vnto they: fathers / and noue of
they: enemyes stode agaynst them / but all they:
enemyes behouered hem in to they: hande. And
they myghte in anyng of al the good that the
Lorde had promysed vnto the house of Is-
rael / a rym curry why.

The XXII Chapter.

¶ Ben Josua called the Rubenites and J
Gadites / and the half trybe of Manasse
and sayd vnto them / Ye haue kept a l that
Mose the seruaunt of the Lorde commaun-
ded you / and haue hearkenid vnto my voyce
in all that I haue commaunded you / Ye haue
not forsaken your dyctren alonge tyece / you
so this daye / and haue woyced vpon the rom
maundement of the Lorde your God. For
so much now as the Lorde your God hath
brought your heylen in / rest / as he promysed
them / turne you now / and go your waye
to your cyties in to the lande of your posses-
sion / which Mose the seruaunt of the Lorde
gave you beyonde Jordan.

Then saie they: vnto him / that ye haue
comyng to the commaundement and lawe
which Mose the seruaunt of the Lorde hath
commaunded: That ye issue the Lorde your
God / a rest in al his waye / a keepen his
maundementes / and cleue vnto hym / a
sent hym with al your hart / a with al your soule.
So I haue blessed them / a let them go. And
they wente vnto they: cyties.

Vnto the half trybe of Manasse had Mo-
se

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this voye/and to buyde on altare for sacrifice for burnt offering / and for any purgation / and for the altare of the Lord our God / that standeth before this habitation.

G But when Phineas the priest / the chiefe of the congregation / the puruee of Israel / whiche went with him / brede these wordes that the chyldren of Ruben / Gad and Manasse had spoken / they pleased them well. And Phineas the sonne of Eleazar the priest sayd vnto the chyldren of Ruben / Gad and Manasse. This voye we knowe that the Lordde is among you / that ye haue not trespassed agaynst the Lord in this vede. Now haue ye desyned the chyldren of Israel out of the bande of the Lord.

Then Phineas the sonne of Eleazar the priest / and the rulers turned out of the lande of Canaan / from the chyldren of Ruben / and Gad / vnto the lande of Canaan / to the chyldren of Israel / and brought them wyde agayn of the masse.

Then woe the chyldren of Israel well content with this voyage. And they prayed the God of Israel / and sayd nomore that they wold go vp agaynst them with an armye / to desioye the lande that the chyldren of Ruben and Gad dwelt in. And the chyldren of Ruben and Gad called the name of the altare: This altare / the witness / because vpon that the Lord is God.

The XXXIIII. Chapter.

I After a loutge season / when the Lord had broughte Israel to rest from all theye enemyes / wold aboute: and Joshua was now olde / and well streyten in age / he calld all Israel / and they Elders / heades / iudges / and officers / and sayd vnto them: I am olde / and well aged / and ye haue seue all that the Lord your God hath done vnto all these nacions in your sight. For the Lord your God hath sette hath foughte for you. Beholde / I haue parted amonge you the remannts of the nacions by lot / vnto euerye tribes his inheritance. For I haue rote out vnto the greas for the weake.

Jud. i

B And the Lord your God shall thrust them out before you / and he shall haue theye lande in

possession / as the Lord your God hath promysed you. Be strange now therefore / ye wold obserue / and do all that is written in the booke of the lawe of Moses: For that ye men / shall not ahyde from it / neither to the right hande / and neither to the left: that ye come not vnto all the remannts of these nacions / whiche seue with you: And se / ye make no mencions / nor swear by the names of theye goddes / neither serue them / nor bowe your selves vnto them: But cleare vnto the Lord your God / as ye haue done vnto this daye: then shall the Lordd your God be great / and mightye nacions before you / like as there hath no man bene able to stande before you vnto this daye. One of you shall chace a thousande / for the Lordd your God fighteth for you: accordinge as he promysed you. Take with youe here therefore vnto your soules / that ye cleue the Lord your God.

But if ye turne backe / and cleue vnto these other nacions / a nake maerages with them / so that ye come amonge them / and theye amonge you: ye sure then shall the Lordd your God shall no moree byue oue all these nacions before you: / but theye shall be vnto you a snare and net / and pyccles in youe sydes / and shornes in youe eyes / vntill he haue destroyed you from the good lande / which the Lordd your God hath geuen you.

Beholde / this daye do I geue the traye of all the wealdes / ye shall haue moree then feunt of youe herde / and from all youe foules / that theye hath not fasted one wordde of all the good that the Lordd your God promysed you. Now lyke as all the goodde is come that the Lordd your God promysed you: / then is shall the Lordd your God haue destroyed you from this good lande / if ye the Lordd your God hath geuen you / if ye transgress / ye comannde of the Lordd your God: which he hath remannded you. And if ye go your way: and serue other goddes / a wold by them / then shall I wold of the Lordd your God: whiche he hath remannded you. And if ye go your way: and serue other goddes / a wold by them / then shall I wold of the Lordd your God: whiche he hath remannded you.

The XXXIII. Chapter.

J Joshua gathered all the iudges of Israel / and he wente vnto them / and calld the Elders of Israel / the heades / iudges / officers. And

And when they were come before God / he
 said vnto all the people: Thus saith the Lord
 the God of Israel: Your fathers dwelt
 a foreigne beyonde the water / Abraham and
 Laban / with Carah thy father / and serued
 other goddes. Then toke I your father A-
 braham beyonde the water / and caused him to
 walke in the lande of Canaan / and multiplied
 his kids / and gaue hym Isaac / and vnto I-
 saac I gaue Jacob and Esau / I gaue Esau
 a mountein in Seir to possesse. As for Jacob and his
 children / they went downe in to Egypte.

Then sent I Moses and Aaron / and pla-
 gued Egypte as I haue done amonge them.
 Ther after I brought I you and your fathers
 out of Egypte. And when ye came to the sea
 and the Egyptians folowed vpon you / sa-
 thero with charrettes and horsemen vnto the
 sea / then cryed they vnto the Lord /
 which put a vnderstanding betwene you and the
 Egyptians / and brought the sea vpon them /
 and ouerwhelmed them: And your eyes haue
 seen what I did to the Egyptians / and ye
 were in the wilderness a long season.

And I brought you in to the lande of the Am-
 monites / which dwelt beyonde Iordane / when
 they fought agaynst you / I deliuered them in
 to your hands: that ye myght haue they: con-
 tinue in possession / and I bestroed them before
 you. Then Balac the sonne of Bephor / the
 kynge of the Moabites gaue hym vp / a soughe
 agaynst Israel: and he sent / and bad call Ba-
 laam / the sonne of Beor: to curse you / neuerthe-
 lesse / I would not heare him / but I blessed you
 and enlarged you out of his hands.

And when ye went ouer Iordane / a came
 vnto Jericho / the captains of Jericho fought
 agaynst you / the Ammonites / Moabites / Ca-
 nanites / Hittites / Gurgasites / Hittites / and
 Jebusites / whom I / I deliuered them in to
 your hande. And I sent hornetes before you /
 which droue them out before you / namely the
 two kynge of the Ammonites: not that I
 did they stragles / nor that were thy home. And I
 haue giuen you a lande / whereupon ye be-
 stowed no labour / and cyties which ye haue not
 builded / that ye myght dwell therein / and ye
 myghte care of the vniuersaltes and olyue-
 trees / which ye: haue not plantid. Feare the
 Lord now therefore / and serue hym perfectly /

and in the truth / there go the goddess / wher
 ye are / saith I serued beyond the water and in
 Egypte / and serue ye the Lord.

But if ye saye: we serue the Lord / when
 those you this daye worship ye will saue: the
 God whom your fathers serued beyonde the
 water / or the goddess of the Ammonites / in
 whose lade ye dwell. As for me / I desire house /
 we will serue the Lord. Then answered
 the people and sayd: God sayeth / that we
 shoulde forsake the Lord / and serue other
 goddes: for the Lord our God brought vs
 and our fathers out of the lande of Egypte /
 from the house of bondage / and hee side
 great tokens before our eyes / and performed
 vs all the waye that we went / and amonge
 all the nations / whom we traueled by / and
 the Lord / he hath out before vs all the people
 of the Ammonites that dwell in the lande.
 Therefore will we also serue the Lord: for he
 is our God.

Josua sayd vnto the people: Ye can not
 serue the Lord: for he is an holy God / wher
 ye and gyltes / which spareth not your trans-
 gressions and synnes. But if ye forsake the
 Lord / and serue a strange God / when shall
 the Lord iure hym / said he to you well / and
 consume you / after he hath done you good.
 The people sayd vnto Josua: not for bin we
 will serue the Lord. Then sayd Josua vnto
 the people: Ye are witness / ouer your selves /
 that ye haue chosen you the Lord / to serue
 hym. And they sayd: Yee. Then put awaye frō
 you / sayd he / the strange goddes that are
 amonge you / and encluse you here vnto the
 Lord / the God of Israel. And if people said
 vnto Josua: We will serue the Lord: our
 God / and he obserueth vnto his voyce. So Jos-
 ua / made a conuenant with the people the
 same day / and layd statutes and lawes before
 them as he had.

And Josua wrote this acte in the booke of
 the lawe of God / and toke a great stone / and
 set it vp there vnder an Olive / which was in
 the Sanctuary of the Lord / and gyd vnto all
 the people: Behold / this stone shall be witness
 ouer you. For he hath herde all the wordes of
 the Lord / which he hath spokin vnto vs /
 and shall be a witness ouer you: that ye serue
 not your God. So Josua let the people go

132

132 cury

135.ij.d
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his therof. And the Lord was with Judah
so that he conquered the mountaynes: but
there was dwelers in the valley: could he not
quere them: and they had yon charites. And
occidynge as Moses had sayd: they gave
Heban unto Gilead: which house one the
sonnes of Esau. And he sent the chyldren of
Ben Jamin thow not out the Jebusites / the
dwelers of Jamin: but the Jebusites dwelt
amonge the chyldren of Ben Jamin at Jeru
salem vnto this daye.

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E The chyldren of Joseph went
also vnto Bethell: and the Lozde was with
them. And the house of Joseph spred out
Bethell: which as yet tyme was called Luz: and
the watchmen sawe a man gyng out of the
citty: and sayde vnto hym: Wherw he wher
we may come in to the citty: for we wil therw
mercy vpon the. And when he had shewed
them wher they myght come in to the citty:
they limed the citty to the edge of the foreward:
but they let the man go: and all his frendes.

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Then went the same man vpin to the
citty of the Githites: and buylded a citty: and
called it Luz: and so in the name of it yet vnto
this daye. And Manasse: thow not out
Beth Sean with the villages therof / nor the
inhabytors of Ser with the villages therof:
nor the inhabytors of Gebaim with the vil
lages therof: nor the inhabytors of Magiddo
with the villag: a thers of a the Canaanites be
came in dwelers in the same lande: But when
Israel was mighty: he made the Canaanites
tributarie: and thow them not out.

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In like maner: Ephraim thow not out
the Canaanites that dwelt at Gazer: but the
Canaanites dwelt amonge them: of Gazer.

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Zabulon also thow not out the inhabytors
of Kitron and Bethal: but the Canaanites
dwelt amonge them: and were tributarie.

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G Assir thow not out the inhabytors of Aso:
a the inhabytors of Sidon: of Bethel of Aso:
of Bethel of Aso: and of Nebo: but the
Assenites dwelt amonge the Canaanites: that
dwelt in the land: for they thow them not out.
Ephraim thow not out the inhabytors of
Beth Semco: nor of Beth Anath: but dwelt
amonge the Canaanites: whiche dwelt in the
lande: Ghoraim: they of Beth Semco: and of

Beth Anath were tributarie.
And the Ammonites subdued the chyldren
of Dan vpon the mountayne: a suste: a suste:
them not to come vnto them: to the valley. And the
Ammonites beganne to dwell vpon mount
Herco at Bethon: and at Bethon. Herco:
the hande of the house of Joseph was to fore
for them: a they became tributarie. And the
border of the Ammonites was as man goeth
vp to ward Bethon: and from the rocke: and
from the topp.

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Ch. II. Chapter.
But there came a messenger of the Lord
from Gilgall vnto Bethon: and sayde:
I haue carryd you vp herth out of Egypt:
and brought you in to the lande that I sware
vnto your fathers: and sayde: I will in due
tyme breake my covenenants to you: that ye
shall make no covenenants with the inhabytors
of this lande: but breake vnto they: utterance:
utterance: ye haue not hearkned vnto my
voyce: Wherfor haue ye done this: Then sayd
I mo: ouer: I will not breake them out be
fore you: that they maye de a fall vnto you:
and they: goddes a snare. And when the
messenger of the Lord had spoken these
wordes vnto all the chyldren of Israel: the peo
ple lysed of they: norce: and wpi: and called
the name of place Bethon: and offered theec
vnto the Lord.

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For when Josia had sent away the peo
ple: and the chyldren of Israel were gone / e
very one to his cuntry: he for to take possi
sion of the lande: the people serued the Lord
as long: as Josia liued: and the Elders:
whiche liued longer after Josia: and that saw
all the grete works of the Lord: whiche he
had for Israel.

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200.ij.g

Nowe when Josia the sonne of Amn: B
the seruants of the Lord was dead: when
he was an hundred and ten yere olde: they
buried hym in the border of his cuntry: at
Cinnab: Beten: vpon mount Ephraim: on
the North syde of mount Gaas. And when
all the same generacion was gathered vnto
theys fathers: there came vp after them ano
ther generacion: whiche knewe not the Lord:
nor the works that he had done for Israel.

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Then wrought the chyldren of Israel Iudith. ij. a
well before the Lord: and serued Dauid: nq. a. vj. a
O. ij. a

palme trees. And the children of Israel serued Eglon the King of the Moabites egyptene yeares. Then cryed they vnto the Lozde. And the Lozde rayged them vp a sauour: namely: Elhad the sonne of Gera/the sonne of Teruu/whych was a man that might do no thing: with his right hande.

And when the children of Israel sinte by him vnto Eglon/the Kinge of the Moabites/ Elhad made him at two edged Dagger of a spaine length/and gyded it vnder his garment/upon his right tise/ and brought in the pascall vnto Eglon/the Kinge of Moabites. So for Eglon he was a very fat man.

And when he had deliuered the pascall/ he let the people go that had caried the pascall/ & he hymselfe mined backe from the Idols of Gilgal/ and confesed to saye thus vnto the Kinge: I haue a secretie thinge to tell the O Kinge. And he commaunded to kepe silence/ and all they that stode aboute him/ wente out from him.

And Elhad came in vnto him/ & he set in a sword sentur parer in his backe for hym selfe alone. And Elhad said: I haue haue what to saye vnto the of God. The of he vp from his seat. Then Elhad put forth his left hande/ and toke the Dagger from his righte thye/ & thrust it into his belly/ so that the blicke went in also after the blade/ and the serclosed the blicke: he wente in: the Dagger out of his backe/ and the slythyns repaired from hym. But Elhad cutt hym out at the backe doore/ & put in the soie after hym/ and looked it.

Now when he was gone/ his seruantes came in/ and serue that the bore of the soime parer was closed/ and they saide: peradventure he is gone to the priuie in the filed for myr parer.

But when they had wayted so longe till they were a shamed/ for no man opened the parer there/ they toke the keye/ and opened it. Wholden then they ebery loode vpon the earth. So for Elhad he was gotten away/ whyt he made so lunge tarrange/ and he wente ouer by the Idole/ and conne his way vnto Strab.

And when he came in/ the blicke the romper vpon inuente phisams/ and the children of Israel wente with him from the mount

and he before them/ and he said vnto them: for looke me/ for the Lozde hath deliuered the Moabites your enemyes into your hande. And they seked with hym/ and wanted the strey of Jordan: that goeth toward Moab/ and suffred no man to go ouer/ and at the same tyme they slewe of the Moabites vpon a ten thousande men/ & nobles and men of armes/ so that there escaped not one. Thus were the Moabites brought vnder the hande of the chyldren of Israel at that tyme/ and the lande was in reste fourte soie yeares.

Afterward was Egarat the sonne of Iud. v. s. Anath. whych slew sixe hundreth Philistines with a carter gad/ & deliuered Israel also.

The IIII Chapter.

But the chyldren of Israel byd yer 2 more: and before the Lozde whan Elhad Iud. 4. d. was dead. And the Lozde solde them in to the hande of Iabub the Kinge of the Canaanites. I. Reg. 14. b. n. a. whych Iud. 4. d. g. 1. a. whych captiue of his booke was E. s. s. a. a. he birth at E. r. s. a. of the E. y. s. r. o. n. And the children of Israel cryed vnto the Lozde: for he had made him selfe: & he had subdued the chyldre of Israel by violence thre wyse yeares.

At the same tyme wounde gess in Israel the prophesse Del. 2. a. the wyse of E. p. d. a. h. / and the warte vnder the palme of E. s. a. / s. r. e. m. e. n. t. K. e. m. a. and D. e. b. e. l. / r. e. p. e. n. n. o. u. n. t. E. p. h. e. t. u. m. and the children of Israel came vpon her to the lare. She sent forth/ Iud. v. d. called for Barak the sonne of Abi Naom of Kedek/ & Ephialtes/ and vnto him. G. a. h. w. e. r. d. e. L. o. z. d. e. G. o. d. o. f. I. s. r. a. e. l. c. o. m. m. a. n. d. e. d. t. h. e. G. o. d. y. w. a. r. e. / and g. i. t. t. h. e. v. p. v. n. t. o. n. o. u. n. t. T. h. a. b. o. o. / and t. a. k. e. i. n. t. h. e. t. e. n. t. h. o. u. s. a. n. d. m. e. n. o. f. t. h. e. c. h. i. l. d. r. e. n. o. f. E. p. h. e. t. a. / and G. a. b. i. d. e. / f. o. r. I. w. i. l. m. a. k. e. E. s. s. i. r. a. b. e. t. h. i. s. e. c. a. p. t. i. u. e. o. f. I. s. r. a. e. l. n. o. c. o. m. e. t. o. t. h. e. v. n. t. o. t. h. e. w. a. t. e. r. o. f. E. l. o. n. w. i. t. h. h. i. s. c. h. a. r. e. t. e. n. a. n. d. i. n. h. i. s. m. i. l. i. t. a. n. d. / and I. w. i. l. d. e. l. i. u. e. r. h. i. m. i. n. t. o. y. h. e. r. e. B. a. r. a. k. s. a. i. d. v. n. t. o. h. e. r. : I. f. t. h. e. u. w. i. l. c. a. m. e. w. i. t. h. m. e. / I. w. i. l. g. o. b. u. t. i. f. t. h. a. n. w. o. l. e. n. o. t. c. o. m. e. w. i. t. h. m. e. / I. w. i. l. n. o. t. g. o.

She sayde: I will go with the. A. m. e. n. t. h. e. l. e. s. s. y. p. a. y. e. s. t. h. a. l. n. o. t. b. e. r. i. n. e. i. n. t. h. e. t. o. u. r. n. e. t. t. h. a. t. t. h. o. u. g. a. t. t. h. e. L. o. z. d. e. t. h. a. l. l. d. e. l. i. u. e. r. E. s. s. i. r. a. n. o. c. r. e. m. e. n. o. h. a. n. d. e. S. o. E. s. s. i. r. a. g. a. t. h. e. v. p. / and w. a. r. e. i. n. D. e. l. i. u. e. r. t. o. M. o. s. e. s. /

C. s. The

each of his houſe of Abithoam.

Then had he beſolan the rule to the mightie of the people: The Lord had the vengeance for his the guarantee.

Ed. 11. b

Out of Ephraim was they rote againſt Aiſur/ and after hym Ben Jamin on thy people.

Out of Maſhur haue teachers ruled/ a out of Zabulon are they become gouernours the rote the wynged paine.

And out of Iſachar there were princes to Deborah/ and Iſachar was as Roſe in the valley/ ſent with his people on ſon: So ſo he ben be ſtudi hyt in his owne conceyte/ as ſeparated him ſelfe from vs.

Why abodeſt thou Berwigre ſo be deed/ why thou be deſt the noyſe of the ſhekes/ becauſe Ruben ſtoode bye in his owne conceyte/ as ſeparated himſelfe from vs:

Which be deed be yende To: dane/ and why dwelt thou amonge the ſhyppes/ After ſar in ſo hand of the ſea/ as layd in his portens.

But Zabulon: a people receyued thou hiſe into their: ſpecially alſo in the toppe of the ſide of Meron.

The ſtranger came a ſought/ the ſoughte the kynges of the Canaan: as at Thozanah by the water of Megiddo/ but ſpoyle of money brought they not there ſeem.

From heauen went they ſoughten againſt the ſtrawes in theye: couſes ſoughte with Eſſera.

The baſe Cyſon ouerwhelmed them/ the baſe Bedumim/ yee/ the baſe Cyſon. My ſoule treade thou vpon thy mightye.

They made the he: beſe: a ruſhing ſonges: as: the great violence of their mightye haſten.

B

Cuſt the crye of Meron/ ſaide ſo angell of the Lord. Cuſt the crye of no ther of. For cauſe they come not to helpe ſo Lord/ to helpe the Lord with the mightye.

Beſſinge amonge women haue Iud the wife of Heber ſo Amitt: beſſinge haue the w: the ſente amonge the woman.

Ed. 11. c

When he aſed waice/ ſhe gaue him milke/ a ſhe gaff ſouſ butter in a lordly wyſe.

The ſole hold of the mayle with her hand/ a ſhe ſmitte her hammer with her right handes/ an ſmore Eſſera/ ſine of his heade/ a ſceeded/ and ſhep them in his temple.

He ſawed him ſiſt: bounde at her ſet/ he ſell bounde/ and laye there. He ſanke bounde a ſil at her ſet/ whi he had ſonke bounde/ he laye there deſtroied.

Her mother looked out at the window/ a cryed piteouſly/ ſhe ſaw the wailer: Why lo: a yech his chaire out ſolonge/ ſhe be chynith not: Wherefore do the whils of his chaire make ſo longe caringit

The wiſk amonge her ſadyes aunſwered/ and ſaid: unto her: Shouldeſt thou not ſynke/ and wende ſo ſpoyle vnto every man a ſayre maiden/ a ſo ſo ſo a piage/ a perty colourd garmentes of nedle woike to Diſſera/ ſo a ſpote: paſe colourd garmentes of nedle woike aboute the necke ſo: a piage:

Then all chine enemies muſt periſhe/ O Lord: but they that loue the/ ſhalde euen as the Sunne ryſinge op in his myght.

And the londe had peace fourty yeres.

The VI Chapter.

When was thy children of Iſrael dyd by a ynd in the ſightes of Lord/ the Lord be Jud. 4. b hyred them vnder the bande of the Madan: and it b nites 17 yeres. And when the bande of the Madan: was to mightye once/ he child of Iſrael/ the children of Iſrael made them chyſe in the mountaynes/ ſeues and holdes/ to defende them ſelfe ſeom the Madanica.

And when Iſrael ſowd any thinge/ the Madan: and Amelchites/ and the child: 10: word the Eaſt came vpon them/ and pitched theyr tentes agaynſt them/ and diſſeided the encrease of the lande bounde vnto Baſa/ and let nothinge remaine ſeue of the ſtrawes in Iſrad/ my: thy hope/ nor open/ nor ſeſe. ſo they come up with theyr canell and tentes/ as it had bene a greate myltyrude of greſt/ ſpoyles/ ſo ſe they: they: they: camels myght be numbred/ and fill into the lande/ cha: thy myght be ſe: 10: 1. This was Iſrad/ ce: a bynges ſmall before the Madan: as. Then ſaw the children of Iſrad/ on the Lord.

But when they cryed vnto the Lord/ be becauſe of the Madanica/ the Lord ſe: ſe: ſe: a myghte/ whyde ſayde vnto them.

Thou ſayest the Lord the God of Iſrad/ ce: a yed you out of Egipte/ and broughte you out of the houſe of bondage/ and why: weald

uered you from the bande of the Egyptians/
and from the bande of al them that oppressed
you/and I haue thrust them out before you/
and geuen you theyr lande/and sayde vnto
you: I am the Lord your God. I feare not
ye: I gadder of I Ammonites/in whose lande
ye dwell: neither the Philistyne haue not herkened
vnto my voyce.

iff. R. xij. f. 113
J. Reg. .a

And there came an angell of the Lord/a
far him Doune vnto an Ofe at Appha/which
belonged vnto Joas/the father of the Iffra-
ites/and his sonne Gebeon was there: by the
waye: in the same that he sayde: I will awaye
the face of the Midianites.

¶ Then appeared vnto hym the angell of
the Lord/and sayde vnto hym: The Lord
doth the thus myghte gyant. But Gebeon
sayde vnto hym: Sir: if the Lord be with
vs: wherfor is all this that happened vnto
vs: And wher are all the wonders which
our fathers tolde vs/and sayd: The Lord
doth thus vnto the of Egypte: But now hath
the Lord forsaken vs/and deliuered vs into
the bande of the Midianites.

The Lord turned hym vnto him/a said:
Wher way in this thy strength/ thou shalt
deliuer Iffraele out of the bande of the Midia-
nites: I haue sent y. But he said: My Lord
wher withall shall I deliuer Iffraele: Be-
holde my handes: the smallest in Iffraelle:
and I am fleest in my fathers house: The
Lord sayde vnto him: I will be with the/so
that thou shalt smite the Midianites: euen as
though they were but one man.

l. Reg. .xij. f. 113

¶ He sayde vnto hym: I I haue founde
grace in thy sight: then make me a rokke that
is in thow/which speakest with me: go not
awaye: till I come to the/and byng a meere
offeringe to se before the: He sayde: I will
eary nill thou comest agayne.

And Gebeon went/ and made ready a
hyddel/and an Ephra of vnturned flour: a
layd the steebe in a munde/and put y
in a pot/and bloughe it forth vnto hym
vnder the Ofe/and caime nye: But the angell of
God sayd vnto hym: Take the steebe
and the vnturned bread/and set it vpon the stony
eolke that is here: a poure the broth thereon:
And he dyd so: Then the angell of the Lord
stretched one the staffe that he had in his hand/

Judi. .xij. f. 113

and with y ende of it he conched the steebe/and
the vnturned flour: In the space: came out of
the eolke/and consumed the steebe: and the vnturned
flour. And the angell of the Lord
vanished out of his sight.

Gen. 11.
l. Re. 104

¶ Now when Gebeon saw that it was an
angell of the Lord: he sayd: O Lord
the Lord/haue I thus seen an angell of the
Lord: face to face: The Lord sayde vnto
hym: Peace be with the: feare not/ thou shalt
not dye. Then Gebeon drydded an altiare
there vnto the Lord/and called it: The Lozde
of peace. The same standeth yet vnto this
daye at Appha: that standeth vnto the faulre
of the Iffraites.

J. Reg.
Judi. 114

¶ And in the night sayde the Lord
vnto hym: Take a sed bullocke from amonge
thy fathers oxe/and another bullocke of kine
peere elde: a redde ox: a yongel of bulle/
which is thy fathers/a cut downe the groue:
standeth by: and drydd thou an altiare vnto
the Lord: thy God: aboue upon the topp
of this eolke/and make it ready: and take the
ether bullocke/and offer a burnt offeringe vpon
the wood of the groue that thou hast cut
downe. Then rose Gebeon ten an of his ser-
uantes/a yd so the Lord sayde vnto him:
But he was adreued to do this by: thare nme
for: his fathers house/and the people in yre:
and so he did it by night.

¶ Now when the people in the cine rose up
early in the mornge: beholde: Baale altiare
was broken/ a the groue betweene yd
and the ether bullocke: a burnt offeringe vpon
the altiare that was drydded/one sayde vnto
another: Who hath done this: And when
they sought/and made hard: it was sayde:
Gebeon the sonne of Joas: hath done it. The
sayde the people of the cine vnto Joas: Whig
sought thy sonne/ he must dee: because he hath
broken Baales altiare/and heauen doth the
groue thereby: But Joas sayde vnto all them
that stode by hym: Will ye stryue for Baale:
Will ye deliuer him: He that stryue for him:
shall dye: this mornynge. If he be God/let
him avenge hym selfe: ceane if his altiare is
broken: From that daye forth was he
called: Terabaal/ because it was sayde: Let
Baale avenge him selfe: that his altiare was
broken.

came agayne from the battayl/out of *J. East* he toke a lad from the men of *Enoch* / and examined hym / which wrote him up the names of the rulers of *Enoch* / & they censed / censed the score and seueren men.

And he came to the men of *Enoch* / and *S. said*: Behold here is *Jebea* and *Salmanan* / concerning whom ye laughed me to scorn / and said: Are the hands of *Jebea* and *Salmanan* in thy hands already / that we must give bread unto thy men which are weary? And he toke the sidco of the eye / and shouen out of the wilderness / and shewes / and caused the men of *Enoch* to be come thence with. And the tower *Penuel* shal be down / and steeve the men of the cite.

K. xij. d

And he sayd vnto *Jebea* and *Salmanan*: What manner of men were they / whence ye steeve at *Enoch*? They sayd: They were euen like the and goodly men / as if they had bin a Kinges children. He sayd: They were my brethren / euen my mothers sonnes. As truly as the *Lorde* *Delech* / if ye had luten them hys / I woulde not slaye you.

And he said vnto his fyfthene four *Jephther*: Stande up and slaye them. Stande the laste four not our his steeve / for he was afayed / for so much so he was yet but a led. *Jebea* and *Salmanan* sayd: Stande thou up / and slaye vs / for such as he man to steeve to also his steeve. So *Wedon* arose / and steeve *Jebea* / and *Salmanan* / and toke the ornaments that were aboute they camels neckes.

Then said certayne in *Issaell* vnto *Wedon*: He thou led aucte washon and thy sonne / and thy sonnes sonne / for so much so thou hast deliued vs from the hande of *Medanites*. *Decher* helffe / *Wedon* sayde vnto them: I will not be laide ouer you / steeve they shall my sonne be laide ouer you / but *Lorde* shal be laide ouer you.

Wedon sayd vnto them: One thyng I desire of you. Every man geuene *certayne* that he hath spoyled. (For in so much as the men were *Issaellites* / they had carrynges.) They saye: Them wyl we geue the. And they spied out a cloth / and euery man cast the carrynges thereon that he had spoyled. And the golden carrynges whch he requered / had in weyght / a thousand and seuen hundred / whch

eles of golde / beside the spanges / and theynes / scarlet raynuet / which the fynges of the *Medanites* dyd weare / and beside the new haundes of they camels. And *Wedon* made an *ephod* therof / and set it in his eye at *Bepta*. And al *Issaell* went there / a rebouyng *Gen. xij. d* after it / a returned to an occasyon of sallinge and *xx. d* vnto *Wedon* and his boue.

Thus were *Medanites* broughte doune before the children of *Issaell* / and lyfte vp they heads / now that the laide was in it / for naye year / so longe as *Wedon* lyued.

And *Abimelech* the sonne of *Joas* wente a dwelle in his house. And *Wedon* had thre *iii. Ke. x. s* score and ten sonnes / which were come out of his wyfe / for he had many wyfes. And his concubine which he had at *Enoch* / bare him a sonne also / whome he called *Abimelech*. And *Wedon* / some of *Joas* dyd in a good age / and was buried at *Bepta* / in the sepulchre of the father *Joas* / the father of the *Leuites*.

But when *Wedon* was dead / the children of *Issaell* turned backe / & went a rebouyng after *Basan* / a miede a conuenient to *Basan* / that he shoulde be they God. And the childre of *Issaell* thought not on *Lorde* their God / which had deliued them from the hande of they enemyes rounde aboute / and they beswed not mercy vnto the house of *Abimelech* *Wedon* / accordinge to all the good that he had done vnto *Issaell*.

The .IX. Chapter.

Abimelech the sonne of *Jebebaal* / wente vnto *Enoch* to his mothers brethren / and spake vnto them / and to all the kynred of his mothers fathers house / and sayd: I praye you speake in the carce of all / that *Enoch* What is better for you / that the score and ten men / all children of *Abimelech* shoulde be laide ouer you / & one man shoulde be laide ouer you. Ke. *ii. d* also that *I am* your bone and your fleche.

Then spake his mother to the children all this wordes for hym / in the carce of all the men at *Enoch*. And they were entised to *Abimelech* / for they thoughte *Leio* our brethren / and gaue him the score and ten synners out of the house of *Basan*. And with them *Abimelech* byed men that were vagaboundes / and of lycht creature / whiche

4. Pa. xxx. b

followed hym: And he came to his fathers house vnto Ephraim/and slew his brethren & children of Jerubbaal/when the seue men were reyn upon one stone. But Jotham the yongest sonne of Jerubbaal remained ouer/for he was hyde. And all the men of Sichem/and all the house of Millo gathered them selfe together/and wente a made Abimelech kynge / by the Wyche that standeth at Sichem.

4. Pa. xxx. c
4. Pa. xxx. d

B When this was tolde Joram/ he went and stode vpon the topp of mount Gersin/ and lyst vp his voyce/cried and sayd: Heare me ye men of Sichem/that God maye heare you also. The trees wente to anoynte a kynge ouer them/ as I sayd vnto the Olyue tree: But thou art kynge. But the Olyue tree cursed swerch the: Shall I go a leaue my fatnesse (which hath God a man comende in me) a go to be pist vp aboute the trees: Then said the trees vnto the fygge tree: Come thou and be kynge ouer vs. But the fygge tree sayd vnto them: Shall I leaue my sweetnesse and my good frute / and go to be pist vp aboute the trees: Then sayd the trees vnto the vyne: Come thou and be our kynge. But the vyne saide vnto them: Shall I leaue my sweet wyne/which reioyseth God and men/ and go to be pist vp aboute the trees: Then sayd all the trees vnto the thorn: Wylth: Come thou and be kynge ouer vs. And the thorn thus said vnto the trees: If it be true/ that ye anoynte me to be kynge: since you then come and put your mist vnto my shadowe. If no/ then ga fyre out of the thorn: Wylth: I consume the & the trees of Libanus.

E If ye haue done right now and iustly/ I ye haue made Abimelech to be kynge: and if ye haue done vnto Jerubbaal a eo his house/ and haue done vnto him as he deserued vnto you: Wylth: I wene my father sought for your sake/ and leaped his lyfe/ to deliuer you out of the Midianites hande: tuz ye you/ which are ryfen vp this daye against my fathers house/ and haue rayn his children the seue persons and set vpon one stone / and haue made you a kynge: Couen Abimelech the sonne of his hande/ vnto ouer the men of Sichem/ for so much as he is your brother.

If ye haue done right now and iustly to Jerubbaal a his house this daye/ then reuocce ouer Abimelech/ and let him reuocce ouer you.

If no/ then go fyre from Abimelech/ and consume the men of Sichem / and the house of Millo: And fyre ga out also from the inen of Sichem/ a from the house of Millo/ a consume Abimelech. And Joram: whan he had spoken ouer this/ Hedde a gar him out of the waye/ a wente vnto Bet/ a dwelt there / because of his brother Abimelech.

Now whan Abimelech had raygned thre yearre ouer Israel/ God sent an euel in rynde betwene Abimelech and the inen of Sichem/ for the men of Sichem despised Abimelech/ a refused the wynges vnto the farnes of Jerubbaal/ and theye blynde / and layed it apon Abimelech theye brother whiche slewe them/ and vpon the men of Sichem that theye gathered his hande there/ that he myght laye his brother.

And the men of Sichem set an hynde watch vpon the toppes of the ieruzalem/ a spyed al them that walked nye them by 3 waye/ and it was tolde Abimelech. But there came Gaal the sonne of Ubed and his brethren / a entered into Sichem/ a id the men of Sichem put theye trust in him/ and wente out into the felde / and gathered theye wyngardes / and pressed them/ and made a haufe / and wente into theye gods house/ and had eat a dynner/ and cursed Abimelech.

And Gaal the sonne of Ubed sayd: Who is Abimelech/ and what is Sichem that we should serue hym: To be na the sonne of Jerubbaal/ and hath set Schal his seruant ouer the men of Sichem: the father of Sichem: Wherefore should we set in him: Wold God the people were vnder my hande/ I might put downe Abimelech.

And it was tolde Abimelech in creace thine hood/ and depare for Schal the chief ruler of the cite/ whan he herde the wyrdes of Gaal the sonne of Ubed. he was wrathfully displeasid/ a sent messesge secretly to Abimelech / and caused to saue vnto him: Debold/ Gaal the sonne of Ubed and his brethren are come to Sichem/ and make the cyne to be against the.

Thys the sonne the myghty/ whan and they people was with the/ and laye wayre for them in the felde: and to mouaue whan the Sunne aryseth/ get the vp fone/ and sal vpon the cme: and if he and the people / that is with him/ coule

12. 12. 12.

12. 12. 12.

12. 12. 12.

names are Faioth Jair (that is the cypher of
Jair) into the Day, and he is called Gilcad. And
Jair dyed, and was buried at Canon.

B But the chyldren of Israel wrought wye-
rednesse in the syghte of the Lorde / as I said
Bealim / and Asistoth / the goddesses of Cana /
a the goddesses of Sydon / and the goddesses of
Moab / a the goddesses of the chyldren of Am-
mon / and the goddesses of the Philistines / and
forsoke the Lorde / and served hym not. Then
was the wrath of the Lorde kindled upon Is-
rael / and he gaue them ouer vnder the hande
of the Philistines / and of the chyldren of Am-
mon. And they vexed and oppressed the chy-
ldren of Israel eue yere after yere / all the
chyldren of Israel that were bydded. And daue
in the lande of syb Moab / which is in
Gilcad. The chyldren of Ammon also waxe
ouer Iordane / a fought agaynst Iude / Ben-
Jamin / and agaynst the house of Ephraim / so
that Israel was vexed sore troubled.

C Then cryed the chyldren of Israel vnto the
Lorde / and sayde. We haue sinned agaynst
thee: we haue forsaken our God / and serued
Bealim. But the Lorde sayd vnto the chy-
ldren of Israel. Syd noe the Lxxij years / the
Ammonites / the chyldren of Ammon / the Phi-
listines / the Sidonians / the Amalechites / and
Moabites oppresse you / and I helpe you
out of thyr hande / whan ye cryed vnto me.
Yet whan ye forsoke me / and serued other ge-
des: I will not helpe you. woman. I Wo
your wey / a ye upon the goddess whome
ye serue: the goddess shall helpe you in the tyme
of your trouble.

B . xxxij. c
J. i. c. v. d

S But the chyldren of Israel sayde vnto the
Lorde. We haue sinned / do thou vnto vs
what pleasest / only deliuer vs at this tyme.
And they put by strange goddesses fro them /
and serued the Lorde. And his soule had pye-
ne on the mystery of Israel.

i. King. xi. c

S And the chyldren of Ammon called them
selves together / and picked in Gilcad. But the
chyldren of Israel gathered them selves toge-
ther also / and picked at Gispaa. And the peo-
ple of the church of Gilcad sayd among them
selves: I Whosoener begyneth to fight a-
gaynst the chyldren of Ammon / shall hee be
ouer all them that dwell in Gilcad.

The .X. Chapter.

S Ephraim a Gilead was a valiant
Man of armes / but an hallothe chyld.
Whiche began Zephibah. But when the wyse
had borne chyldren vnto Gilcad / and the
same wyse chyldren were wryghten / they
thought ouer Zephibah / and sayde vnto hym:
Thou shalt not be beyen our fathers house
for thou art another wymanes sonne. Ther
sted be from his brethren / and dwell in the
lande of Lab. I And thar rested vnto byn
recounte / and went out with hym. And
after a certayne tyme sought the chyldren of
Ammon vnto Israel.

Then wold the chyldren of Ammon fight
thyn with Israel / but elders went from Wi-
lead to seke Zephibah out of the lande of Lab /
and said vnto hym: Come a be our captiue / and
syghe agaynst the chyldren of Ammon.
But Zephibah sayd vnto the Elders of Gil-
cad: We wyll not be captiue / and haue
thought ouer of my fathers house / and now
come ye to me whan ye are in trouble.

The Elders of Gilcad sayde: If thou
wylt be our captiue vnto the tyme we wyll
go with vs / and syghe agaynst the chyldren of
Ammon / we wyll be thy captiue / and all the
tyde thou shalt dwell in Gilcad. Zephibah sayd
vnto the Elders of Gilcad: If ye seke me / agaynst
the chyldren of Ammon / the Lorde
deliuer them before me / shall I then be
your heade. The Elders of Gilcad sayd vnto
Zephibah. The Lorde be heard / and we
wylt be to you as thou hast said. So Zephi-
bah went with the elders of Gilcad. And
the people made hym heade / and wylt ouer
them. And Zephibah spake all this before the
Lorde at Gispaa.

Then sent Zephibah messengers to the
kyng of the chyldren of Ammon / and causid
to saye vnto hym: What hast thou to do with
me / that thou comest vnto me to fight a-
gaynst my lande? The kyng of the chyldren
of Ammon answered Zephibahs messen-
gers: Because I Israel of a certayne my lande /
whan they departed out of Egypt. From Am-
non vnto Iude / and vnto Iordane. But it
is not a certayne more ther / as I saye.

Then Zephibah sent yet more messengers to
the kyng of the chyldren of Ammon / to bidde
syd vnto hym. Thyn sayth Zephibah: I
rad

Gene. xi

q. Re. xi

B

Ent. xi

Jephthah the Gileadite / fourty yeares in the
yeare.

The XIII. Chapter.

And the chyldren of Ephraim made iurisdiction /
and wente Northwarde / and sayd vnto
Jubi. viij. a Jephthah: Wherefore wylt thou to the hat-
tall agaynst the chyldren of Ammon / a hat-
tall nor called so that we myghte goe in the. We
weyl burne by house and the wylth fyre: Jeph-
thah sayd vnto them: I and my people had a
great matter in the chyldren of Ammon / a I
cryed vpon you / but ye helped me not out of
theys handes. Howe wylth I sawe there was
pfe. xvij. a no helpe: I put my soule in my hande / and
went agaynst the chyldren of Ammon / a the
Lorde beyned the in to my hande. Where
fore came ye up to me to fygght agaynst me.

And Jephthah gathered all the men in Gilead
and fought agaynst Ephraim / and the
men in Gilead smote Ephraim / because they
sayde. Ye Gileadites are as they that fle away
before Ephraim / and theyll amonge E-
phraim a Manasse: And the Gileadites toke
the serue of Joradane from Ephraim. Howe
wylth one of the seruice Ephraim: he sayd:
Let me goe ouer the men of Gilead sayd: Arie
thou an Ephraim / if he answered: No / they
had hym say: Siboboleth / and he sayd: Sib-
oboleth and coude not speake in ryghte: then they
toke hym and flew hym at the serue of Jor-
dane / so by the same ryghte they set of Ephraim
vnto. Jephthah iudged Israel fix yeares.
And Jephthah the Gileadite dyed / a was bur-
ied in one of the cynes of Gilead.

After hym iudged Israel one Elzer of
Berlechem / whiche had thyrtye sonnes and as
many daughteres / and his thyrtye daughteres
gave he forth to marriage / and thyrtye dought-
erres toke he for his without for his sonnes / and
iudged Israel feurye yeares / and dyed / a was
buried at Berlechem.

After hym iudged Israel one Ithabab a Zabulon-
ite / and he iudged Israel ten yeares / a was
buried at Thabab in the lande of Zabulon.

After hym iudged Israel one Iddon a
Jubi. x. a Iudite / a Durgadonite / whiche had
fourtye sonnes / and thyrtye newnes / whiche
toke he for his wyf / a was iudged
Israel cyghthe yeares / and dyed / a was buried
at Durgadon in the lande of Ephraim / vpon

the mounte of the Amalechites.
The XIII. Chapter.

And the chyldren of Israel wrought more
vnto the Lorde / and the Lorde
gave them ouer in to the handes of the Phil-
istines fourtye yeares. But there was a man
at Sargata one of the Prynce of the Danites /
named Manoah / a his wyfe was vnfrutful /
and bare hym no chyldren. And the anngell
of the Lorde appeared vnto the woman / and
sayd vnto her: Behold / thou art barren and
bearest not / but thou shalt conceiue and beare
a sonne. Take heed therefore / that thou
vnto no wyne: ne sounge vyntle / and that
thou eat no vncleane thyng / for thou shalt
conceiue / and beare a sonne / a vpon whose
heade thou shalt come no rasour: for the
chyldre shalbe a Nazarene of God / euen from his
motheres wombe / and shall begynne to be
lyuer Israel out of the handes of the Philis-
tines.

Then came the woman and tolde her hus-
band / and sayde: There came a man of God
vnto me / and besyde my selfe was to loke vpon
as an anngell of God / vey reayble / so that
I feared hym not wher he came / and wher
he wold enoyther talke he me his name.
But he sayd vnto me: Behold / v thou shalt be
conceiue and beare a sonne: vnto no wyne
Luce: therefore ne sounge vyntle / and eate no
uncleane thyng: for he chyldre shalbe called a Na-
zarene of God / eue fro his motheres wombe
vnto his deathe.

Then Manoah prayed the Lorde / a sayd:
Oh Lorde / let the man of God whome thou
hast sent / come to us agayne / that he maye
enform us: v what we shal do vnto the chyldre
whiche shalbe borne. And God heide the
voyce of Manoah / and the anngell of God
came to his wyfe agayne. Euen she shal in
the selfe / and her husbande. Manoah was not
with her. Then ranne she in all the hast / and
tolde her husbande / and sayd vnto hym: Beh-
hold / the man whome thou appeard vnto me / that
came to me is here.

Manoah gat hym vp / and wente after his
wyfe / and came to the man / and sayd vnto
hym: Verily thou the man the spake in the
reuerent / he sayd: Yee. And Manoah sayde
wher it cometh to passe: that thou hast sayd
wher

wher shall he maner and route of the chyld:
The angell of the Lord sayd vnto Manoah:
He shall kepe hym from all that I tolde the
woman: he shall not eate that which cometh
of the yur / and shall syncke no wyne nor
strange dryncke / a rare no vncleane thyng: a
all that I haue commaunded her / shall be kepe.

Manoah sayde vnto the angell of the
Lord: let vs holde the here: (I praye the) we
will prepare a hydde for the. Neuertheless the
angell of the Lorde answered Manoah:
I thought thou wouldest kepe me here: yett will I not
eat of thy bread. But if thou wilt make a
burnt offering vnto the Lord: thou mayest
offer it: (for Manoah wyl nat that it was an
angell of the Lord.) And Manoah sayd
vnto the angell of the Lorde. What is
thy name / that we may praye the: when it
cometh vnto vs: (for thou hast sayde):
But the angell of the Lord sayde vnto hym:

Why askest thou after my name / which is
wonderfull:

Then toke Manoah a hyd / and a meat
offering: and layd it vpon a roffe vnto the
Lorde: which both the wonderd him selfe:
But Manoah and his wyfe beheld it. And
when the flame wente up from the aultare
forwarde heauen / the angell of the Lorde
ascended vp in the flame of the aultare.
When Manoah and his wyfe sawe that they
fell vnto the earth vpon theyr faces. And
the angell of the Lorde appeared nomore
vnto Manoah a his wyfe. Then knewe Ma-
noah that it was an angell of the Lorde: as
he sayd vnto his wyfe: We must dye the
next day: because we haue sene God. But his
wyfe answered hym: If the Lorde wolde
haue slayne vs: he had not receaued a burnt
offering: and a meat offering of our handes:
neither had he shewed vs all these thynges:
nor lett we haue such as is now come to passe.

And the woman broughed forth a sonne:
and called his name Samson. And the chyld
grew: and the Lorde blessed him. And the
space of 3 Lorde beganne to be with hym in
the house of Dan: wherene Samson a Ephraim.
The XIII. Chapter.

Samson wente vnto Timnath: and
there he sawe a woman amonge the daughter
of the Philistines. And when he came

up / he tolde his father and his mother: and
sayde: I haue sene a woman amonge the
daughters of the Philistines: I praye you
geue me the same to wyfe. His father and his
mother sayd vnto hym: Is there not a wo-
man amonge the daughters of thy brethren:
and in all thy people / but thou must geue a
wyfe amonge the Philistines: which are
vncircumcised?

Samson sayde vnto his father: Geue me
this woman: for she pleased mine eyes. But
his father and his mother knewe not it: it came
of the Lorde: and that he sought an occasion
against the Philistines. For the Philistines
reyned ouer Israhel at that same tyme. So
Samson wente vnto the woman: and
with her he dwelt.

And when they came to the vineyardes of B
Timnath: wher he dwelt: there came a lyon roaring
vnto him. And the spere of the
Lorde came vpon hym: and he reuice hym in
pieces: euen as a rydde is parced asunder:
and yer had he nothyng eate all his dayes:
and he tolde it not vnto his father: and his
mother.

Nowe when he came vnto the woman: he spake with
the woman / and she pleased Samson: as
before. And after certayne dayes he came againe vnto
Timnath: wher he receaued her: and wente out
of 3 wayes / that he might see the dead carcas
of the Lyon: and beholde them: the Lyon carcas
there was a swarme of bees / a honie: and he
toke of it in his hande: and he drate ther of by
the waye: and wente vnto his father: and to
his mother: and gaue them to eate also. But
he tolde them not that he had taken the honie
out of the Lyons carcas.

And when his father came vnto the
woman / Samson made a feast ther: as the
yonge men vsed to do. And when they saw
hym / they gaue hym thyr companyons to
be with hym. Samson sayde vnto them: I
will expresse a dark sentence vnto you: if ye
spoude me the same with in thre seue dayes
of the feast: I will geue you thyr thirtie
and thyrte change of garment. But if ye
can not spoude it: the shall ye geue me thyr
thirtie thirtie: and thyrte change of garment.
And they sayd vnto hym: We wyl for thy
ryde: let vs heare it. He sayd vnto them:
P of the

Dnt. vi. a

C

Wrote went out from the deuours/a sweet
wrist from the myghtye. And in the dayes
they coude not s'pounde the ryde.

Upon the sixth day they sayde vnto Sa-
mson w'f: Deserued thy hous bande/ that he
tell to what the ryde meanech/ or els we shal
burne the and thy fathers haufe w'ch syn.

W'f: ye called us bytherto bynne vs to por-
nerer: Then wepte Samson w'f before hym
and sayde: Thou art w'fpleasid as me/ and low-
rest me noer thou hast s'pounde a w'fke sen-
tence vnto the chyliden of my people/ and hast
not tolde it me.

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hauē I slawe a thousand men. And when he had sayd that he calld these bone out of his hand and cauld thi place Ramath Lechi. But when he was foue a thy: he called vpon the Lord and sayd: Such great heales hall thou geue by the hande of thy seruants; but now muell I wy a thyself; and if in not hide of the vncle I receiued. Then God opened a gromer in the cheke bone; so that water went out: a when he thanke his spate came again; and he was refreshed. Therefor vnto his daye it is sayd the well of the cheke bone; of hym that made intercession. And he reigned thirtie yere in the tyme of the Philistines twentye yere.

The. XLV. Chapter.

2 **S**amson was in the cave of Gath; and there he was in Gath; and laye with her. Then was it sayd vnto the Dalila: Samson is come hither. And I wy come passd hym about; and I wold laye waye for hym secretly; / and I wold all the night in the gate of the cnyce; and all that night they helde them still; / I sayd: Whyde / I knowe when it is high; we wyll slaye hym. But Samson lay vnto midnyght; then toke he at mydnyght; and toke bolde on both the Sythi postes of the gate of the cnyce; with both the postes; and hys feete were made in the barres; / and layd them vpon his shoulders; and bare the top to the toppes of the iudges ouer agaynst Bethon.

B There was he fillen to the loue of a woman; by the birth of Sorde; whose name was Dalila; vnto whom the prynce of the Philistines came vnto; / I sayd vnto her: Durethade hym; and I wy be thy; / he hath such great strenght; and how we may ouercome hym; / that we myght byre hym; and subdue hym; / so wyll we geue the euery man a fil; and all the strengthes. And Dalila sayde vnto Samson: I praye the tell me; when thy great strenght is; and how thou myghtest be bounde to be subdued. Samson sayde vnto her: If I were bounde with seven ropes of fresh fenewool; which are not yet dyed vp; I should be weak; and as another man. Then the prynce of the Philistines brought vp vnto her seven new ropes; which were not yet dyed vp; / and she bounde hym therewith. / But there was a waye layd for hym besyde her; in the

chamber; and she sayd vnto hym: The Philistines vpon the Samson; / thou thyselfe hadde the ropes; in mynder; / then as a newydd thede bealech; / and I wysh I had; / the bane of the tye. / And it was not known vnto hym his strenght was.

Then sayde Dalila vnto Samson: her **C** heart thou shalt be gyrd; / in; / and I shouldde with me; / tell me yet; / what wyddall myll I thou be bounde; / he answered her: / If they bounde me with seven cardes; / when I wy labour; / that I called vnto: / I should be subdued; / and as another man. / Then toke Dalila new ropes; and bounde hym with all; / and sayde: The Philistines vnto the Samson; / but there was waye layd for hym; in the chamber. / And he bare them; in; / and he was; / as he had been; a thede.

Dalila sayde vnto hym: Yet hast thou by gyrd me; / and I shouldde with me; / Dilline thou; / what wyddall myll I thou be bounde; / he answered her: / I thou playest; / I wysh I shouldde be bounde; / in; / a fil; / a fastness; / the; / in; / a; / I should be weak. / And she sayd vnto hym: The Philistines vnto the; / Samson; / but he was; / out; / of; / his; / strength; / and thou; / on; / the; / played; / there; / loke; / a; / with; / the; / tye; / of; / the; / fil.

Then sayd she vnto hym: How canst thou saye; / that; / thou; / hast; / me; / when; / can; / thyne; / bet; / to; / not; / recouer; / me; / This; / tyme; / hath; / thou; / vnto; / me; / and; / I; / can; / the; / me; / when; / by; / my; / great; / strenght; / is; / So; / when; / the; / was; / in; / my; / way; / in; / pome; / upon; / hym; / with; / her; / wold; / a; / a; / the; / not; / let; / hym; / be; / cast; / / his; / soule; / was; / a; / pite; / euen; / vnto; / the; / earth; / and; / he; / shewd; / her; / his; / whole; / here; / and; / sayd; / vnto; / her: / There; / can; / be; / no; / more; / of; / me; / for; / I; / am; / a; / vnto; / the; / Lord; / from; / my; / mothers; / womb; / If; / I; / were; / shauen; / my; / strenght; / shouldde; / repaete; / from; / me; / so; / that; / I; / shouldde; / be; / weak; / and; / as; / all; / other; / men. / Nowe; / when; / Dalila; / saw; / that; / he; / had; / opened; / all; / his; / here; / vnto; / her; / she; / fell; / and; / called; / for; / the; / prynce; / of; / the; / Philistines; / and; / sayde; / Come; / ye; / once; / vnto; / for; / he; / hath; / opened; / his; / whole; / here; / vnto; / me.

Then came the prynce of the Philistines; / vnto; / her; / and; / brought; / her; / vnto; / him; / with; / them; / in; / they; / handes; / and; / she; / made; / hym; / to; / sitte; / vpon; / her; / lappe; / a; / called; / one; / which; / about; / of; / the;

seven heere lockes of his heade. And she be-
ganne to weep hym. Then was his strength
departed from hym. And she sayd vnto hym:
The Philistines vpon the Samson. How
rehan he awoke out of his slepe / he thought
I will go forth as I haue done afore tyme / a
casinge selfe / I knewe not that the Lord was
departed from hym. But the Philistines toke
hym / and put out his eyes / and biazing he by
Dome to Gath / and bounde him with scire
and made hym to grinde in the ppyson. But
the beere of his heade beganne to growe againe
wheret it was shaven of.

- ¶ When the princes of the Philistines were
gathered together to make a great sacrifice
vnto Dagon they: God / and to be ioyful they
sayde: Our God hath vntured Samson our
enemye in to our hande. & fewe fewe when the
people sawe hym they pearfed they: God / and
sayde: Our God hath vntured in to our han-
de our enemye / that hath restored our lande / a
fewe many of vs. Howe rehan they: here was
ioyfull they sayde: See vs rehan Samson / that
he maye make some passyme before vs. Then
sethed they: Samson ouer of the ppyson / and
he made passyme before them. And they set
hym betwene two pylers. But Samson sayd
vnto the lad that led hym by the hande: Let
me touch the pylers where vpon the house
stande / that I maye leane there vnto. As for
the house it was full of men and women. All
the princes of the Philistines were there also
and vpon the toppe were about a thowansome
men and women / whiche behelde what pas-
syme Samson made.

- ¶ But Samson called vpon the Lord /
and sayde: O Lord: Let me / styrke vpon
me / and strenght me but this once O God:
I beseeche thee that for both myne eyes I maye
aueenge me on the Philistines. And hee ke
hold of the two myghy pylers / that the house
stode vpon / and was holden by the one in his
right hande / and the other in his lefte / a lad:
My soule be with the Philistines / a be do-
wed by myselfe myghtis. Then set he the house
vpon the princes / and vpon all the people that
were therein / so that there were mo of / slayn /
whiche stode in his death the be slay while he
lyned. Then came his brethren younge and old
by a fathers house and toke hym / and carryed

hym vp / and buryed hym in the graue of his
father Manoah / betwene Darga and Ell-
baall. He buriede / I feele twentye y. are.
The XVII. Chapter.

¶ There was a man vpon mount Ephraim / a
named Micha / whiche sayd to his mo-
ther: The thowfande and hundred shilings
goe whiche thou hast taken vnto the yreine
and spoken of before myne eares / behold the
same money is by me / I haue taken it vnto
me. Then sayde his mother: The blessing of
the Lord haue thou my sonne. So he gaue
his mother the thowfande and hundred shil-
lings / and she sayde: My sonne is ioyful
whiche goe agayne. And his mother sayd:
That money haue I sanctified vnto / the Lord
with my hande for my sonne / to make a molten
Image: therefore I gaue it the agayne: Th-
uerbest: / he vntured the money agayne
vnto his mother.

Then toke his mother two hundred shil-
lings / and put them forth to the goldsmith
whiche made a molten Image that was after-
ward in Michas house. In this the man Micha
had a gods house / a made an outsidy: ce-
re a Dole / a filled the houses of one of his
sonnes / that he myghte be his priest. In this
tyme was there no hygin in Israel / and euery
man did the chynge that was myghte in his
owne eye. There was a younge man of Beth-
leem Iuda / among the synners of Iuda / and
he was a Leuite / and was a stranger there.
The same tyme one of the cytye of Bethleem
Iuda / to walke whether he coulde.

And when he came vp to the mounte E-
phraim vnto the house of Micha / to go on his
iourney: Micha ased hym: whiche comest
thou: He answered hym: I am a Leuite of
Bethleem Iuda / am a stranger here: Where I
come Micha sayde vnto hym: Tary with me / thou
shalt be my father and my priest: I will giue
the euery yeare ten shillings / a thy appoy-
nted tyme / a meat a drynke: and the Leuite
reioice out. And the Leuite agreed to abyde in
the mans house: he held the yonge man / as one
of his owne sonnes. And Micha filled the
Leuite house that he myghte be his priest / and so
he reioice in Michas house. And Micha sayde
I am sice the Lord be with me good / in
whiche I haue a Leuite to my priest.

The XVIII. Chapter.

And that time was there no king in Israel. And the tribe of the Simeon sought the an inheritance to dwell in / for unto that tyme there was no inheritance fallen vnto they among the tribe of Israel. And the children of Dan sent out of theys kynrede foue captaynes / whiche were men of armes. From Jarga and Esbal / to spyre and scarde out the lande. And they sayde vnto them: Go youre wayes / and scarde out the lande. And they came vp to mouete Ephraim into the house of Michas / and taried there all night. And while they were there the Michas household / they knewe the voyce of the yong man the Leuite / a synde vnto him. Who brought the hysker. What meanest thou here; a why toldest thou come hither.

He answered / then: Thus and thus hath Michas deue vnto me / and hath byred me to be his priest. They sayde vnto him: O woe as God / what wee maue peccauce whether oure journey which we go / shal prosper wel or no. The priest answered them: Go youre waye in peace / vnto the country that ye go to before the Lord. Then the fyue men wente theys way / and came vnto Ram / and saw that the people which was therein / were huremen as the Soudanous are / and catchiffe / and that there was no law in the lande to vexe them / a were saffes from the Soudanous / and had nothing to do with any man.

And they came to theys children to Jarga and Esbal / and theys children sayde vnto them: How is it with youe? They sayde: Thus / let vs go vp vnto them / for we haue kyne the lande / that is a very good lande: makest buyll thesofe / and be not slack to go / that ye maye come to take possession of the lande. When ye come / ye shall come to a carelesse people / and the lande is ryde: for God hath bespued that place in youre hande / there nothing watech of all that is vpon earth.

Then wente there thence out of the kynreds of Dan / from Jarga and Esbal / fyue hundred men ready weaponed to the Gattayl / and wente vp / and pitched at Ram with Jacarim in Juda: therefore called they thesame place the boole of Dan / vnto this daye / which is be beynde Ram with Jacarim.

And from thence: they went vp vnto moite

Ephraim / and came to the house of Michas. Then answered the fyue men that wente out to spyre the lande of Ram / and sayd vnto theys brethren: A woe ye nor that in theys houses there is an ourtbody coze / Idoles / and molten ymagos: Woe maye ye soke what ye haue to do. They departed thence / and came to the house of the yong man the Leuite in Michas house / and saluted him friendly. But the fyue hundred men which were of the chyldren of Dan / stode ready bermedd by the gate. And the fyue men that were gone out to spyre the lande went vp / and came thither / and toke the ymage / the ourtbody coze / and the molten Idole. In the meane while stode the priest at the gate with the fyue hundred ready armed.

Now when these were come into Michas house / and toke the ymage / the ourtbody coze / and the molten Idole / the priest sayde vnto them: What voyce? They answered hym: Seke the peace / and laye thine hande vpon thy mouth / and go with vs / that we maye see our face / and peace: For the place for the to be pacif in one mans house / them amonge a whole trybe and kynred in Israel. This pleased the priest well / and he toke both the ourtbody coze / and the Idole / and the ymage / and came in amonge the people. And when they turned them and sawe thence / they sente theys children / and came / and had peace / and theyng as they had before them.

When they were now come saffe from the house of Michas / the men that were in Michas house / gathered them together by Michas house / and solumed the chyldren of Dan: and cryed vpon theys chyldren of Dan. They turned theys faces aboute / a sayde vnto Michas: What sayest thou / that thou makest such a cryng: He answered: Ye haue talk away my goddes / and the priest / and are goyngge your waye / and what haue I bebyrd? What is here? And yet ye saye vnto me: What sayest thou? But the chyldren of Dan sayd vnto him: Let not thy voyce be heard amonge vs / that some wofull men / truste not at thy / and so thy soule / and the soule of thy house be destroyed. So the chyldren of Dan wente on their waye. And Michas / when he sawe that they were / so strong / for hym / tumbled backe.

side mount Ephraim/whiche I am / a wome
unto Deborah Iudah a new I go unto the
house of the Lord/and name wil barbaaome.
We haue feared a prouidence for one offof
a sicab a wome for me and thy handmaid/
and for the young men which in woth thy ser-
uants: that we wouite no longer.

J The olde man sayde: Deceet woth the
whaifouer thou willest: thou findest it woth
me/only say therein the sicre almyghty. And
he brought hym into his house/ and gaue
the assaigmenter/ and they washed theyr
feet/ and dyd eate and drynt. And when
they were was now wofull/ the men of the
cyncr/ the children of Belus came/ and compass-
ed the house rounde aboute/ and cuthed at
the doer/ and sayde vnto the olde man / which
was the good man of the house: Bynge out
the man which is come into thy house / that
we may knowe him.

Gen. p. 18 **I** The good man of the house wente
forth to them/ and sayde vnto them: Oh no
my Brethren / do not so wretchedly / confide-
uaght this man come into my house: Oh do
not iudge sely. Beholde / I haue a daughter
yet a virgin/ and this man hath a concubine/
whose wofull Bangeteith vnto you/ that ye may
humble them: and do woth the as ye late: But
do not sicke sely vnto this man. Receyue
lesse/ the man wold not haue vnto him.
Then saide the man his concubine/ a brought
her forth vnto them: and they saue her/ and
deuils hauncillly woth her all y night vntill
the morninge. And when y morninge came
on/ they let her go.

S Then came the woman early in the mor-
ninge/ and fell downe at the doer of the mans
house/ that her loide woe in / and laye there
till it was lighte. Then when her loide rose vp
in the morninge/ and opened the doer of the
house/ and wente forth to go on his iourney/
beholde/ his concubine laye at the doer of the
house/ and her hande a upon the threshold.
He sayde vnto her: stande vp/ see ye no. Ne-
uertheless/ he gaue hym no answer. Then
sahe he her vp/ upon his asse/ gaue hym vp/ and
wente vnto his place.

Reg. 11 **N**ow whiche came hem/ he seke a sword/
and bride his concubine/ and cut her woth
the sword/ and all vnto ransle peccer/ and sent

them vnto all the coastes of Israel. Whofouer
saueu/ sayde: Eude a thinge hath not bene
vnto me/ for keene the syne that the children
of Israel separed out of the lande of Egypt/
vnto this daye. Now/ so concerninge this/
take your aduise/ and gaue your counsel/
and stwe it forth.

The XX. Chapter.

Then wente the children of Israel out / a
gathered a congregation together as
one man/ from Dan vntill Berseba/ and led
the lance of Gabaah vnto the Lord in Mis-
pa/ and there came together of all the matters
of the people/ a of all the tribes of Israel / into
the congregation of the people of God/ foure
hundred thousand foremen that durc out y
sweard. But the children of Ben Jamin beris/
howe that the children of Israel were gone vp
vnto Mispa. And the children of Israel saide:
Tell vs howe happened this euill?

Then answered the cyncr/ the hous-
band of the woman that wofull man/ saide:
I came to Gabaah in Ben Jamin woth my con-
cubine/ so as y there all myght/ then the cyncr-
smye of Gabaah get them vp against me / and
compassed me aboute in the banke by myght/
and thought to slay me/ and beyled my con-
cubine/ so that she cryed: then wote I my con-
cubine/ and cut her in peccer/ and sent the pec-
cer vnto my cyncr/ of the inheritance of
Israel: for they haue done an abomination
and sely in Israel. Beholde/ here are ye dys-
dome of Jisrahaduse you well/ and take this
matter in hande.

So all the people gett they vp as one ma /
and sayde: men shall go into his man / or
repate to his house/ but this wyl we do
now/ against Gabaah/ for we cast her/ and take
ten more of an hundred/ and a hundred of a
thousand/ and a thousand of ten thousand/
out of all the tribes of Israel/ that they may take
sode for the people/ to come and do woth in
bea Ben Jamin / accordinge to their sely/
whid they haue done in Israel. Thus all the
men of Israel/ sounge confidetrice/ gather-
ed them selfe to gether as one man vnto the
cyncr/ and the cybe of Israel/ sent men vnto
all the tribes of Ben Jamin / and seuld
to saye vnto them: What manner of wyce Jof
kidness/ is this/ that is done amonge you?

¶ J. J. J.

Belouer here therefore the men/the children of
Belial at Gibeath/that we maye put them to
death/and so awaye the euill out of Israell.
Neuertheless / the children of Ben Jamin
wolde not followe the voice of their brethren/
children of Israell/that gathered the felow out
of the countie unto Gibeath/ to go forth in battal
against the children of Israell.

And the same day were three hundred of
the children of Ben Jamin/out of the countie
and twentie thousand men/that were the
swearde beside the city of Gibeath/of
whome there were tolde seven hundred chosen
men . And amonge al these people there
were chosen out seven hundred men/which
used not the right hande but the left / and yet
with the stroke could they touch an hee/and
not misse . But the men of Israell/beside the
of Ben Jamin/were numbered foure hundred
thousande/whiche were the swearde / a were
all men of armie . And the children of Israell
arose/and wente up to the house of God/ in
Siloh/and arde at God/and sayde: Wha shal
goe up for us to bryng the battal with the
children of Ben Jamin: The Lord sayde:
Juda shal begynne.

So the children of Israell gat the up in the
mornynge/and pushed out against Gibeath/
and every man of Israell wente out to fight
with Ben Jamin/and set them selues in araye
to fight against Gibeath. Then set the children
of Ben Jamin out of Gibeath / and strowe the
same waye amonge Israell two and twenty
thousande to the grounde.

But the people of the men of Israell con-
forted them selues/and made them redy to
fight yet more in the same place/after they
had prepared them selues the daye afore.
And the children of Israell wente up / and
wept before the Lord onnyl the euenynge/
and arde at the Lord/and sayde: Shall we
go any more to fight with our brethren the
children of Ben Jamin: The Lord sayde:
Goe up unto them. And when the children
of Israell gat them up to the children of Ben
Jamin on the nexte daye/ the Ben Jamin
fell out of Gibeath against the same daye/
and slawe yettye eight thousande of the chil-
dren of Israell to the grounde/whiche all was
the swearde.

Then wente all the children of Israell up/
and all the people / and came to the house of
God/and wept/and stode there before the
Lord/and said that daye onnyl the euenynge/
and offered burnyng offerynges and chan-
cellorynges before the Lord. And the children of
Israell arde at the Lord/ at the Arke of the
counteunte of God was there at that tyme/
and Phineas the sonne of Eleazar/ the sonne
of Aaron/ stode before him at the same tyme/
and they sayde: Shall we go forth any more
to fight against our brethren the children of
Ben Jamin/on shall we leaue of: The Lord
sayde: Goe up into mount Sialur/ the one
to your hande.

And the children of Israell set a pituy **J**
warth against Gibeath rounde about / and so **Jo**
the children of Israell wente up to the chil-
dren of Ben Jamin on the thirde daye / and
set them selues in araye against Gibeath/ as
the other two tymes afore. Then came the chil-
dren of Ben Jamin out against the people/
and brake out of the cite/and beganne to slawe
everyne wounded of the people/ as the
other two tymes afore. At the side vpon two
streets: wherof one gaue toward Bethel/ the
other vnto Gilead vpon a thirde men in
Israell. Then thought the childre of Ben Jamin:
They are smitten before vs as afore. But
the children of Israell sayde: It is so they / we
maye moueth them out of the countie the
bye streete.

Then all the men of Israell gat the up fro
their place/and prepared the felow vnto Ba-
al Hamar. And the hinder warth of Israell
broke out of their place/ fro the caue of Gaba/
and came vnto Gibeath / twentie thousande
chosen men out of all Israell/ so that it was a
foure battal: but they knewe not that the mill
shoulde happen vnto the. Thus the Lord
smote Ben Jamin before the children of
Israell/ so that the same daye the children of
Israell destroyed him and twentie thousande
an hundred men in Ben Jamin/ whiche all
were the swearde.

For when the children of Ben Jamin sawe
that they were smitten/ the men of Israell
went the contrary waye to the. So they
retulde to the warth/ whiche they had set by
Gibeath. And the warth made payll
also / and brake forth vnto
Gibeath

Abdoe there before vpon it and smote all the eye with the edge of the sword. They were appoyned betwene them selves / the men of Israel and the hinder ward / to fall vpon the wiche sword / than the hande of the eye with the sword / the men of Israel turned them in the battayle / and Ben Jamin began to singe / they wounded in Israel vpon a thynge man and thought / they are stryemen before vs / like as in the battail afore / then beganne there a piller of smoke to arise vpon the eye. And Ben Jamin looked by ynde the / and behelde the flame of the fire wente vpon the heauit. And the men of Israel turned them / and were fearece vpon the men of Ben Jamin / for they sawe that he coulde worke hap vnto them.

¶ And they smite them before the men of Israel in the waye to the wilderness / but the banck followed vpon them. And them of the eye destroyed they amonge them. And they compassed Ben Jamin rounde aboute / a folowed vpon them vnto Memud / and trode them downe yf afore Gibea Kaswad. And there fell of Ben Jamin eyghthe thousande men / which were all men of armes.

When the remnant of Ben Jamin sawe that they wended them / and fled toward the wilderness vnto the stony rocke of Rimon. But in the same strete they steme fure thousande men / and folowed vpon the vnto Gedon / and steme two thousande of them / and so there fell the same. Rey of Ben Jamin fure and reuicy thousande men / whiche were the sword / and were all men of armes. Onely five hundred men turned backe / and fled towarde y wilderness vnto the stony rocke of Rimon / and abode in the rocke of Rimon fourte monethes. And y men of Israel came againe to the childe of Ben Jamin / and smite them that were in the eye with the edge of the sword / with men and cattell / and all that were founde / and whateuer was founde in the cite / they cast into the fyre.

The XXI. Chapter.

¶ The men of Israel had sowne at Mispah and sard: To man shall geue his daughter to the Ben Jamin to wyfe. And the peopple came to the house of God in Silo: a

abode there before God vntil the evening: a lyst vpon they voyce / and wepte for / and sayde: O Lord God of Israel / wherfore is this come to passe in Israel this daye: But in the morninge the people gat them vp early / and builded there an altare / and offered burnt offerings: and shant cost / in ynges.

And the childe of Israel sayde: Where is there any man of the tribes of Israel / that is not come vp with the congregation vnto the Lord: for there was a great asse made / that who so came not to Mispah vnto the Lord / shoulde dye the death. And the childe of Israel was fery for Ben Jamin their brother / and said: This daye is there one tribe lesse in Israel. How wil we do that the remnant may haue wyfe: for we haue sowne by the Lord: whas we wil not geue them wyfe of our daughter. And this said: Where is there any man of the tribes of Israel / that is not come vp to the Lord vnto Mispah: And beholde there was not one man of the eyghthe of Zabes in Gilead.

Then sent the congregation twelfe thousande men of armes / by the lande commaunded them / an sayd: O your waye and smyte y concyua of Zabes in Gilead with y sword / the woman also and the childe / vnto: so that ye do after this maner. ¶ O whiche ye summe all them that are moles / and all the woman y haue lye with wyfe. And anon ge y concyua of Zabes in Gilead they founde fourte hundred yamsels / which were virgins / and had lye with women / those they brought in to the host vnto Silo / whiche lye in the lande of Canaan.

Then sent the whole congregation / and came to talke with the childe of Ben Jamin / which were in the stony rocke of Rimon / and called vnto them friendly. So the childe of Ben Jamin came againe at the same tyme / and they gaue them women which they had of the women of Zabes in Gilead / and founde no moe after that maner. Then were the people fery for Ben Jamin / that the Lord had made a gappe in the tribes of Israel. And y Elders of the congregation sayd: What wil we do / that the remnant may haue wyfe also: for the women in Ben Jamin are destroyed / and they sayd: The children are of them.

Ysa. 115. 11

Jud. 17. 6

them of Ben Jamin that are escaped / must needs remayne / that there be not a ryde destroyed out of Israel: and we can not geue them our daughters to wyues: for the chylidren of Israel haue swome and sayde: cursed be he that geueth a wyfe to the Ben Jamin.

And they sayde: Beholde / there is a yearly full of the Lord at Silo: which lieth on the Westside of the Gods house / on the Eastside of the street: as a man goeth from Bethel vnto Sichem / and lieth on the Southside of Lebanon. And they commaunded the chylidren of Ben Jamin / and sayde: Go your waye / and wayte in the vnyardes. And when ye see that the daughter of Silo go forth by companyes to Daunce: geue you out of the vnyardes / and eury man take hym a wyfe of the daughters of Silo / and go youre waye into the lande of Ben Jamin. As for theyr father and brethren / when they come to laue with vs: we will saye vnto them: Be favourable to them / for they haue not taken them in Battayll: but ye gaue them no vtter them by tyme / and it is your fault.

The chylidren of Ben Jamin vnderstande / and accordinge to theyr number take them wyues from the Daunce / whome they caught by violence / and receiue theyr waye / and vnder in theyr vtter inheritance: and buylded cyties / and dwelte therein. The chylidren of Israel also gaue them vp from thence at that tyme: tyme / eury one to his wyfe / and so he departed / and departed thence eury man to his owne inheritance. Thereafter tyme was there no synge in Israel / and eury man vnder the thyng that was ryght in his owne eyes.

The ende of the boke of the Iudges / called Iudicum.

The boke of Ruth.

The first Chapter.



In the tyme whan Iudges ruled / there was a verbe in the lande. And there went a man from Bechem in Iuda / to take his iourney into the lande of the Moabites / with his wife and two sonnes / which man was called Elimelech / and his wife Naama / and his sonnes Mahlon / and Chilion / and the other Elion: the three were Ephraimites of Bechem Iuda. And when they came into the lande of the Moabites / they dwelt there. And Elimelech Naams husband dyed / and she was left behynde with her two sonnes / which were Moabitish wyues: the one was called Orpa / the other Ruth. And when they had dwelt there ten yeres / they dyed / both Mahlon and Chilion / so that the woman remayned desolate of both her sonnes / and her husbande.

Then gat she her vp with both her sonnes wyues / and receiue agayne out of the lande of the Moabites / for she had her be in the lande of the Moabites / that the Lord had visited her people / and geuen them bread and floure: departed from the place where she was / and both her sonnes wyues with her. And so they went by the way to come agayne into the land of Iuda: she sayd vnto her sonnes wyues: Whose waye will ye take / wherof ye will saye: We will go with the man that we maye haue a house. The Lord shew mercy vpon you / as ye haue done on them that are dead / and on me. The Lord graunte you that ye maye fynde a husbande for you in her husbandes house / whome ye shall see / and she kissed them.

Then lieth they vp theyr voyce / and wept / and sayde vnto her: We will go with the man to thy people. But Naama sayde: Turn agayne my daughter / why wouldest ye go with me? How can I haue chylidren any more in my body?

Jud. xvi. b
a viii. a
i. k. viii. a

2. 10
body

body/co the your husbande: Turn again my
yougher/a go your waye/ for I am now
to olde to take an housbande.

And though I should saye/ I hope this
night to take an housbande/ a no dunge forth
children/ye could not ye rary/ till they were
growen up/ for ye shoulde be to olde/ so that ye
could haue no housbandes. Ho my yougher
reue/ becof me I say for you/ for the hande
of the Lo. d is gone forth ouer me.

Then saye they vp they voyce/ a wept yet
more/ and Depressed her mother in lawe / a
turned backe againe/ due Ruth abode still by
her. Heuere the lesse/ she said: Behold/ thy sister
in lawe is turned back vnto her people / a to
be God/ turn thou again also after thy sister
in lawe Ruth answered: Speake not co me
ther cof/ I shoulde for sake the / a mine becke
from the / a wha hir fouer thou goest / a wha
wilt I go also / and loke wher thou shyddest
ther wilt I abide also: By people to my peo-
ple / and by God to my God. Loke wher
thou dyest/ thence wilt I dye/ and tuff there wilt
I also be buried. The Lo. d be to this a ther
vnto me/ death only shall separate vs.

¶ Now when she sawe that she wassted fast
ly mynded to go with her/ she spake woorde
to ha ther of. So they went on both to-
gether/ till they came vnto Bethleem. And wha
they were come into Bethleem/ the whole co-
mune was moued about them/ and sayde: Is
not this Naomi? Heuere the lesse/ she sayde vnto
them: call me not Naomi/ but Mara: for the
almighte hath made me very soye. I depes-
ted full/ due the Lo. d he hath brought me
home agayne emptye. Why call ye me then
Naomi? whan the Lo. d hath brought
me home/ and the Almighty hath made me
soye?

It was aboute the tyme of the begyn-
nyng of the Barly harvest/ wha Naomi and
her daughters Ruth the Moabysse/ came
agayne from the lande of the Moabites vnto
Bethleem. There was a kynsman also of
the friends of Elimelech/ whose name was Booz/
whose name was Booz/ whiche was an hon-
nest man.

The II Chapter.

¶ And Ruth the Moabysse saide vnto
Naomi: Let me go into the fildes/ and gar-

ther eyes of come after him/ in whose sight
I shall synde fauoure. She sayde vnto her: Go
thy way my yougher. She went out/ a came
and gathered after the reapers in the fildes.
And it fortuned that the same felde was the
and certayne of Booz/ whose name was the friend
of Elimelech/ a behold/ Booz came fro Bethleem/
and sayde vnto the reapers: The Lo. d be
with you. They answered: The Lo. d bless
the. And Booz sayde vnto his yonge men/
which had the ouersight of the reapers. Whose
damsell is this? The yonge man that was sit-
ting a ner the reapers/ answered and sayde: This
is the damsell of the Moabysse/ whiche came a-
gayne with Naome from the lande of the
Moabites. And she sayde: Let me plucke vnto
and gather: I pray the. He went the sheues
after the reapers/ and she was the come / and
hath stonde here ever since the morninge / a
whan a little while she wold haue bin gone
heme agayne.

Then said Booz vnto Ruth: Hearest thou
my yougher? Thou shalt not go vpon any o-
thers mans lands to gather/ and goe away
from hence/ but tary with my damselle / and
solke wher they reape in the fildes/ go thou a-
fter them: for I haue commanded my ser-
uantes that no man touch the. And if thou
be a thyrist/ go thy waye to the well a drinke/
wher my seruantes drinke. Then set the vp
bet see / and bend her selfe vnto the
carth/ and said vnto him: How haue I solde
this fauoure in thy sight / that thou woldest
know me/ whiche any eie a stranger?

Booz answered and sayde vnto her: It
is tolde me also/ wher thou hast bene
vnto thy mother in lawe after thy housbandes
death / how that thou hast left thy father
and thy mother/ a thy name continue / and art
come to a people/ whome thou hast not knowen
before. The Lo. d recompence the thy
dunge/ a thy rewarde be perfect in the Lo. d
God of Israel/ vnto whome thou art come to
put the trust vnto his winges. She sayde
let me finde fauoure. He: Besoie thine eyes/
for thou hast comforted me / a spoken friendly
vnto thy hand/ made whiche I can not yet
like one of thy handmaidens.

Booz sayde vnto her: Whan it is re-
tyng tyme/ come hither/ and eate of the bread//
and

and byppis they ma fell in the wyneger. And shee farthe Doune besyde the resapers. And he fer parched some besyde her/and shee byd eate/ and was iustlyfyed/and left ouer. And when shee rose to garber/ Boos commaunded his seruantes/ and said: Let her garber seruen the sheeces also/and do her no dishonour: a call of the sheeces vnto her/and lett her that shee maye garber it vp/and se that no man reppoue her for it.

So shee gathered in the filde vntil euen/ a shee byd shafe out what shee had gathered/and it was almost an Eppa of Barley: a shee rose it vp/and came into the cite/and shewed her moother in law what shee had gathered. Shee rose forth also/ and gaue her of that whiche was left/wherof shee was satisfied. Then said her moother in lawe vnto her: Blessinge haue the man that hath knowen the/ wher thou hast gathered/and laboured this daye.

¶ Thee tolde her moother in lawe by whome shee had laboured/and saide: The mans name by whome I haue wroughte to daye/ is Boos. Naem said vnto her: Daughter in lawe: The blessing of the Lord haue he/so: he hath not left of to be incredul vnto the hymnge/ and to y head. And Naem sayde vnto her: The same man foloweth vnto vs/and is our nye kynsman. Ruth the Moabitt said: Hee said moe comes vnto me. Thou shalt restore vnto my seruantes/tyll they haue in aine an ende of all my hurtell. Naem said vnto Ruth her Daughters in lawe: It is better my Daughters than thou go forth with his seruantes/ my man restorand y in another feld. Thus shee kepte hee selfe with Boos seruantes/ so that shee gathered vntill the Barly harvest/and the wheate harvest. & our/and came agayne to her moother in lawe.

The III. Chapter.

¶ **S**aid Naem her moother in lawe saide vnto her: My Daughters/ I wil prouide thee for the/that thou mayest prospere. Boos our kynsman by whome seruantes thou hast bene/ called vp Barly nowe this nyght in his beine. Barly thy selfe there/ and I will do/ anointe the/and put on thy clothes/ and go Doune vnto the Barly/so that no man knoweth/ till they haue all euen and drouen.

When he layeth him Doune to slepe/ then

mark the place wher shee hath Doune/ a come shee/ and to take vp the coveringe: at his feet/ a laye the Doune/ so shall hee tell the/ what thou shalt do. Shee said vnto her: wherfor thou sayest vnto me/ I wil do it.

¶ Shee went Doune to the Barly/ and byd of as her moother in lawe had commaunded her. And when Boos had eaten and drouen/ his beere was mery/ and he came and layed him Doune besyde a heape of sheeces. And shee came secretly/ and toke vp the coveringe at his feet/ a layed her Doune. Nowe when it was mydnyght/ man was afrayed/ and groved aboute him/and he tolde/ a woman laye at his feet. And he said: Who arte thou? Shee answered: I am Ruth thy handmaidens/ speake thy wynges ouer thy handmaidens/ for thou art the negre kynsman.

¶ He saide: The Lord do Blessinge haue thyour ny Daughter. Thou hast bene a better mercy herefor/ then I shoulde haue had: I care not now my Daughters: All that thou hast sayde/ and I do for the/ for the cye of my people knoweth that thou art a veruous woman. Trueth is nowe/ that I am a nye kynsman/ but there is one nyght. I Tarye thou al in nyght. To morowe if hee take the well/ of hee/ hee nor to take the/ when will I take the/ my selfe/ as truely as the Lord lyueth. Slepe thou tyll thy anowynge. And hee slepte at his feet vntill the anowynge. And shee rose vp: as was one coulede knowe another. And shee thought: thou y no man knowe now y there hath come a woman into the cite/ and shee saide: Rede me the dole/ that thou hast on the/ and holde it forth/ and shee held it forth. And shee dyd mecte her five measures of Barly/ a layd it vpon her/ and shee went in to the cite/ and came to her moother in lawe/ which said: How is it with the ny Daughters? And shee tolde her all that the man had bene vnto her/ a saide: These five measures of Barly gaue me/ for hee saide: Thou shalt not come empty to thy moother in lawe. Shee saide: Wode my Daughters/ tyll thou se what the maner myl prouide to for the man/ will noe case/ tyll hee thynge it to an ende this daye.

The III. Chapter.

Some reade
the/and put on
the.

Boos wente vp to the gate / and sat hym
 Doune there: and beholde / when the nye
 fyngman wente by / Boos spake vnto hym and
 sayde: Come and sette the vome here / and cal-
 led hym by his name. And he came and sat
 hym Doune: and he toke reme of the Elders
 of the cytye: and sayd: Eye you Doune here.
 And they laze the vome. Then sayde he to
 the nye fyngman: Naemi / whiche is come a-
 gayne from the lande of the Moabites / offer-
 eth to sell þe peece of lande / that was oure doo-
 thers Elimelech / therfore thoughte I to
 shewe it before thyn eares / and to tell the: If
 thou wilt redeeme it / then bye it before the cy-
 tyens / and before the Elders of my people:
 but if thou wilt not redeeme it / then tell me þ
 I may knowe: for there is no nye fyngman
 excepte thou / and I receiue it.

He sayde: I will redeeme it. Boos sayde:
 In the hande that thou byest the lande / of
 the banes of Naemi / thou must take Ruth
 also the Moabisse / the wyfe of thy dead: that
 thou mayst carie vp a man to the dead in his
 inheritance: Then sayde he: I can not rede-
 me it / lest I happye destroye myne owne en-
 heritance. Redeeme thou that I shoulde
 redeme / for I can not redeeme it. But this
 was an olde custome in Israell / concerninge
 the redemyng and chaungyng of the almar-
 ters / myght be stable / the one parte of his shute /
 and gaue it vnto the othere: that was the custy-
 my in Israell.

And the nye fyngman sayd vnto Boos
 Eye than it / and he put of his shoe. And Boos
 sayd vnto the Elders / and to all the people:
 Ye are mynesse / this daye / I haue boughte
 out of the hande of Naemi / all that belongeth
 to Elimelech / and all that was Chithos: a Ma-
 habite. And Ruth the Moabisse / Ma-
 habite wyfe / take I to wyfe / that I maye carie vp a
 name vnto the dead in his inheritance: and
 that his name be not tored out from amonge
 his brethren / and out of the gate of his place:
 Of this as yett mynesse. And all the people
 that was in the gate with the Elders / sayde:
 We are mynesse. The Lord make the wom-
 an that cometh in to thy house / as Rachel
 and Lea: / which bothe both haue bysided vp the
 house of Israell: that they may be an ensamble
 of vertue in Ephrata / and haue an honorable

name in Beribem. And thy house be as the
 house of Phares / / whose name was
 vnto Iuda. Wherof the scribe / that the Loide
 shall geue the of this daye.

So Boos toke Ruth / and she became his
 wyfe. And when he laye with her / the Lord
 graunted her that she conceiued / and bore a
 sonne. Then sayde the woman vnto Naemi:
 Praise be the Lord / which hath not suffe-
 red a fyngman to cease from the at this time /
 that his name maye conuinc in Israell: he shall
 restore thy lyfe agayne / and prouide for thyne
 age. For yowre sonnes wyfe / which hath lo-
 ued / by hath borne him / that is better vnto the /
 then seven sonnes.

And Naemi toke the chyld / and laye it
 vpo her lappes / and began to the nose of it / and
 ber seyghboours gaue by a name and sayde:
 There is a childe borne vnto Naemi / and they
 called his name Obed. The same is the father
 of Isai / whiche is the father of Dauid. This
 is the generation of Phares / / Phares begat /
 Esaiom / Esaiom begat Iam / Iam begat
 Amnadaab / Amnadaab begat Naason / Naas-
 on begat Salmon / Salmon begat Boos /
 Boos dr gaue Obed / Obed dr gaue Isai / Isai
 begate Dauid.

The ende of the booke of Ruth.

The fyrst booke of the rynges / other wyse called the fyrst booke of Sam: id.

The fyrst Chapter.

Here was a man of Ramoth-
 Gaden / the sonne of Beeri / the sonne of
 Ephraim / whose name was Eli-
 eaz: he was the sonne of Jerobam /
 the sonne of Nebat / the sonne of
 Eshai / the sonne of Iudith / was
 an Ephraimite. And he had two
 wyfes: the one was called Penina / the other
 Penema: So for Penina / she had chyldren /
 but

but Hanna had no children. And the same
 Exo. xxij. f man wente up from his cytie Iachin syncho
 Deut. xij. a wouleshippe and to offer vnto the Loide Zar-
 baath at Silo. There were the priestes of the
 Loide Ophni and Phineas/the two sonnes
 of Eli. Now when it came vpon a daye that
 Eliana offered he gaue prynces vnto his wyfe
 Peninna / a to al his sonnes and boughte
 Gen. xij. d
 and xxx. a

But vnto Hanna he gaue one deale beauty/
 for he leud Hanna neuer before. / The Loide
 had closed her wombe / and hee aduersary cest
 her in the city with hee vnfruitfullesse / be-
 cause the Loide had closed her wombe: thus
 was the entry yea: when they went up to the
 house of the Loide: / a thus she proued her.
 So she wept and had eate nothinge. But Eli
 cana her hous band saide vnto her: Wherefore
 wepest thou? And why artest thou nure: And
 what for is thyne heart so greued? Am not I
 better vnto the then eu sonnes?

B Then stode Hanna vp / when she had e-
 aten a breken at Silo. Duek she the priest for
 vpon a stole by the poste of the temple of the
 Loide. And she was sil benynges in her heart/
 and prayed vnto the Loide / a wept / a vowed
 a vowe / and said: O Loide Zabaath / if thou
 wilt loke vpon the aduersary of thy handma-
 den / a thyne vpon me / a nor forget thy hand-
 mayden / a wilt graue thy handmaiden / a I
 will giue hym vnto the Loide al his lyfe
 J. id. ref. a
 I. me. p. a his heere.

And when she had prayed longe before the
 Loide / Eli saie hede to her mouth / so. Hanna
 spake in her heart / she hyppa onely moued / but
 her voyce was not herde. Then thoughte Eli
 she had ben drunken / and said vnto her: How
 longe wilt thou be drunken? See come from
 the thyne that thou hast by the. Neuer be-
 fore / Hanna answered and sayde: No my
 lord / I am a solitary woman / myn noystridge
 D. al. p. a
 synke haue I not drunken / but how pou-
 ced out my heart before the Loide. Came not
 thy handmaiden a daughter of Beholl: for
 out of my beaue thoughte and sorrowe haue I
 spoken hit vnto.

C Eli answered her / and sayde: So thy waye
 in prynces the God of Israel shall graunte the
 thy prayson that thou hast desired of hym.
 She sayde: Let thy handmaiden synde for

more in thy sight. So the woman wente
 her waye and had eate and leked nomore so
 sorrowfully / and on the morrowe they gaue them
 up by synce: / And when they had wouleship-
 ped before the Loide / they returned / a came
 home vnto Ramatha.

And Eliana laye with Hanna his wyfe
 the Loide conceived her. / And after certayne
 dayes she conceived and bare a sonne / a cal-
 led his name Samuell / for I haue desired
 hym (sayd she) of the Loide. And when the
 man Eliana wente up with al his household
 to offer sacrifices / a his voyce vnto the Loide
 at such tyme as the coluins was Hanna we-
 not vp / but sayd vnto her hous band: I will
 not go vp till the daye be reuerend: I will
 J. d. yngt. hym / that his maye appear before I
 Loide / and contynne in here / for eare.

Eliana her hous band sayd vnto her: Eden
 D. as thou thyself best / vary vs / thou haue
 weened hym: but the Loide performe that
 he hath spoken. So the woman abode / a gaue
 her sonne iude / till she weened hym. And whi-
 she had weened hym / she I thoughte hym up
 wech her / with the bullockes / with an Ephe-
 of hene flour / a a boord of myne / and broughte
 him in to the house of the Loide at Silo.

Neuertheless the chyld was yet but yonge.
 And they flew a bullocke / a broughte the chyld
 vnto Eli. And he sayd: O my loide / as truly
 as thy soule leueth in me / I am in the wombe
 that stode here by the / and made intercession
 vnto the Loide / whi I prayed for this chyld.
 Now hath the Loide graunted me my pray-
 son / which I desired of hym / therefore haue I
 giuen hym ouer vnto the Loide / as longe as
 he shall liue vnto the Loide. And they wouleship-
 ped the Loide there.

The II. Chapter.
And Hanna prayed and sayde:
 My heart rejoiced in the Loide / and
 my boyme is called in the Loide.

My mouth is opened vnto the Loide / and
 my nemys for I am glad of thy saluacion.

There is no man holy as the Loide / for
 without the is no byng / a there is no com-
 fore lyke vnto our God.

Let go youre greue / boastyng of the thynges /
 ke go out of youre mouth / that elde by-
 words: for the Loide is a God that frameth all

Gen. xij. d

I. d. yngt. hym

I. me. p. a

3

Ben vnco Becaba / In me & Samud was
saryfull to be a p. sphere of the Lo:de. And
the Lo:de appeared agayne at Silo: for the
Lo:de shewed him selfe vnto Samud at Silo:
for in the worde of the Lo:de.

The .liii. Chapter.

And all Israel spake of Samud. And Is-
rael wente forth to the battayll agaynst
the Philistines / and pitched beside the Help-
stone: As for the Philistines / they pitched at
Aphek / and prepared them selves agaynst Is-
rael. And when the battayll began / the host
was denyed / so that Israel was smitten be-
fore the enemies / and in the edge in the
fildes they slewe aboute a fouce thousande.
And when the people came in to the host / the
 Eldero of Israel sayd: Wherfore hath the
Lo:de calld vs to be smitten this daye be-
fore the Philistines? Let vs take vnto vs the
Ark of the Lo:de: for we haue comen from Silo:
and let it come among vs / that it may helpe
vs from the bande of our enemies. And the
people sent vnto Silo / and caused to fetch
thence the Ark of the conuenaunt of the
Lo:de Sabaoth / wherby they vowe the Oe-
rthimo. And with the Ark of the conuenaunt
of God there were the two sonnes of Eli /
Ophni and Phineas.

And when the Ark of the conuenaunt
of the Lo:de came in to the host / all Israel
shouted with a great haunce / so that the earth
sounded withall. But when the Philistines
heard it / they said: What meaneth this? For
the Philistines sayd: What meaneth this of
such great shouting in the towne of Silo?
And when they perceived that the Ark of the
Lo:de was come in to the host / they were
afraid / and sayd: God is come in to the
host. And they sayd moreover: We vnto vs
for it hath not bene thus aforetyme. We
vnto vs. Who will deliuer vs from the
bande of these heere goddes? These are the
goddes that sinned in Egypt with all maner
of plagues in the wilderness. Be stronge
now in manly ye Philistines / these ye serue
not the Hebrewes / for they haue serued you.
Be manly and fight.

Ethen fought the Philistines / and Israel
was smitten / and euery one fled vnto his
owne tent / and there was a very great
slaughter / so that thence fell of Israel thretye
thousande.

four men. And the Ark of God was taken /
And the two sonnes of Eli / Ophni and Phineas
died.

Then ranne there one off Ben Jamin out
of the fore front of the battayll / and came
vnto Silo the same daye / and had his clothes
rent / and had earth vpon his heade / And
when he came in / he fell vpon the seate / but
he might lose towarde the waye / for his
brete was face full aboute the Ark of God.
And when the man came in to the citty / he
tolde it forth / and all the citty cryed.
And when Eli heard the noyse of the
cerryge / he heard: What noyse of busi-
nesse is this? The man came hastily / and
tolde this. So for Eli he was foure score
and cyghtene yeare olde / In his eyes
were tymes. The man sayde vnto Eli: I
come / and am full of this daye out of
the host. He sayde: How is it thus?
The man answered the rynging: by nyght
and sayde: Israel is fled before the
Philistines / and a great slaughter hath
there ben amonge the people / and thy
two sonnes Ophni and Phineas are
died / and the Ark of God is taken.
When he had made mention of the
Ark of God / he fel downe backward
from the seate by the gate / and brake
his necke and dyed: for he was olde / and
an heauy man. He iudged Israel
fourtye yeares. The wife of him
some Phineas was with chyld / and
shoulde shortly haue ben deliuered:
when she heard the rynging of the
Ark of God was taken / and that her
brother in lawe and her bodye
bande were dead / she bowed his
selfe a traupled: for her payne
came vpon her. And when she was
now at the poynt of death / the
women that shode by her / sayd: I
fear not / for thou hast a yonge sonne.
But she gaue no answer / me-
thet she regarded it / and she called
th. chyld Zabab / and sayd: The
glorie is gone from Israel / because
the Ark of God was taken awaye /
and her brother in lawe and her
bodye bande. And she sayd
moreouer: The glorie is gone from
Israel / for the Ark of God is
taken awaye.

The .V. Chapter.
As for the Ark of God / the Philistines
brought it out of the house of
Dagon into the house of
Dagon.

The .V. Chapter.
As for the Ark of God / the Philistines
brought it out of the house of
Dagon into the house of
Dagon.

Jo. xxxv

Q. ij

and see it beside Dagon. And when they of Ashod rose vp early on the morow/they founde Dagon lying on his face vpon the carth/beside the Arke of the Lord. But they rose vp Dagon: and sech in agayne in his place. Cleuerhels/when they rose vp early on the next morow/they found Dagon lying on his face vpon the carth before the Arke of the Lord: but his heade a both his handes betwixt of vpon the thresholde /so that the blecke laye there onely. Therfore the priestes of Dagon: and al they that go in to his house: made not vpon the thresholde of Dagon at Ashod: vnto this daye.

B But the harte of the Lord was heavy vpon them of Ashod: and destroyed them: and smote Ashod: and al the bodie thereof in certaine places. When the men of Ashod sawe that they were so plagued: they sayde: It ce not the Arke of the God of Israel stay with vs: for his hande is to hard vpon vs: and vpon oure God Dagon. And they sent forth: and gathered all the pyntees of the Physitians vnto them: and sayde: What shall we do with the Arke of the God of Israel: Then answered they of Beth: Let the Arke of the God of Israel be borne aboue. And they carried the Arke of the God of Israel rounde aboute.

C But when they had it aboute: there was a very greace sume: in the eyne: there was the harte of the Lord: and smote the people of the eyne: from the smallest vnto the greatest: and destroyed them in the secret places. Then sent they the Arke of the Lord vnto Kirion. But when the Arke of the Lord came vnto Kirion: they of Kirion cryed: They haue caused the Arke of God aboute vnto me: to slaye me and my people.

D Then sente they forth: and gathered all the pyntees of the Physitians together: and sayd: Sende awaye the Arke of the God of Israel agayne vnto the place: that it slaye not me: my people: for there is a very greate ruinaure with the dead in all the eyne: and the hande of God is to seece. And the people that theyd not: were smitten in secret places: so that the neyke of the eyne went vp vnto heaunt.

E Thus was the Arke of the Lord: in the hande of the Physitians four monethes. And the Physitians called they: priestes: and sought saye: and sayd: What shal we do with the Arke of the Lord: There vs: wherby shall we sende it vnto his place? They sayde: If ye wil sende awaye the Arke of the God of Israel: finde it not awaye empty: but gene a trespassse offering: so shall ye be made whole: and ye shall knowe why his hande vs pained not from you.

They sayde: What is the trespassse offeringe: that we shall geue hym? They answered: five mans hynder parties of golde: and five golden neset: accordyng to the nombre of the five pyntees of the Physitians. So theye had bene: one manes of plague vppon you all: and vpon your pyntees. Therefore thus ye make your hynder parties of one (sayd shon) and youre neset: whiche bene destroyed your lande: that ye maye geue the God of Israel the honoure: for aduenure his hande shal be the lyghter vpon you: and vpon youre God: and vpon youre lande. Why had it ye youre herte as the Egyptians: and Pharaon hardened they: hert: When he seered his selfe vpon them: he had not they: let them be: and pante to go they: awaye.

Go to now: then for: a make a trespassed offeringe: and take two nyrtle tyne: vppon the which they neuer came yoke: a ycefe them: to the cete: a lethe: calfe: carrye bynde the at home: a safe ye the Arke of the Lord: and laye it vpon the cete: and the wele of golde: that ye geue hym for a trespassse offeringe: put in a cofte by side: and sente awaye: and let it go. And loke well if ye go the waye of becomen coall Beth Semea: when hath be done vs all this great euill: If no: then shal ye knowe that his hande hath not touchid vs: but that is happened vnto vs by chance.

The men of Beth: and rose theye: and theye theye: and yoked them to cete: and hild theye: calfe: at home: and layed the Arke of the Lord: vpon the cete: and the cofte with the golden myre: and with the Images of they: ysaie. And the tyne went straight waye vnto Beth Semea: vpon one by side: and wente out beaynyng: and turned nythe to the ryght hande: not to the left. And the pyntees

pynces of the Philistynes weete after them vnto the coaste of Beth Semes.

The Beth Semites were euen reauynge youne theyr wheat barnes in the valley / and spye by theyr eyes / sawe the Arcke / a reioyced to see the crite came in to the felde of Josia the Beth Semite / a there it stode still. And there was a great stone / a they clawe the ymerbe of the carie / and offered the fyne vnto the Lord for a burnt offering.

But the Leuite rote youne the Arcke of the Lord / and the coffer that was by it / when the Arcke of golde were / and sette them vpon the great stone. The men of Beth Semes offered burnt offerings / or a other offerings also vnto the Lord the same waye. And when the fyne pynces of the Philistynes had sene / they departed agayn / the same waye toward Efron.

These are the golden discos / that the Philistynes offered for a trespass offering vnto the Lord: Ifod one: Gasa one: Iseralon one: Gath one: and Ebron one: and golden mye: according to the number of al the cyties of the Philistynes and of the fyne pynces / from the walled cyty vnto the village / a vnto the greete playne felde / where vpon they set the Arcke of the Lord / which was vnto this daye vpon the selde of Josia the Beth Semite.

And certayne of Beth Semes were slayne / because they had sene the Arcke of the Lord / and because theyre thousande and seuen ty men of the people. Then moured the people / because the Lord had done so greete a slaughter in the people. And the men of Beth Semes sayde: Who may stande before the Lord so baly a God? And to whome shal he go from vs? And they sent messengers to the inhabitants of Bynath Jearam / sayenge: The Philistynes haue brought the Arcke of God agayne / come youne and sith it vp vnto you.

Ch. VII. Chapter.

So the kynge of Bynath Jearam came youne / and fetched the Arcke of the Lord / and brought it in to the house of Aminadab Gibeon / and they offered it there for his sonne / that he myghte kepe the Arcke. And sith that waye that the Arcke of the Lord abode at Bynath Jearam / the kynge extended forth / so longe vnto came to euen the year: a all the house of Israel wept after the Lord.

So Samuel sayd vnto al the house of Israel: If ye turne withall youne hert vnto the Lord / then put a way from youe before goddes and Tydors / and direct youre hert vnto the Lord / and I sene byre only / so shal he deliuer you out of the hande of the Philistynes. Then the chyldren of Israel put away Baalim and Astartis from among them / and serued the Lord ouerly.

Samuel sayde: Warre all Israel together vnto Mizpa / that I maye praye for you vnto the Lord. And they came together vnto Mizpa / and there they were / and poured it out before the Lord / and fasted the same daye / and there they sayde: We haue sinned vnto the Lord. So Samuel iudged the chyldren of Israel at Mizpa.

But when the Philistynes herd: that the chyldren of Israel were come together vnto Mizpa / the pynces of the Philistynes wente up agaynll Israel. When the chyldren of Israel herd that they were afraid of the Dytalystes / and sayde vnto Samuel: Ceasse not to crye vnto the Lord our God for vs: but he maye helpe vs out of the hande of the Philistynes. Samuel roke a sacrifice / and offered it vnto the Lord / and the Lord was heard for Israel / and the Lord herde hym.

And whyle Samuel was of offeringe the burnt sacrifice / the Philistynes came to fight agaynst Israel. But the Lord thouded a thunder vpon the Philistynes the same daye / and discomfited them / so that they were fynyen before Israel. Then wente the men of Israel forth / and chaced by Philistynes / and smote them vnto the wylde. The crite of Semes / and sem / betwene Mizpa and Gidon / and calld it the 7 Pillers Regid. a stone and garde: Because that the Lord was a helpe vs. Thos were 7 Philistynes brought youne / and came youne within the border of Israel. And the hande of the Lord was agaynll the Philistynes as longe as Samuel liued.

So Israel gat the cytyes agayne / that the Philistynes had conquered from Efron. A. Reg. iij. a vnto Gath / with the border: i. Reg. i. i. i. a

becaule gone out of oure walked / a cle haue we no gyfte to blyng the men of God: what haue we? The child answered againe a sayde: Beholde: I haue y^e fourth part of a silver shele by me: he saide wil we geue the man of God / that he mighte shew vs oure waye.

B Cōformite in Israel: when a man cometh to y^e cōmityll at the Lord: he sayde: Come: let vs go to the Strete: for they that now are called prophets: were called Seiers afore tyme: Saul sayde vnto his childre: Thou hast well spoken: come let vs go. And when they went into the cyne where the man of God was: a came vp vnto the cyne: they founde demelle / which were gone forth to drawe water: vnto them they sayde: Is he Seier here? They answered: he and said: Yee: Beholde: he is there: in the bush: for he came into y^e cyne this yere: because the people haue a sacrifice to do to Baie in the byc place. What ye comen in the cūtye: shal fynde hym: soe he go vp to the byc place: for to caue: for the people wyl not caue: yll he come. For he shall blesse the offeringe: Then shall they eate: that are called. Therefore go youre waye vp: for euen now shal ye fynde hym.

C And when they came vp to the cyne / and were enen in the myddes of y^e cyne / beholde: Samuel came forth in they: way: and wolde go vp to the byc place. ¶ Eue the Lord had opened Samuels eare the voye afore: so: ouer Saul came and saide: To now aboute this cyne well I fynde a man vnto the oute of the laude of Ben Jamin: him shalt thou enquire to be pyne ouer my people of Israel: that he maye: Reigne my people from the boade of the Dynasties: for I haue loked vpon my people: and they crye so come before me. ¶ Now when Samuell behelde Saul: the Lord answered hym: lo: this is the man of whome I tolde the: that he should reigne ouer my people.

Then came Saul vnto Samuell vnder the grece: and sayd: tell me: (I praye the) where is the Seiers house? Samuell answered Saul / and sayde: I am the Seier. Go vp before me vnto the byc place: for ye shall eate with me to day: / to morrowe will I let the go: and all that is in thyn chere: will I sell the: and as for the asse: which were left

the Daies ago: care not thou for them: for they are founde: And to whome shall belonge all that is pleasaunt in Israel? Saul hit not be longing vnto the: and to all thy fathers house? Saul answered: Am not I a sonne of Terminus: / and of the smallest tribe: and my fenced Subi. 7. c. is the least amonge all the Tribes of Israell? ¶ The sayde of Ben Jamin: Why speakest thou so: then vnto me: Samuel toke Saul and his childre: and brought them into y^e parlet where they shoud eate: and fatter them aboute those that were called: / of whome there were aboute a thynne menc. And Samuel said vnto the colt: geue me the porcion that I gaue the: / a Pad the kope it by the. Then the colt rote vp a shoulde: and bare it forth: and set it before Saul. And Samuel sayde: Beholde: this is left: laye it before the: and eate: for: it was kept for the agastie this cyne: when I called the people. Thne vsd Saul eate with Samuel the same daye.

And when they were gone: he came from the byc place: vnto the cyne: he tolde with Saul in the December. And they roie vp early on the next daye. And when the morning sprang: cooke: Semid called Saul in the December: and sayde: Thy sister: I maye sende y^e thy waye. And Saul gaue: an vnto and they both wente forth together: he vnto Samuel. And when they came vnto the ende of y^e cyne: Samuel sayd vnto Saul: Speake vnto the child: that he go on forth before vs: our stande aboute: till now: what I maye shewe the what God hath sayde.

The X. Chapter.

Then take Samuil a glasse of oyle: and I loked vpon his heade: / a kyssed hym: / 1. Ne. 11. c. and sayde: Seyst thou that the Lord: do hath a myght: to be the prince ouer this en: Deut. 17. c. heronunc: What thou geest now: fro me: thou shalt fynde two men besyde: Achis: Ge. 11. v. d. graue: in the east of Ben J: min at Seid: / which shall set vnto the: The asse: are leid: / whome thou wrenest to sike: and beholde: thy father hath put the asse out of his mynde: / a taketh thou ght for the: and sayth: What shal I do for my forne.

And when thou geest on forth from thence: thou shalt come to the Ofe of Thebes: / where shall the: ena fynde the: which go vp vnto God.

God towarde Bethel one shearer this hyde-
doe/another the loane of bread / the third a
bowl with wyne: and they shal salute the / a
give the two loaves/which thou shalt take of
their hand. After that shall thou come to the
hill of God/ where the Philistines wait: so
and when thou comest thence into the eynde
there shal meete a company of prophetes/ ad-
miringe youne from the hye place/ and before
them a Paltrey/ a tabret/ a pipe and a harp/
as they the selfe prophesyng. And the spere
of the Lorde shall come upon the / and thou
shalt prophete with the/ and shalt be chaun-
ged into another man.

¶ When these tofens come now onto the/
h. Re. vii. a
taken vs whatsoeuer cometh vnto thine
hande: for God is with the. Thou shalt go
vnto the hill vnto Gilgal: Beholde / this
the waye. I come beuote vnto the/ that thou
marst offer burnt offerings and thank offer-
ings.

¶ Seven dayes shalt thou tarry till I
come to the / and shewe the what thou shouldest
doe. And when hee touched his shoulder to
go from Samuel/ he was chaunged him ano-
ther here/ and all these tofens come the same
waye.

¶ And when they came vnto the hill/ be-
holde/ there met he him a company of prophetes/
and the spere of God came vpon him/ so
that he prophesied amonge them.

¶ And when they which were by him sawe
him that he prophesied with the prophetes/
they sayde all amonge them selfes: What is
happened vnto the sonne of Cis? In Saul
also amonge the prophetes: And one that was
there answered and saide: What is they: sa-
ther? Here of came he prouerbe: In Saul also
amonge the prophetes: And what he had left
of prophesyng/ he came vnto the hill.

¶ Saul also sayde vnto him and to his
childen: What hee wente ye? They answered:
To see the asse. And when we sawe that
they were awaye/ we came vnto Samuel.
Then sayd Saul vnto Elime/ what sayde
Samuel vnto you? Saul answered his on-
der: the tolde vs that the asse was founde.
But of the Fryngdome he tolde him nothinge
what Samuel had said.

¶ Samuel called the people together vnto
the Lorde to Mizpa/ and spake vnto the

children of Israhel: Thus sayeth the Lorde
God of Israhel: I thought Israhel out of E-
gypte/ and deliueed you from the hande of
Egyptyans/ and from the hande of all fryng-
domes that opposed you: But now haue ye
refused your God/ which hath helpeed you out
of all youre fortowes and troubles/ and ye haue
said vnto him: Wee a frange our vs. Will
stande ye now before the Lorde/ accordinge
to your tricke and kynredes.

¶ Now when Samuel hadde thought forth Iesu-
all the tribes of Israhel/ the tribe of Ben Iamin
was taken. And when he had helpeed forth
the tribe of Ben Iamin with his hundred / y
hundred of Man was taken/ and Saul the
sonne of Cis was taken. And they sought
him/ but they founde him not.

¶ Then asked they further at the Lorde
whether hee wene for to come thither. The Lorde
answered: Beholde/ he hath hyd himselfe
amonge the vessels. Then ranne they thither/ a
sought him: And when hee shode amonge the
people/ hee was by them by y heade then all
the people. And Samuel said vnto all the people:
There seye him whom the Lorde hath cho-
sen/ for in all the people there is none like him.
Then gaue al y people a shoute/ and said: God
saue the new Fryng.

¶ Samuel tolde the people al the wordes of
the Fryngdome/ and wrote them in a booke/ and
layed it before the Lorde. And Samuel let
all the people go euery one to his owne house.
And Saul wene home also vnto Gibea/ and
there mette with him one parte of the boole/
whose heres God had touchet. But the chil-
dren of Bethel saide: What shall this folowe
helpe vs / and despised him/ and thought
he not present. But he made him as though
hee were there.

The XL Chapter.

¶ Now was the Ammonite warre vpon a layd
yete vnto Iabes in Gilead. And all the Iud-
men of Iabes sayd vnto Nabas: Beat one
with vs and we will serue the. But Nabas
Ammonite answered them: I will make a
conuauant with you on this condicon/ that
I maye thrust out al our eight eyes / y put
you to shame amonge al Israhel. Then sayde
al the elders of Iabes vnto him: Gent vs for
we haue respicid/ that we maye seeke in
saungre

saungers into al the coastes of Israel: If there be no saviour for me wil go forth unto the.

B So the messengers came unto Gibeon of Saul and spake thus before the eares of the people. Then all the people lyke up theyr voice and wepte. And behold Saul came after this open out the fild and sayde: What akeith the people that they wepte? So they tolde him the carande of the men of Jabron. Then came the spirit of God upon him: when he had herde these wordes and his wrath was kindled: and he toke a couple of oxen and therewith he smote them in to all the coastes of Israel by the messengers: sayinge: Whereforer goeth not forth after Saul and Semuill? his open halbe thus heale with all.

C Then fell the feare of the Lorde upon the people: so that they went forth lyke as one man: And they were tolde at Bethel and of the children of Israel there were that hideth themselves in the crouches of the children of Juda. And they spake unto the messengers that were come: Save us into the men of Jabes in Gilead: To morrowe shall ye haue helpe: when the sunne is at the whorset. When the messengers came and tolde this to the men of Jabes they were glad. And the men of Jabes sayde: To morrowe will we come forth unto you: that we maye be unto you what soeuer it pleaseth you. And on the next morrowe Saul sent the people in the perre: and came into the heell aboute the maninge watch: and smote the Ammonites: if there was at the whorset. So for those that remained they were so feared: that two of them shod not together.

Ag 37: Then said the people unto Semuill: Where are they that sayd: I should be Saul against our ver: Shall we here find man that we maye put them to death. But Saul said: There shal no man be this daye: for to daye hath the Lorde gotten health in Israel. Semuill sayd unto the people: Sometime we go unto Gilgal and thence the Kingdome thers. Then went all the people unto Gilgal: where they made Saul Kinge before the Lorde at Gilgal and offered thank offerings before the Lorde. And Saul with all the men of Israel stood there greatly.

The XII. Chapter.

Saul had kind unto four women: all that ye said unto me: and haue made a kynge before you. And now let them goeth your kynge before you. So for me I am wepen eide a great deerd: and my soules are with you: and I haue gone before you for my poult up unto this daye. Behold here am I: as I am against me before the Lorde and his enoynt: if I haue taken any mans eye: or affe: if I haue done any man violence: or wronge: if I haue oppressed any man: and if I haue received a gyfte of any mans hand: and kept it secretly: I will restore it you agayne.

They sayde: Thou hast done us neither violence nor wronge: neither oppressed nor taken ought of any mans hand. He sayde: The Lorde be mynnesse against you: and so he his enoynt the daye: that ye haue founde nothinge in my hande. They sayde: Yea: they shal be mynnesse. And Semuill sayde unto the people: The Lorde whiche made Moses and Aaron: and brought your fathers out of the lende of Egypte: here present. Stande forth now therfor: that I may iudge you: if you the Lorde ouer the righteousness of the Lorde: which he hath done for you and your fathers.

When Jacob was come into Egypte: Gen. 31. a your fathers cryed unto the Lorde: And he sent Moses and Aaron to bringe your fathers out of Egypte: and to call them for to dwell in this land.

But when they forger the Lorde: Jud. 11. a God he sold them vnder the power of Chisra the captayne at Habor: and vnder the power of Habbibines: and vnder the power of the kynge of the Moabites: which sought against them. But they cryed unto the Lorde: and sayde: We haue sinned in that we haue forsaken the Lorde: and serued Baalim: and Ashtaroth. But now rediret us from the hand of our enemies: and we will serue the. Then Judie. 11. a the Lorde sent Jerubbaal: Eder: and Jephthah: and Semuill: and deliuered you from your enemyes round aboute: and causid you to dwell safe.

But when ye saue that the Chas: the kynge of the children of Ammon: came against you:

1. Ke. viij. a I ye sayde vnto me: Wot thou/But a fyinge shal raygne ouer vs where/as not wylshandurge your God was your fyinge. Now/there haue ye done: thus/and whome ye haue chosen/and bestred: for la the Lord hath set a fyinge ouer you. If ye shal feare the Lord/enom / a serue hym/and heken vnto his voyce/and be not vsabed into the mouth of the Lord:/tho shal both ye and your fyinge that raygneth ouer you/followe the Lord your God. But if ye beken not vnto the voyce of the Lord:/tho be sbedient vnto his mouth/then shal the hande of the Lord be against you/and against your father.

Send forth now also/and beholde this great thynges that the Lord shall do before your eyes. Is it not now the wear harness? Yet will I call vpon the Lord/so that he shall cause it to thunder and rayne: that ye shal knowe and se the great euill/ which ye haue done in this sight of the Lord: in that ye haue bestred to haue a fyinge.

ij. K. xviij. f And whan Samuel called vpon the Lord/ the Lord caused it to thonde and rayne the same daye.

Then all the people feared the Lord / a Samuel greatly/and they sayde al vnto Samuel: Diste thou vnto the Lord thy God for thy seruantes/that the ye no: for thyde our synne: we haue done thus euill also/ that we haue bestred vnto vs a fyinge. Samuel sayde vnto all the people: feare not/ ye haue done all this euill in dede. Neuertheless/ I bepare not becke from the Lord/ but serue the Lord with all your heerte/ and go not a fide after vanite: for it profiteth you nothing/ and can not helpe you in so much as it is a due a

Ex. xxxij. b wayne thyng. If the Lord shal not forsake his people/ because of his great names sake/ the Lord hath begun to make you a people vnto hym selfe. But God foehd/ that I shoulde synne so vnto the Lord/ to cause from praiing for you/ and from teaching you the good and righteous waye. Feare ye the Lord therefore/ and serue hym saythfully with all your heerte: for ye haue sene howe great thynges he doth vnto you. But if ye byd wyckedy/ with ye and your fyinge shall pertybe.

The XIII. Chapter.

Saul had ben fyinge one ycare/ and wha he had raygned ouer Israel two ycare/ he chose hym thre thousand men out of Israels: whose hande were with Saul/ a Michmas/ vpon the mount of Berhel / a one thousande with Jonathan / a Gibea of Ben Jamin. To the other people / he let the go euery one vnto his tent. But Jonathan smote the Philistines in theyr omne ward/ which was as Gibea. That came to the Philistines care. And Saul caused to blowe the trumpets in all the lande/ and to saye: Let vs returne home. And all Israel berde saye: Saul hath synne the Philistines watch for Israel stande before the Philistines. And all the people cryed after Saul at Gilgal.

Then the Philistines gathered them selfe together to fight with Israel/ thre thousande charrettes/ thre thousande bowmen/ and other people besides/ in number as the sande by the seethanland wete vp/ and pitched at Michmas on the Eastside of Berbanon. When the men of Israel saw that misfortune laye vpon the necke of them: for the people was come therto/ they erop into euice and vnto into rockes/ and holes/ and wells. But the Hebrews wente ouer Tothane into the lande of Ged and Gilead. As for Saul he was yet at Gilgal/ and all the people were synne becke after him: they rard be sette byes/ and wynges: the rym appointed at Samuel. And whan Samuel came vnto Saul at Gilgal/ the people were scattered abioade from hym. Then sayde Saul: Bring me by thre burntoffering/ and thre burnt offeringes: and he offered a burntoffering. Then whan he had made an ende of the burntoffering/ behold/ Samuel came. Then wente Saul fast to meete hym/ to be myghte salued hym.

But Samuel said: What haste thou vnto? Saul answered: I sawe that the people was scattered abioade fro me/ and thou canst not in this season/ and the Philistines were gathered together at Michmas. Then said Samuel: That the Philistines come downe in me vnto Gilgal/ and I haue not beought the face of the Lord: and so I boldened my selfe and offered a burntoffering.

Samuel sayde vnto Saul: Thou hast done.

Some falsly sayd not kept the commaunders
of the Lord by God which he com-
manded the. For if thou haddest not done
this he had prospered thy kyngdom upon
Israel for ever: but now shalt not thy kyng-
dom continue. The Lord hath sought
him out a man after his owne heart: but hath
the Lord commanded to be pynned out his
people: that hast not kept that the Lord
commanded the. And Samuel arose: a went
up from Gilgal vnto Gibeon Beniamin.

And Saul numbered the people that was
founde with him: upon a six hundred men.
Saul and his sonnes Jonathan: and the peo-
ple that was with he staryed at Gibeon Ben-
iamin: but the Philistines hadde pitched
they: round about Michmas. And out of the
host of the Philistines thre wente the ban-
der of sinen to destruction: in ended the waye
towards Ephraim to the launde of Sual: ano-
ther mead to wards the waye of Berthon: the
thirde mead towards the waye that reach-
eth to the valleye of Seboim: vnto the wal-
dernesse.

But there was not a fynch founde in all the
lande of Israel: for the Philistines thought:
The Hebrews might haplye make swerde
and speere. And all Israel were sayne to go
vnto the Philistines: when any man had
a plowshare: a mattocke: an axe: or a she-
to: or a pitch: and the edges of the plowshare: and
mattocke: and fork: and axes were labou-
red: and 3 pointed flint. Now when the bare
of the barnel came: there was neither swerd
nor speere founde in the hande of all the peo-
ple that was with Saul and Jonathan: but
for Saul and Jonathan his sonne: there was
somewhat founde. And the Philistines went
out by Michmas.

The XIII Chapter.

It continued at the same tyme that Jona-
thas sayde vnto his lad / which was his
weapen bearer: Come we go out to the Phi-
listines watch that is set about / and be told
not his father. Saul dwelt at the ende of Gi-
beon a Pongranate tree: which was in
the suburbs. And the people that were by
him: were upon a six hundred men. And Jo-
his the sonne of Achish the brother of Achi-
bed: the sonne of Phincaos: the sonne of Achif

priest of the Lord: at Silo / byd weare the
our bodye too. But the people knewe not that
Jonathan was gone.

Betweene the passages / when Jonathan
soughte to go out vnto the Philistines watch:
there were two by rocke: the one on the one
side: the other on the other: the one was called
Beleg: the other Semo: And the one laye on
the North side towards Michmas: and the
other on the South side towards Gibeon. And
Jonathan sayde vnto his weapen bearer:
Come let vs go out to the watch of these two
circuncydes: peradventure the Lord shall
weeke with vs. For it is no hard matter for
the Lord to helpe by many of thy ser. The
answercd hym his weapen bearer: O what
is in thine heart: go in thy weate: behold / I
am with thee: as much as thine heart will.

Jonathan said: Will thyn / when we are
gone out to the men / and come within the
sight of them: if they say: Stande still: will we
come to you: then will we slaine still in our
place: a not go vp to the: but if they say: come
vp to we: we will go vp to them: then hath the
Lord deliuered them into oure hande: and
thou shalt be a token for vs. Now when they
came both in the sight of the Philistines watch
the Philistines sayde: See / the Hebrews are
gone out of their holes: that they wece crept
Judith. 10. 11. And the men in the watch answered
b. Jonathan and his weapen bearer: and sayde:
Come up to vs: and we will reach you what
matter is. Then said Jonathan to his weapen
bearer: Come vp after me / the Lord hath
deliuered them into Israels hande. And Jona-
thas damme vp with hande and feet: and
his weapen bearer after him. And Jonathan
smote them downe before him: and his weapen
bearer slawe behinde hym / so that the first
slaughter that Jonathan and his weapen
bearer did: was upon a ronne in cirtain in the
length of half an arke of labe: which a part
of euen mysse in one pace.

And there came a fearfullnesse: and flight
in the host upon the side: and amonge all the
people of the watch: and upon the restroiers
there came a fearfullnesse: and flight / so
that the watch was in a rumoure: and there came
a flight vnto God: and Sauls watchmen
at Gibeon: but Samuel saw that the multitude
was

Iud. 17. 18.

Iud. 17. 18.

Iud. 17. 18.

Iud. 17. 18.

Iud. 17. 18.

Iud. 17. 18.

Iud. 17. 18.

at them awaye/and ranne to and fro.

Saul saide vnto the people that was with him: Let and see which of vs is gone away. And when they numbered/Behold/Jonathas and his weapons/and he was not there. Then sayd Saul vnto His: Hung vnto the Tree of God/for as he syng was the Tree of God with the children of Israel/and while Saul was yet speakinge to the priest/the multitude in the Philistine hoste gaue vp/anne/ a was great. And Saul sayde vnto the priest: Whither went thy hande. And Saul cryed and all the people that was with him/and came to J

Judic. viij. 23. sayd. And beholde/ many mans forward
¶ Par. 27. 5 was agaynst another/and there was a very great rumoure.

The Hebrews also that were with J Philistines afore/and had gone vp with them in the hoste on every side/soynd them selves vnto J Israel/which were with Saul and Jonathas. And al the men of J Israel/ which had byd them helpe vpon the mount of Ephraim/when they herde J the Philistines fled/soynd after them in the battayll. Thus the Lord helped J Israel at that tyme/and the batteill lasted vnto Bethauen.

1. Re. x. 11

¶ And when the men of J Israel came forth/Saul charged al the people the same daie and said: Cursed be every man/whi ch eateth bread vntill euen/that I maye avenge me on myne enemies. Then all the people tasted no bread. And al J people of J lande came into J wood. But there laye many vpon the flode/and whi J people came into the wood/beholde/ J hony flowed/But no man put it in his mouth/whi he had the people were afrayed/because of J godde. So for Jonathas he had not herd/that his father had charged the people/and he put forth his staffe/ J he had in his hande/and bypped the cude side in the hony combe/and turned his hande in his mouth/and his eyes were li ghted.

Then answered one of the people/ a sayd: Thy father hath charged the people/and said: Cursed be every man that eateth/ whi he had the people were li ghted. Then sayd Jonathas: My father hath troubled the lande: He saw lyghte myne eyes/and become sicke/cause J hath tasted a lytle of this hony. If the people the day had eaten of the

spales of theyr euens/that they founde/ the laughter should haue bene greater against J Philistines. For in that they the Philistines/ a same daye fro J Hebrons vnto Bathan/ and J people were very weery.

And the people turned to J spiritus/ a toke J speere and ozen/ and callis/ and sterte them vpon the earth/and dyd eate them with the Lord's floure. Then was it tolde Saul/ Beholde/ the people synne against the Lord/ in that they eate floure. He sayde: Ye haue done euell/whi I tolde me no w a great stone. And Saul sayde a saye vnto them: that every one dyng me his eye/ and his shep/and slay them here/that ye maye eat/ and not to synne against J Lord with eating of floure. Then thought al the people eury one his eye with his hande the same nyght/ and slew them there. And Saul thydd an annture vnto the Lord. This is the style culture that he builded vnto the Lord.

And Saul said: Let vs go downe after the Philistines by nyght/ a spoyle them with cleare morning/that we let none escape. They answered: Do what soeuer pleasest J. But a pricke sayd: Let vs go here here vnto God. And Saul ayed at God: What J go downe/ a here after the Philistines/ and will they avenge them into J Israels hande: Vntill we lesse/ he answered him not at that tyme.

Then said Saul: Let al J armye of J people come hither/ a make search a lein wood in this synne at this tyme. For as truly as God the sencer of J Israel liueth/ a though it be in my sonne Jonathas/ he shall byr. And no man answered him of all the people. And he said vnto al J Israel: Be ye on be one syde/ J and my sonne Jonathas will be on this syde. The people saide vnto Saul: Do as it pleaseth the. And Saul saide vnto the Lord the God of J Israel: Do thou that is right. The was Jonathas a Saul said: But the people wente forth. Saul sayde: Cast the lot ouer my and my sonne Jonathas. So Jonathas was taken. And Saul sayd vnto Jonathas: Tell me what hast thou done. Jonathas tolde him/ and said: I tasted a lytle hony of the staffe that J had in my hande/ and beholde/ must J J be thy sonne. Then saide Saul: God

De this a thac unto me/ Jonathan thou must
bycbe deary.

G But y people said unto Saul: Shoulde
Jonathan be? hat hath thou so great healtb
in Israel this nyght? God fo: bid. **W**o truly
as the Lord I saye/ here shall not one here
of his heade fall upon the earth/ for with God
hath he wrought this miracle. So the people be
lyured Jonathan/ that he byed not. Then
went Saul wth from the Philistines: and the
Philistines wente unto theyr place.

But when Saul had conquered the kyng-
dom ouer Israel/ he soughte agaynst all his
enemyes rounde aboute/ agaynst the Moabites
/ agaynst the children of Ammon/ agaynst
the Edomites/ agaynst the kyng of Zebou/ a-
gaynst the Philistines: and wher so euer he
attacked him/ he got the victorye. And he made
m. 11. c. an host/ and smote the Amalechites/ and he
lyured Israel from the hande of all those that
spred them.

Saul had thise sonnes: Jonathan/ Amur/
and Nochisai. And they were the names of
his two daughters: The firste/ Micah:
and the youngest/ Michal. And Sauls wyfe
was called Abinocham/ the daughter of Abi-
nab. And his chiefe captiues name was
x. 11. a. Abia/ the sonne of Ner/ Sauls vnder. **1** Cio
was the father of Saul. But Ner the father of
Abia was the sonne of Abul.

There was a nyght/ soe they were agaynst
Philistines/ as longe as Saul lyued. And
wher Saul saw a man that was stronge and
mercifull for the warre/ he toke him to him.

Th. X. V. Chapter.

1 Samuel sayd unto Saul: **1** The Lord
hath sent me to anoynt the/ soe to be kyng
ouer his people of Israel: Heere nowe chese
fore the voyce of the word of the Lord. **2**
Thus stode the Lord Sabaoth: **3** I haue
remembered what Amalek dyd vnto Israel/
and howe he layeth waye for hym in the
mid waye/ when he wente out of Egipte. **4** So the
waye nowe shal I/ and smite the Amalechites
/ and take them with all that they haue/ a
spare hym not: but slaye both man and wo-
man/ children and suckynges/ oxen and shepe/
camel/ and asse. **5** Saul commaunded the
people the same/ and numbered them at Ta-
bor. two hundred thysande/ foreemen/ and

ten thousand men of Iuda.

2 And when Saul came to the crye of the
Amalechites/ he sit a hundred watch by the
ryue/ and saide vnto the Amite: **3** Whye
haue ye departed/ and goe downe from the Ama-
lechites/ that I saynter you not with them/
for ye shal receiue mercy vnto all the children of
Israel/ when they departed out of the egipte. **4**
So the Amite gaue them awaye frid among
the Amalechites.

5 Then smote Saul the Amalechites from
Beula vnto Sur/ which lieth ouer agaynst
Egipte. **6** And toke Agag the kyng of the Ama-
lechites/ and banded all the people with
the edge of the sword: **7** Heuer the shepe/ Saul and
the people spared/ Agag/ and the shepe/ a oxen
that were good/ and fat/ and the lambs/ and
all that was good/ and wolde not burne: the
rest he toke/ what was foule and nothing worth/
that they burned.

8 Then came the word of the Lord vnto
Samuel/ and sayde: **9** Repentest thou? **10** I
made Saul kyng/ soe he hath turned hym
selfe backe from me/ and not consecrated my
word. **11** Therfore was Samuel angry/ and cryed
vnto the Lord/ all that nyght. **12** And Sa-
muell gat hym vp early/ that he might see
Saul in the morninge. **13** And he wolde hunt
that Saul was come/ vnto Carnell/ and see
hym vp a pylle/ and was gone aboute/ and
came downe to Bithlam.

14 Now when Samuel came to Saul/ Saul
sayde vnto hym: **15** Blessed be thou vnto the
Lord. **16** I haue performed the worde of the
Lord. **17** Samuel aunswere d: **18** What crye is
this then of shepe in nyghte care/ and the crye
of oxe which I heare.

19 Saul saide: **20** They haue broughte them
from the Amalechites: **21** for the people spared
the best shepe and oxen/ for the offeringe of the
Lord thy God/ the other haue we burned.
22 Heuer the shepe/ Samuel aunswere d: **23** Saul
saide: **24** What the Lord hath sayde
vnto me this nyght/ he sayde: **25** Say on/ Sa-
muell sayde: **26** When thou wast but small in
thyne own eye/ wast thou not the heade
amonge the rybes of Israel/ and the Lord
anoynted the to be kyng ouer Israel. **27** And
the Lord sent the waye/ and sayde:
Gathe waye/ a battayle/ smite the Ama-
lechites/

11. 11. c. 11. d.

11. 11. c. 11. d.

1110 Jsa: The Lord hath chosen none of these.

And Samuill sayd vnto Jsa: Are here all the chyldren? He sayde: There is yet one. Pleas of all and beholde he keepeth the shepe. Then sayde Samuill vnto Jsa: Sende and cause hym to be fetched/for we will not set doune at the table vntill he come. Then sent he a euyl sed hym to be brought. And he was well colourid with sayre eyes and of a bewyfull countenance. And the Lord sayde: Aryst/and Tanoynt him/for he is he.

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early in the morninge and at euen/and stode
thre score nye.

C For saye vnto Sauld his sonne Take
this Ephe of fenceze for thy brethren/and
these ten loques of breade/and runne to the
hoost vnto thy brethren/and these ten new
cheke/and brynge them to the captayne/and
loke how thy brethren be: whether uo go well
with them or no/and take what they byd the.
But Saul and they/and al the men of Israell
were in the Gile valley/and soughte agaynst
the Philistyne.

This Sauld gat hym vp early in the mo-
nyng/and committed the shepe to the keeper/
and toke his brethren/wente his waye/as
Jesai continued hym/and came to the tent-
and the hoost was gone forþ / and had pu-
ged it selfe/ and cryed in the battayl:
For Israell bet set them selfe in array/and the
Philistyne were agaynst theyr hoost in theyr
array also.

Then left Sauld the vessel that he bare in
the toppe of the staffe/and came to the hoost/
and wente in/and saluted his brethren. And
whyle he was yett tallynge with the beholds/
then came vnto the stout helde man / whose
name was Goliath/the Philistyne of Gath/
out of the Philistyne hoost/and spake like so
aforsaid/and Sauld heede it. But euery man in
Israell when he sawe the man/stepped from hym/
and was for afeard of hym.

And euery man in Israell sayde: Hauye
sewe the man commynge vp heere? For he
come vp þer to speake w/daynously vnto
Israell. And whosoeuer smyeth hym/hym
will the hynge make ryth/and geue hym his
goun/and make his fathers house free in
Israell.

S Then sayd Sauld vnto the men that stode
by hym: What shalbe done to the man that
smyeth this Philistyne/a turned this theme
awaye from Israell: for what so be this Phi-
listyne this vncircumcised: that defyeth the
hoost of the lorde gods? Then the people
toke hym as aforesaid. Thus shal it be done vnto
the man that smyeth hym. And whab his
greatest wyrd be done him/ take with the net/
and was byrde with agaynst Sauld/ a sayde:
Wherefore arte thou come hynce/and why
hast thou left a fewe shepe in thy wyrdness?

I knowe thy presumption/nessi wel ynough/
and the wickednesse of thine heart/so thou ar
come: Hauene to the battail. Sauld answered
sayde: What haue I done vnto me? Is there not
an occasion? And he turned hym selfe from
hym vnto another/ and spake accordynge as
he had sayde before. Then the people awyn-
sted hym lyke as aforesaid.

And when the herd the wordis whiche
Sauld sayd/they toke them in the presence of
Sauld/a he caused hym to be freched. And Sauld
sayde vnto Saul: Let no mans hand be
encouraged/because of hym. Thy seruant shall
go/and fight with the Philistyne. Whiche
sayde Sauld vnto Sauld: Thou art not
able to go agaynst this Philistyne to fight
with hym/for thou art but a chyld: but this is a
warre from his youth vp.

Sauld sayd vnto Saul: Thy seruant shall
do his fathers shepe/and there came a Lyon/nd
a Beere / and carryed awaye a shepe from the
flocke/then wente I forth after hym / a smyte
hym/a deliuered it out of his mouth. And I dyd
rehan he wold haue bene vpon me / I toke
hym by his heede/and smote hym/and slew
hym. So thy seruant smote boith the Lyon/a
the Beere. Therfore shal this Philistyne this
vncircumcised be taken as one of the: for he hath
defyed the hoost of the lorde gods. And
Sauld sayde: The Lorde hath deliuered me
from the Lyon and the Beere/shal deliuer me
also from this Philistyne.

And Sauld vnto Sauld: Wo thy
wage/ the Lorde be with the. And Sauld
toke the sword and his dardes/ and set an helme
of sickle vpon his heede/and put an habir-
gon vpon hym. And Sauld sayde hym
I sweare aboute his dardes/and by gyfte to geue
for he had neuer dyd nyd to it aforesaid. Then
sayde Sauld vnto Sauld: I can not geue þat
for I bene not ben ryth to it/and so be leyd
it from hym/and toke his staffe in his hande
and shok synel/lyghte stones out of the rutter/
and put them in the shepe herdes bagges/
whiche he had by hym/and toke a stang in his
hande/and set hym to the Philistyne. And
the Philistyne wente forth/a gat byrde to
Sauld/and his wizenbeereer dyd for him.

Now when the Philistyne left/and sawe
Sauld/he thoughte some of þis/so he
was

3 su. ro. d

3 idie. p. c

3 N. p. d

David sett to the wal. Neuertheless David turned him selfe way from hym. And Saul was aſwaid of David: for the Loide was with him/ & departed from Saul. Then Saul put hym from hym/ and se hym to be pnyce out a thousande man/ and he went out end in bisafe the people. And David be haid hym selfe wysly in al his voyages/ & the Loide was with hym.

S From when Saul knew that he was so pceedinge wyse/ he stode in feare of hym. But all Israel and Iuda loued David/ for he was our aid in before them. And Saul sayd vnto David: Beholde my greates daughter Michol I Re. i. h. c. 10 b I will I geue che to wyse/ be strong now/ and gouerne the warres of che Loide. For Saul thought my hande that not be vppon hym/ but the hande of the Pphyltyns. Neuertheless/ David answered Saul. Who am I/ and what is my life/ and the hynd of my father in Israel/ but I should marry the kynges daughter.

E But when the tyme came that Merob che daughter of Saul shoulde haue been geuen vnto David/ she was geuen vnto Achishe Melohathite to wyse. Neuertheless/ Michol Sauls daughter loued David. When this was tolde Saul/ the matter pleased hym wel/ and he said: I will geue hym her/ but she may be a snare vnto hym/ and that che hande of the Pphyltyns may rour vpon hym/ and he sayd vnto David: This day shoulde thou be my daughteres doufhande che seconde tyme. And Saul spak vnto his seruantes: Talle with David secretly and saye: Beholde/ she kynges hand pleasure in the land at his seruantes loue the/ marry thou therefore che kynges daughter.

J And Sauls seruantes spake these wordes in the care of David. But David sayde: Think ye it but a small matter to marry the kynges daughter? As for me/ I am but a poore simple man. And Sauls seruantes tolde hym agayne/ & sayd: Such wordes hath David spoken. Saul said: Then fore ye vnto David: The kynges desireth no dowre/ but onely and hinde/ ch suffynes of the Pphyltyns/ that vnguarante may be taken of the kynges enemyes. Howden/ Saul thought to cause David be slayne by the hande of the Pphyl-

ltnes. Then his seruantes tolde David these wordes/ and David was content with the matter to marry the kynges daughter.

And after a fewe dayes David gachyn vpp/ & a wente with his men/ and smote two hundred mea among the Pphyltyns. And David brought chey: so suffynce/ and made the number just/ vnto the kyng/ that he might marry the kynges daughter. Then Saul gave hym his daughter Michol to wyse. And Saul sawe a pteuent that the Loide was w David. And Michol Sauls daughter loued hym. Then was Saul the more aſwaid/ & became his enemye as longe as he lyeth. And in han the pnyces of Pphyltyns wente forth. David heard hym selfe more wysly che al the seruantes of Saul in they: ouergoyng. so that his name was in great reputation.

The XIX. Chapter.

Saul spak to Jonathan his sonne/ and to al his seruantes/ that they shoulde kill David. Neuertheless/ Jonathan his souner. Michol of Saul loued David exceedingly/ and tolde hym/ and sayd: Saul my father goeth about to slay the. Kepe the therefore. I praye the in the mountyngland abyde in secret/ & hyde the. But I will go forth/ & stande before my father in the felde/ where thou art/ & will speake of the vnto my father/ and whatsoeuer I se/ I shal byng the wordes.

And Jonathan reported the best of David vnto Saul his father/ & so vnto hym: Wher not I kynges hymne a gaynst his seruants/ for he hath not found agaynst the/ & his voyng is very necessary for che/ & the que his hysen due Iube it. hande also/ and smote the Pphyltyns/ and the Loide byd a great health vnto al Israel. his seruantes. he that was/ and removed therof. Wherefore David shoulde agaynst innocent blood/ that thou wouldest kill Saul without a cause? Then he send Saul vnto the peere of Jonathan/ and freare: Truly as the Loide lyeth he shal not dye. Then Jonathan called David/ and tolde hym all these wordes/ and brought hym ce Saul/ so that he was in presence lyke as afore tyme.

But there cross a banay agayne/ and David wente forth/ and sought agaynst the Pphyltyns/ and smote a greates slaughter/ so that chey

they fled before hym: And they left the cud
 of the sword: upon Saul/ and
 upon his household/ and a souldier was
 his guide. But Saul played upon the instru-
 ment with his hande. And Saul thought
 to it his iudgement: to lycke Saul fall to the
 wall. And when he was asyde from Saul/ in
 the watchynge sence in the wall. And Saul
 fled/ and escaped that nyght.

¶ When this thing was done/ Saul sent his mes-
 sengers to Sauls house/ that they should
 laye waye for hym/ and kill hym in the mor-
 nyng. ¶ Michal Sauide wyse tolde hym this/
 and sayde: If thou saue not thy soule this
 nyght/ thou shalt dye to morow. The King
 shal be wryth wyne: shal hee be wryth/ so
 that hee will be wryth/ fled/ and escaped. And
 Michal toke an ymage/ and layed it in the
 bed/ and layd a goatie skynne at the heade of
 it/ and so hee was wryth. ¶ Then Saul
 sent his messengers to fetch David. But the
 sayde: He is fled. ¶ Michal sayde: Saul sent
 his messengers to slay David/ and sayde: By
 hym go to: to wryth the bedde/ that he maye
 be slaine.

¶ When this messengers came: they
 behelde the ymage laye in the bed/ and a goatie
 skynne at the heade of it. ¶ Then sayd Saul
 unto Michal: Why hast thou begyled me/ and
 I have thus sent for thee/ that hee mighte
 be slaine? Michal sayd unto Saul: He fled
 unto me: so that I will kill the King. Saul
 behelde and escaped/ and came to Ramath
 baim/ and hid himselfe. ¶ Saul had
 Saul went to Ramath baim/ and hid himselfe.
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 went to Ramath baim/ and hid himselfe.

¶ When this was tolde Saul/ he sent other
 messengers: to which prophesied lykewise.
 ¶ Then sent his messengers the thyde tyme/
 and they in lyke maner prophesied. ¶ Then
 went he himselfe also unto Ramath/ and
 when he came to the great well whiche is at
 Bethel/ hee and sayd: Wher is Samuel?

¶ When this was tolde Saul/ he sent other
 messengers: to which prophesied lykewise.
 ¶ Then sent his messengers the thyde tyme/
 and they in lyke maner prophesied. ¶ Then
 went he himselfe also unto Ramath/ and
 when he came to the great well whiche is at
 Bethel/ hee and sayd: Wher is Samuel?

and Saul: Then was it tolde hym: He is
 at Ramath baim. ¶ Saul had Saul went to
 Ramath baim/ and hid himselfe. ¶ Saul
 had Saul went to Ramath baim/ and hid
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¶ Then Saul said: Wher is Samuel?
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¶ Then Saul said: Wher is Samuel?
 ¶ Saul had Saul went to Ramath baim/ and
 hid himselfe. ¶ Saul had Saul went to
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 baim/ and hid himselfe. ¶ Saul had Saul
 went to Ramath baim/ and hid himselfe.

King
Lange

in xviii
and xxiiij

the felde. And they wente out both in to the felde. And Jonathan sayd vnto Dauid.

Loide God of Israel. If I perceiue by my sighte to moue/ or in the thyd day/ that it good wth Dauid/ and sende not vnto the/ a steeke the before thyne eares/ then let the Loide do thise/ a that vnto Jonathan. But if my father be in euil against it. I will be wth it for thyne eares also/ and let the go/ that thou mayst seepe in peace.

And the Loide be wth the/ as he hath bene wth my father. If I do it not/ then do thou no mercy of the Loide on me/ whyle I lym/ no/ nor whan I dye/ a plecke thy mercy from my house for euer. And whyle the Loide rove on the cittyens of Dauid/ euery one of the lad/ then let Dauid rote out Jonathan also wth his house/ a be Loide requyte it of the ha. i. de of Dauid a cittyen.

And Jonathan proceeded further/ a swore vnto Dauid/ the lovd hym fa wel/ for he lovd hym as his owne soule/ and Jonathan sayd vnto hym. To moue wth new Moone/ and thou shalt be eved as ice/ for eche shall die wher e thou wast/ wth come to sy. But on the thy. de. daye come thoue sone / and go in to the place wher thou byddest the on the woe. day. a set the boone by the stone of Bethel. Then wyl I shot the arrowes on that hyde/ as thouge I moude shote a mark/ and beholde/ I wyl sende the boxe/ a saye vnto hym. Go see the arrowes. If I saye now vnto the lad/ Lay the arrowes by thy betwix d behynd the fetch them/ then come thou/ for it is peace/ and there is no perell/ as truly the Loide sayeth. But if I saye vnto the lad/ Beholde the arrowes bye yonderwarde before the/ then go thou thy way/ for the Loide hath let the go. ¶ So for that whiche thou and I haue spoken together/ the Loide is betwix me and the for euer.

l. sig. ff.

Dauid heb hymselfe in the felde. And whan the newe Moone came/ the kynge sat hym doune at the table to eate. Whan the kynge had set hym doune in his place as he was wonte/ by the wall/ Jonathan stode vp / but wher sat him doune beside Saul. And Dauid was mysed in his place. And Saul spake nothing that daye/ for he thought. There is some backe spended vnto hym/ that he is not cleane. On

the seconde daye of the newe Moone/ when Dauid was mysed in his place. Saul sayde vnto Jonathan a his sounne. Wherefore is not the sounne of Ihu come to the table/ neyther yesterday nor to daye?

Jonathan answered Saul. He prayed me that he myghte go vnto Berleim/ a said. Let me go/ for our kynge hath a sacrifice to do in the cyne/ and my brother hath sitte for me hym selfe. If I haue founde fauour in thy sighte/ I will go/ and se my brethren/ there fore to be not com to the kynge table. Then was the kynge wroth at Jonathan/ and sayde vnto hym. Thou wyldest a vnkyng. I know how that thou best doest in the sonne of Ihu/ to the shame of thy kelse/ and of thy shamefull mother. For as long as the sonne of Ihu lyueth vpon earth/ neyther thou nor thy kynge dome thal prospere. Sende now thy for/ and cause hym to be syched vnto me/ for he is a kynnyng chylde of death.

Jonathan answered his father Saul and sayde vnto hym. Wherefore shal he dye? What hath he done? The spoe Saul the iudgyce at hym/ that he mighte smyte hym. This perceiued Jonathan that his father was wrothly determined to kyll Dauid/ and he cose vp from the table in a wofull displeasur/ and vnto eate no bread the saun seconde daye of the newe Moone/ for he was wroth because of Dauid/ that his father had done hym such vnkyng.

On the moore wente Jonathan soun in to the felde/ at the tyme appointed of Dauid/ a lyke boye went hym/ and said vnto the boye. Runne hie/ ke me the arrowes whiche I shote. Whan the boye ranne/ he shote an arrowe ouer hym. And whan the boye came to the place/ a by the Jonathan had shote the arrowe/ Jonathan cryed after hym/ an sayd. The arrowe hath yonderwarde before the. And he cryd after hym agayne/ half the/ and stande not still. Then the boye gathered vp Jonathan arrowe/ and brought them to his Loide. And the boye knewe nothing/ only Jonathan a Dauid knewe of the matter.

Then Jonathan gaue his boye his weapons/ and sayde vnto hym. Go thy way/ and eary them in to the cyne. And whan the boye was gone/ Dauid arose from the place/ a warte.

that Saul stood aboute to come / so: to de-
 theye f one of Egipht for my sake. Shall the ci-
 rificius of Egypht deliuer me once into his
 hande? And shall Saul come downe, as chy
 firmanus both herde? Tell thy seruants this
 O Lo: De. God of Israel. And the Lo: De.
 sayde. He shall come vnto me.

E And thusd he shall the cyrcysine of Egipht
 the deliuer me and my nyen into Sauls hande?
 Thy Lo: De sayd. Yee. Then Sauid gaue him
 vp with hiso mien of ir house therc were vpon
 a hill: himd: eij, / x walked wher they coude.
 Here when it was telde Saul that Sauid
 was escapd from Egipht / he let his iourney
 stande. As for Sauid he is mayned in f wile-
 derness in the castell / and abode vpon the
 mounte in the wilderness of Eph. But Saul
 sought him so longe as he lued. Vnto the
 last: God gaue him no into his hande. And
 Sauid saw that Saul was gone forth to seke
 after his life. But Sauid was in the wilder-
 ness of Ephraim in the wood.

Then Jonathan the sonne of Saul gaue
 hym speake and went vnto Sauid into f woods /
 and strenght his hande in God / and sayde
 vnto hym: Feare not: My father Sauls
 hande shall not fynde the / and thou shalt be
 hyng ouer Israel. I will I be therefore vnto
 to the. And that my father knoweth thyng
 will. I And they made a councell about
 to goether before the Lo: De. And Sauid re-
 mayned in the wood. As for Jonathan he
 wente home againe.

12. 2. a
 12. 3. b

17. 2. c
 17. 3. a

S But the Ephraimite wente vp to Saul vnto
 Gibeath: and said. Is no Sauid hid with
 me in the castell in f woods upon mounte Ga-
 cha: which lyeth on the right hande of f wile-
 derness? For the kyng came thowre newe sher-
 17. 3. c
 17. 3. a
 17. 3. b
 17. 3. c
 17. 3. d
 17. 3. e
 17. 3. f
 17. 3. g
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 17. 3. z

in Jude.

Then gaue they them vp / and wente then
 he was vnto Ephraim before Saul. But Sauid gaue
 his name there in the wilderness of Maon /
 euen in the felde of the right hande of the
 wilderness. Now when Saul wente thither
 with his men to seke hym / it was tolde Sauid /
 and he gaue hym thowre to the rocke / and
 abode in the wilder-ness of Maon. Then
 Saul herde that / he followed after Sauid
 in the wilderness of Maon. And Saul
 with his men wente on the one side of
 the hill. Sauid with his men on the other syde
 of the hill. But when Sauid made hastie
 to escepe from Saul / Saul with his men
 compassed aboute Sauid and his men / but
 he myghte not sehem. I Heruiselesse / iheruise
 came a messenger vnto Saul / and sayde:
 I Mele hath and come / for the Philistines
 are fallen into the lande. Then Saul turned
 hym from chasinge of Sauid / and wente
 against the Philistines. Therefore in the place
 called f Gide Malabech. And Sauid
 wente vp from thence / and abode in the cas-
 tlell at Gide Gadbi.

17. 3. 1. a
 17. 3. 1. b
 The corte
 of parang
 of iude.

Thy. X. III. Chapter.

Now when Saul came againe from the
 f Philistines / it was tolde hym: Beholde /
 Sauid is in the wilderness of Gide Gadbi.
 And Saul toke this shewlinge of his men
 out of Israel / and went to seke Sauid with
 his men upon the stony rockes of the wyde
 gorges. And wha he came to the stony rockes
 by the waye / there was a crier and Saul wente
 to cover his face. But Sauid a his man To reuer
 ser Sauid wech in the caue.

Then sayde Sauid to his man vnto him: Lo: / is no Sauid
 he is in the wyde / of the Lo: De: by the waye of God
 hath saide vnto the: Beholde / I will giue thee
 thyng conuentynto thy hande: that thou mayest
 do with him: wher it pleaseth the. And Sauid
 fledde vp / and cut of the tipp of Sauid
 gaue me: as they. Vnto this stony rocke hym
 after ward in his hande: because he had cut of f
 tipp of Sauid gouernour: and sayde vnto his
 men: The Lo: De: let her be fure: for I will her
 I shalder vnto: / I say my hande vpon my
 leide: the Lo: De: enuoyed me: I is the en-
 uoyed of the Lo: De: And I will wech
 helde: I offer vnto the with woode: / a fure
 R. v. 17. 3. d

his sweard about him: And Dauid gereth his sweard about him also / and there came vp after him vpon a foure hundredth men: His two hundredth remayned with the stuffe.

Euerthelesse / one of the younge men calde Abigail / Abial's wyfe / and sayde: Beholde / Dauid seme messaungers ouer of the wilderness: to blisse our lord. Worrisshandings / he was scarce upon them / and yet haue they ben very proficable men vnto vs / and haue done vs no dishonour / and we wanted none of the number so longe as we walked with them / whan we were in the feilde: But they haue ben sitty walle day and nyght / as longe as we kepte the speere by them: Take hede now therefore / and like wel what thou doest / for there is surely a myffourne at hande agaynst euer lord: and agaynst of his house. And he is a man of Bethel: to whome woman shalde saye any thinge.

R: p: b Then Abigail made hayste / and toke two hundredth looues of bread / and two bottles of wyne / and fyue sheepe ready byghte / and fyue measures of symmentye / and an hundredth trayles of rayffyns / and two hundredth trayles of ygges / and layed them vpon asses / and sayde to her younge ma: Go ye your waye before me: beholde / I wyl come after. And she tolde Abial her housbande nothing therof: And as she rode vpon the asse / and wente vnto in the shadowe of the hyl / beholde / Dauid and his men mete her vnto / so that she came vpon them.

S But Dauid sayde: Well shall that this man hadde in the wilderness / haue I receyue for myghtyngs that he receyued neyther of all that he had / and he rewardeth me euill for good. God be to his aid / and yet more vnto the enemyes of Dauid / as yet to morowe in the morninge I leaue this man / of all that he hath / so much as tene that maketh warr so gentill the wall. Now whan Abigail sawe Dauid / the lighte vnto in the asse / and she the hyl / and fell vpon her face before Dauid / and worshipped hym in the grounde / and fell at his feet / and sayde: O my lord / see this trespass: the myste / allec by handmaiden spake: to save thyne carca / and heare the wredes of thy handmaiden: For no my lord for his here agaynst the Abial / the man of Bethel / for he is a soule / accordinge as his name is called:

his name is saule / as sell sines is to him. So for me thy handmaiden / I sawe not my lordes younge men / whome thou byddest sende.

But now my lordes / as truly as the Lord heareth / and as truly as thy soule heareth / the Lord hath kepte the backe: that thou shouldest not come agaynst Dauid / and he hath deliuered thyne hande.

Thynce entyce he now as Abial / and so be thy shal wolde my lord euill. Here is the blessing: that thy handmaiden hath thoughte my lordes / take vnto gene ye vnto the yunge men: whan theye vnder my lordes / for a sure house that the Lord make vnto my lordes / whiche syghte: the syghinge of the Lord / and no euill shal be founde in all thy lyfe longe. And if any man thyse vp to proficure / and to lay waye for thy soule: then shal I feole of my lordes / the bounde in the hand of the yunge men with the Lord thy God. But the soule of thine enemyes shal be turned backe with the syngre. Whan the Lord the herofore doth all this good for my lordes / which be hath promysed the: a edincoudech fo to be a Duke ouer Israel / then shall it be no storminge blocke / no occasyon of falling vnto my lordes: her / that thou hast: the God Dauid with out a cause / and auenged the selfe / then shall the Lord do good vnto my lordes: and thou shalt thinke vpon thy handmaiden.

Then sayde Dauid vnto Abigail: Blessyd be the Lord God of Israel / whiche hath sente the to me: me thy a daye: and blessed be thy speach / and blessed be thou: which haste kepte me backe this daye: that I am not come agaynst Dauid / to auenge me with myne owne hande. Verely / as truly as the Lord the God of Israel heareth / whiche hath byndeth me that I shoulde do no euill: If thou haddest not mete me in all the byrste / I shal be gentill the wall. Now whan Abial sawe Dauid / the lighte vnto in the asse / and she the hyl / and fell vpon her face before Dauid / and worshipped hym in the grounde / and fell at his feet / and sayde: O my lord / see this trespass: the myste / allec by handmaiden spake: to save thyne carca / and heare the wredes of thy handmaiden: For no my lord for his here agaynst the Abial / the man of Bethel / for he is a soule / accordinge as his name is called:

But whan Abigail came vnto Abial / beholde / he had prepared a feell in his house / like a syngre / saule / and his here was myrty /

for he was very drunken. And she tolde him
in which way she should find all her great things
clearly in morning. But when it was day and
the voice was come from Abal / his wife
tolde him these things.

Then was his hearte made in his body / so
that he became euen as a stone / and ouer ten
daies she / the Lord smote him so that he dyed.
Whilſt David heard that Abal was dead / he
said: Blessed be the Lord which hath avenge
d my rebuke on Abal / as he hath rewarded
me from euil. And the Lord hath reward
ed Abal likewise: upon his heade.

And David sent and caused to talke with
Abigail / he sayde: talke to my wife. And
when Dauides seruantes came: vnto Abi
gail vnto Canaan / they spake vnto her / and
saide: David hath sent vs vnto the / that he
may take her to wife. She rose vp / and was
shipped upon her face vnto the carth / and
saide: Behold / here is thy handmaid / that
the maye be frailer vnto the seruantes of
my lord / and so waile: they: see. And Abi
gail made hayle and gather vp / and rode
vpon an asse / and hure maydenes that were
vnder her / and wente after Dauides messen
gers / and became his wife. Dauid take Abi
gail of Israhel also / and they both became
his wives. But Saul gaue Michal his daugh
ter / the wife of David vnto Phal / the
sonne of Laish of Gath.

The XXVI Chapter.

A Boy of Siph came to Saul vnto G
beth / and sayde: Is not David hys
vpon the hill of Achis / which he hath ouer
against the wilderness? Then Saul gat him
reyn and wente downe to the wilderness of
Siph / and there he gathered men of Israhel
with him / so that David in the wilderness of Siph
and pitched vpon the hill of Achis / which he
by the waye before the wilderness. But Da
uid remayned in the wilderness / and when
he sawe / Saul came after him into the wil
derness / he sent out spies / and knew of a sure
tye that he was come in vnto.

And David gat him vp / and came to the
place where Saul had pitched his campe / and
sawe the place where Saul laye with his chei
f captayne. Thier the sonne of Uci: for Saul
laye in the tent / and the heefe aboute him.

Then answered David / and sayde vnto Sa
ul: Behold the speere and the bowe of Saul
of Israhel: which are of Saul: and will go
vnto my hand: for Saul is the heefe of Achis
saide: I will go vnto my hand.

So David and Achis came: so people in
the nyght season / and beholde: Saul laye and
slepe in the tent / and his speere stak in the
ground at his heade. But Achis and his peo
ple laye rounde aboute him. Then sayde Abi
gail vnto David: God hath sleight hys ene
mye at thyn hand: this daye. Therefore will I
nowe thrust him throug once with the speere
euen into the ground: so that he haue ynough
of it. Achis: lesse / David sayde vnto Abi
gail: sleepe thou / for who will laye hande
vpon the souerayn of the Lord / and remain
vnto thy. David saide: nax: coner: So trulye as
the Lordd speach / if the Lordd hym selfe
sweete him / or: except his yde come that
he: he: for that he go into the: barrell and pe
ryth: the Lordd: let it be: farr: from me: that
I should laye my hande on the: Lordd: a
noyned. Take the speere: and therefore: as a
brade / and the cup of reare: and let vs go.

So David toke the speere / and the cup of wa
ter at Sauls heade / and they went thur wey.
And there was no man that sawe it / and pre
caud / in any other waye: / But they slepe: re
uery one: for there was a veype stirr fallen vpon
them from the Lordd.

Now when David was come oute on
the other syde / he stode vpon the topp of the
mount: a farr of / so that there was a wyde
space betwene them / and cryed vpon the pro
phete / and vpon Achis the sonne of Achis / and
saide: Hearest thou not Achis? And Achis
answered and said: Who art thou heere?
saide: I am the synger. And David saide
vnto Achis: Art thou not a mee? And reuer
se to there: so that thou art in Israhel. Why
hast thou not then kepte thye Lordd the synger
for there is one of the people come into the
roye: thye Lordd the synger. It is not well that
thou hast done. So: vnto as the Lordd ly
with / ye are the children of vnto: / Brank: ye
h: ur: not: fente: your: lord: the: Lordd: a
noyned. Beholde: now: / where: is the: syn
ger: speere: and the: cuppe: of: water: that: was
at: his: heade.

Then

q. Re. i. c.

1. Re. p. i. d.

1. Re. p. i. g.

1. Re. p. i. g.

of warre: And he brought them downe / and beholds they were feared upon al the ground: canne and drinking / sleeping holy Vapors were making more there: because of the great spoiles that they had taken out of the lande of the Philistines and of Iuda.

B And David smote them from the morow all the euen against the next daye: so they escaped none: excepte foure hundred yong men: which robd upon camels: and fled. So David rescued all that the Amalekites had taken: and his reioyces / and there missed nothing: neyther smal nor great: neyther sonnes nor daughters: nor spoiles: and whatsoeuer they had take. David thought all againe. And David reke the shepse of en: and youre the carrel before him: And they saide: This is Davids spoyle.

And when David came to the two hundred men: which had ben slowe to followe after David: / and abode at the river of Besor: they went forth to meete David: and the people that was with him. / And David came to the people: and salued them friendly.

E Then answered sude men as were euil: and beliall men (amonge them that had gone with David) and sayde: Whyge they wente not with vs: they shal haue none of the spoyle that we haue rescued: but let every man take his wyfe and chyldren: / and be gone.

Then saide David: Ye shall not do so (my brethren) wher that whiche the Lorde hath graunt vs: and hath preferred vs: and deliuered these men of warre: which were come against vs: into our handes. Who shoulde euen vnto you becom? Lyke as the portion vs of them that wente downe to the battail: so shal the portion be of them also that abode with the stuffe: and shall be diuided a lyke.

F From that tyme forth hath this bene an ordinance: and lawe in Israel vnto this daye. And when David came to Sydalag: he sent of the spoyle unto the Elders in Iuda his neyghbours: as I saide. Beholds: there haue ye ben dissynge out of the spoyle of the enemies of the Lorde: namely vnto them of Beibul: vnto them at Ramath in the South: vnto them at Ziph: vnto them at Troer: vnto them at Siphmoth: vnto them at Eschmah: vnto the

at Nachal: vnto them in the cync of the Gerahim: vnto them in the cync of the Be nitim: vnto them at Gethaim: vnto them at Borsaim: vnto them at Achish: vnto them at the broom: and so al the places wher David had walked with his men.

The XXXI. Chapter.

QUERE: The Philistines fought against Israhel: and fell thence of Israel: before I Dauid: Philistines: and fell thence thence upon the mount of Gilboa: And the Philistines were set upon Saul and his sonnes: and flew Gatharbae: and Imunabab: and Malchijah: the sonnes of Saul: And the battail was sore against Saul: and the archers fell vpon hym with bowes: and he was sore wounded of the archers.

Then saide Saul to his weapenbearer: I praye ouerthy sweade: / and thus it came to passe: that the weapenbearer could not slaye me: and make a laughing stocke of me. Neuerthelless: his weapenbearer would not: for he was sore afrayed. Then toke Saul the swerde: and sel theron. Now when his weapenbearer sawe that Saul was dead: he fel also vpon his swerde: and dyed with hym. Thus dyed Saul and his three sonnes: / a his weapenbearer: and all his men to gether the same daye.

When the men of Israel: which were beyonde the valley: / a beyonde Iordan: sawe that the men of Israhel were fled: and y Saul and his sonnes were dead: they left the cync and fled also. Then came the Philistines and vnde them.

1 On the nexte daye came the Philistines to spoyle the launc: and founde Saul and his three sonnes vpon mount Gilboa: and front of his head: and toke of his harness: and flou it into the lande of the Philistines: rounde aboute: to be ween in the boule of they: Toole: and amonge the people: and laied his harness in the boule of Ishboreth: but his bodye they they vpon the wall of Bethsan.

Wherby of Iobab in Gilboa: heede what the Philistines had done vnto Saul: they gaue them vp: as many as were men of armes: / a vented the night: and toke the bodye of Saul: and the bodye of his sonnes: from the wall of Bethsan: brought them to Jabes: / a by the

Jub 4

B

I Dauid

C

Jm

them there/and toke theyr bones/and buryed
them vnder the tree at Jabes/ and fasted se-
uen dayes.

The ende of the first booke of the Kynges/
otherwyse called the first booke
of Samuel.

The second booke of the kynges/other- wyse called the seconde booke of Samuel.

The first Chapter.

I

117. b



See the death of Saul
whan David was come
agayne from the slaug-
hter of J Amalechite/ and
had remained two dayes
at Siclag beholde/ on the
thyde daye there came a
man out of Sauls hooste / with his clothes
rent/ and earth vpon his heade. And whan
he came vnto David / he fell downe to the
grounde/ and worshipped. David sayd vnto
hym: Whence comest thou? He sayd vnto
hym: Out of the hoost of Israel om J sled.
David sayd vnto hym: Tell me/ what is the
matter? He sayd: the people is fled from the
baner/ and many of the people are falle: Ies/
and Saul also is dead and his sonne Jona-
thas. David sayd vnto the yonge man that
brought hym this word: How knowest thou
that? Saul a Jonathan his sonne are dead: The
yonge man that tolde hym this/ sayde: I came
by chance vnto manner of Siboa/ and beholde/
Saul leaned vpon his speare / and the charre-
wheel and bowmen followed haede after hym:
and he turned bein aboute/ and sawe me/ and
called me. And J sayde: Here am I. And he
sayde to me: What are thou? I said vnto him:
I am an Amalechite. And he sayd vnto me:
Come to me / and I will mee/ for anguy the hath
gotten holde of me: for my life is vee wolle
with me. The slepe I to him a slewe hym/

for I knowe well that he coulde not lye
after his fall. And I toke the crowne from his
heade/ and the armet/ from his arm: and
bair brought it here vnto the my lorde. Then
toke David holde of his clothes/ and rente a-
Kest of
them / and so yed al the men that were with
hym/ and mourned/ and wepte/ and fasted vnto
the euen. ouer Saul and Jonathan his
sonne/ and ouer the people of the Lord/ and
ouer the house of Israel/ because they were fal-
len from the swerde.

And David sayd to the yonge man that
brought hym word: What art thou? He sayd:
I am the sonne of a straungte an Amalechite.
David sayd: How happened it? thou wast
not afrayed to laye thine hande vpon the
Lords anoynted/ to destroy hym? And J-
Kest. c
David sayd vnto one of his yoge men: Come
hyther/ and slaye hym. And he sware by
m that he yed. Then sayd David vnto hym:
Thy bloude be vpon thyne owne heade. For
thy mouth hath spoken agaynst by selfe and
Luce. xij. b
sayde: I have slaine the anoynted of the Lord.
And David mourned this lamentation ouer
Saul / and Jonathan his sonne / and com-
manded to reade the chylde of Juda. The booke
of the song of lameta.

The Elders in Jffrad are slayne vpon the
heighte of the Hore/ are the worthie fallent
called the booke.
Tel it not at Gath/ speake not of it in the
streets at Ascalon: lest the daughters of the
Philistynes reioyce/ lest the daughters of the
vncircumcised triumph.

Ye mountaynes of Gilboa/ neither deu-
nor rayne come vpon you / neither laide br
wherof cometh because offeringes: for there
is the shyde of the monthes synners downe:
the shyde of Saul/ as though he had not ben
anoynted with oyle.

The boone of Jonathan sayed not/ and J-
Kest. a
the swardes of Saul come not agayne payd and
from the bloude of the slayne/ and from the fat
of the gaunces.

Saul and Jonathan louely a pleasant in
theyr life / and in theyr death were not par-
ted asunder/ ygher then Heles / and strong
ger then Loue.

Ye daughters of Israel wepe ouer Saul/
wherof clothed you with purple in pleasures/
and

a decked you with Jewels of golde on your garments.

How are the Worthies fallen so in the battayle? Jonathan slayne upon the height of Ibe.

I am foy for the my brother Jonathan: thou hast bene very lovely unto me: Thy love hath ben more precious unto me then the love of women.

How are the Worthies fallen/and the weapons destroyed.

The 11. Chapter.

After this deed Saul rested at the Lord: and said: Shall I go up in to one of the cyties of Iuda? And the Lord sayde unto him: Go up. Saul sayde: Whyther? He sayde. Unto Hebron. So Saul wente thither: it was two wykes/ When was the Istraclites a brigall Nadab wife of Carmel. And Saul brought vp the men that were with hym also/ every one with his household/ a they were in the cyties of Hebron. And the men of Iuda came / and there they annoyed Saul/ Fynde ouer the house of Iuda.

And when was told Saul/ that they of Iudaa in Gilead had buried Saul/ he sent messengers unto them sayinge: Blessed be ye of the Lord: because ye have done this mercy upon your Lord Saul/ and have buried hym: The Lord therefore shewe mercy now/ and be mercifull unto you. And because ye have done this/ I also will do you good. Let your hands now therefore be comforted / as he yet stonke: for though Saul your lorde be dead/ yet hath the house of Iuda annouced me to be kynge ouer them.

But Abner the sonne of Ner/ whiche was Sauls chiefe capteyne/ toke Ithobal the sonne of Saul/ and brought hym thowme the hood/ and made hym kynge ouer Gilead/ Issachar/ Iesseell/ Ephraim/ Ben Jamin/ a ouer all Istraell. And Ithobal the sonne of Saul was foureye yere olde/ when he was made kynge of Istraell/ and he reigned two yeres. But the house of Iuda helde with Dauid: The yere that Dauid was kynge at Hebron ouer the house of Iuda/ was seuen yere and fixe monethes longe.

And Abner the sonne of Ner wente forth with the seruantes of Ithobal/ the sonne of

Saul/ son of the best into Gibeon: And Joab the sonne of Seruia wente forth with Dauid seruantes / and they met together by the poynt of Gibeon/ a they laye on the one syde of the pole/ the other on the other syde. And Abner sayde vnto Joab: Let the younge men sit them vp/ a playe before vs. Joab sayde: Let them aryse. Then get they them vp/ and they in number twelfe of Ben Jamin/ on Ithobals side/ Sauls sonnes syde/ and twelfe of Dauids seruantes. And every one gat another by the heade/ a thrust his sword in his syde/ and set together: thatfow in the place called Gilbath Gazarim/ (that is the felde of the Worthies) whiche is at Gibeon.

And there crose a fort backe battayle the same daye. But Abner and the men of Ithobal were put to flight/ of Dauid seruantes. The sonnes of Seruia were thire/ Joab/ Abisai/ a Ishai. So for Abisai he was light of feet/ as a Roa in the felde/ a followed after Abner/ and turned aroo as by the waye/ he gyrd his hande not to the left/ from Abner. Then Abner turned hym aroo/ and sayde: Art thou Abisai? He sayde: Yee. Abner sayd vnto hym: Go thy waye/ syther to thy gyght hande: or to the left/ and get the one of the younge men / a take his harness/ from hym. Abner bidde/ Ishai/ Abisai wolde not leaue of from hym. Then sayde Abner agayne to Abisai: Get the waye fro me/ why wilt thou that I smyte the to the grounde/ and howe haec I lyfe by my face/ agaynst thy brother Joab? Howe wylde he wold not go his waye.

Then Abner thrust hym in with a speere into his belly/ so that his speere went out behynde hym. And there he fel/ and dead before hym/ a who so came to the place whiche Abisai laye dead/ shode styll thare. But Joab a Abisai followed vpon Abner / with the Seruantes wente vnto. And wher they cameto the byl of Amma/ whiche lyeth by son Gad/ by the waye to the wydecesseth of Gibeon/ the chyldren of Ben Jamin gathered the silles together/ and bynde Abner/ and gadered to a mill/ and stode vpon the toppes of an hill.

And Abner called vnto Joab/ a sayde: What doest thou now/ that thou wilt be byrce at the last? Howe longe wilt thou be on thou say vnto I people

1 Reg. xii. 4

1 Ki. xxi. 1

1 Reg. v. 4

ple / they traue of fro they diethe. Zanarban
sayde: As truly as God liueth / if thou haddest
sayd thus to day in / among my people had
crossed eny one from his brother. And Joab
tolde the tromps / a all the people stode still /
as he tolde them vpon / Israel / neyther foughe
they any more.

And wher and his men wente all the same
nyght our the plaine silde / and passed ouer
Zaidane / and walked thowre all Buthon / a
came to the tents. Joab turned hym from
Abner / and gathered all the people together.
And of Dauides seruantes there mysd nyne
ten men / a / Asahel. But Dauides seruantes
had smytten sa amonge Ben Jamin / and the
min of Abner / that the hindrich a the fore
men were dead. And they toke vp Asahel
and buryed hym in his fathers grave at
Bethlhem. And Joab with his men wente at
that nyght and at the break of the daye they
raue vnto Hebron.

The III. Chapter.

And there was a greate banayll betwene
the house of Saul and the house of Da
uid. But Dauid wente and succceed / and the
house of Saul wente and mysdied. And
vnto Dauid were chyldren borne at Hebron.

His first borne sonne Amnon of Ahinoam
the Israhelisse / the seconde Chisba of Adep
zaib / the wyfe of Nabal of Carmel / the thide
Asahel the sonne of Naaaba / the daughter
of Thabai / the sonne of Gessur / the four th
Adonia the sonne of Hagith / the fyfth Sa
phana the sonne of Adrail / the sixte Ierichem
of the Egia Dauides wyfe. These were borne vnto
Dauid at Hebron.

Now when it was warre betwene the
house of Saul and the house of Dauid. Ab
ner strenght Dauids house. And Saul had
had a concubyn / whose name was Rishpa the
daughter of Aia. And Joseph sayde vnto
Abner: Wherefore liest thou with my fathers
concubyn?

Then was Abner very wroth at these wordes
of Joseph / and sayde: An I a dogge
habe then / that I agaynst Iuda do mercy
vnto the house of Saul thy father / a vnto his
herthen and kynfolk. a haue not deliuered
the into the hande of Dauid / a thou lepest a
respasse to my charge this daye for a woman

take: God do Abner this a that / if I do not:
For the Lord hath sworne vnto Dauid / that / I. K. x. r. f.
the kyngdome may be delect from the house and of
of Saul / a the seat of Dauid set vpon ouer Is
rahel and Iuda / from Dan vnto Berseba. Agayn /
it sholde be not a sworne him one word agayn /
he feared hym so.

And Abner sent messaungers vnto Da
uid saying: Whose is the faulte? And sayde:
Make thy conuenaunt with me. Beholde /
my hande shalbe with the / a thou turne all Israel
vnto the.

He sayde: Well / I will make a conue
naunt with the. But one thyng I desire of
the / that thou se not my face / except thou
first bynge my Michal Dauids daughter /
whom thou commist to se my face. Dauid
sent messaungers also vnto Joseph / that the sonne
of Saul saying: I Geue me thy wyfe Michal /
whom I married with an hundred she
fynnes of the Philistynes. Joseph sent /
a caused for to take her from the man / I. K. xxv. g
the sonne of Laio. And her husbande went
with her / and toke her bynde her vnto Ba
huzym. Then sayde Abner vnto hym: Turne
backe agayne / and go thy waye. And he tur
ned backe agayne.

And Abner talked with the Elders in
Israel / and sayde: Your myndes haue dre
ft afor tyme and longe ago vpon Dauid /
that he might be kynge a uer you. So it now
therefor / for the Lorde hath sayde of Da
uid: I will deliuer my people of Israel by the
hande of Dauid my seruant / from the hande
of the Philistines / and fro the hande of they
enemyes.

Abner spake also before the eeres of Ben
Jamin / and wente to speake before the eeres
of Dauid at Hebron / that all Israel a the whole
house of Ben Jamin was conuente with all
now when Abner came to Hebron vnto Da
uid / a twenty men with hym / Dauid made
them a feast. And Abner sayde vnto Dauid:
I will get me vp / and go gather all Israel
together to my lorde the kyng / a that they may
make a conuenaunt with the / that thou mayest
be kyng at thy soules desire.

So Dauid let Abner go from hym in
peace. And beholde: Dauides seruants and
Joab came from the mt of Gera / a brought
a great

a great spoyle with them. And Abner was not now with David at Hebron: so he had sent him from hym / so that he was gone his way in peace.

E But when Iobab a all the host with hym was come he was told by hym that Abner the sonne of Ner came to the kynge / a how he had sent hym from hym / so that he was gone his way in peace. Then wente Iobab in to the kynge and sayde: What hast thou done? Behold / Abner came to the / why hast thou sent hym from the / because he is gone his way? Answerst Iobab to the kynge: the sonne of Ner: so he came to the to deceaue the / he myght knowe thy antigynge and ingoyng / and to spyde out al that thou dost: And when Iobab went out from David / he sent messengers after Abner / to fetch him agayne from Bebarsa / and David hinc was not thereof. Now when Abner came agayne unto Hebron / Iobab broughe hym in to the myddes vnder the gate / to talke

Judic. i. c. with hym secretly / and Iobab hym there in to telly that he dyed / because of his brother
4. Nig. 4. c. 2. Iobabs bloude.

F When David was of it thereafter he said: I am ungly / and so is my kyngdom for: eue by this the Lord: concerninge the bloude of Abner the sonne of Ner: because the heade of Iobab fall in / and upon al his fathers house. In the house of Iobab there cease not one to haue a ceryng / I send a hystory / and to go vpon a staffe / and sell thowm the swerde / a ro haue secrettes of the dead. Thus Iobab and his brother Abisai flew Abner / because he had slaine they: brother Iobab in the battayll at Gibeon.

David sayd vnto Iobab / and to all the people that he was with hym: Kert your clothes / a gyde sackcloth aboute you / and make lamen / as you for Abner. And the kynge wente a fter the heare. And when they buryd Abner at Hebron / the kynge lyft up his voyce / a wept beside Abners graue / and al the people wept also.

G And the kynge mournd for Abner / a said: Abner is not dead as a foull dyed. Thy handes were a nor bound / thy fete were not byed with fetters / thou art fallen as a man full of before weyled with yste. Then al the people be weyled hym yet more.

Now wha al the people came in to eat with David / whyle it was yet bye Daye / David swaue / and sayd: God do this and that vnto me / If I wast cythe chace / or onghchels as the the Caine go vnto. And all the people hinc in / and it pleased them well al that the kynge byd in the sight of all the people. And al the people and al Israel percaued the same Daye / that he came not to the kynge / that Abner the sonne of Ner was slayn. And the kynge said vnto his seruantes: Knowe ye noe that this Daye a pynted a great man to fall in Israel? So for me / I am yet but tendis and anoynded kynge. But the men / the chyldren of Israhel were to hard for me. The Lord requymer pence hym that both tweluen / and ynge / to his weyled him.

The III. Chapter.

Han Sauls sonne berbe Abner was dead at Hebron / his bandes were scild / and al Israel was sey. Wher hecc were two men captaynes ouer the soulyers vnder the sonne of Saul: the one was called Becorath / the other Ishobabsonnes of Rimoth the Beccorath / of the chyldre of Ben Jamin: for Becorath was counsed also in Ben Jamin. And the Becorathes were fled vnto Gethaim / and were strangers there vnto this Daye. Ionaibas also the sonne of Saul / had a sonne which was lame on his fete / and was fye yere olde / when the raiment of Saul and Jonathas came from Iseell. And his noefe lyft hym / and fled. And whyle he madt hayll and fled / he fel and was lame: And his name was I Nephosoth.

Then wente the sonnes of Rimoth they Ber Beroth / Kehob and Boshana / and came to the house of Ithobab / in the brar of the Daye / and he laye upon his bed at the poone day. And they came in to the house to sech wheate / and thurst hym in to be belly / a get them awaye far when they come in to the haule / he laye beside his hid in his chaumbis / and they slayn hym so that / and smote of his hande / a tof his hede / and departed by the waye of the place seke all that myght / and broughe the hede of Ithobab to David vnto Hebron / and sayd vnto the kynge: Behold / here is the hede of Ithobab / the sonne of Saul thyne enemye / which layd waite for thy soule.
Tha

This daye hath the Lorde auenged my lord
the kyng of Saul and his seede.

E Then answered Dauid vnto Rehob and
Benaia his brethren the sonnes of Rimmon that
Berechiah said: As truly as the Lorde
I speake which hath deliuered my soule out of al
trouble: I Ioke hym that brought me worde
and said: Saul is dead: and the thought he
had been a good messenger: and as Shelah I
put hym to death: vnto whome I should
haue giuen a reward for his message. And
these vngodly persons haue slayne a righteous
man in his stone house vpon his bed. Yet
shalt thou not I requyre his bloude of your
hands: and take you awaye from the earth: And
Dauid commaunded his yonge men / which
shew them / and smote of theyr handes a sear
and hangd them vp by the poole at Hebron.
But the head of Ithobech cutt theyr / and bur-
ied it in Abinoz graue at Hebron.

142a.

The V. Chapter.

I And all the trybes of Israel came to Da-
uid vnto Hebron / and said: Behold /
we are thy bone and thy fleche: And aforetyme
when Saul was kyng ouer vs: thou leddest
Israel out and in: So the Lorde hath sayde:
Thou shalt kepe my people of Israel. And all
the Elders of Israel came to the kyng vnto
Hebron. And kyng Dauid made a conne-
saunt with them at Hebron before the Lorde.
And they anoynted Dauid to be kyng ouer
Israel. Thyrty yeare old was Dauid when he
was made kyng: and reigned sonerage seuen
monethes ouer Iuda: but at Ierusalem he
reigned the an thyrty yeares ouer all Israel
and Iuda.

143a.

B And the kyng went with his men to Ier-
usalem agaynst the Philistines / which dwelle
in the lande. Heuerthelesse / they sayde vnto
Dauid: I thou shalt noe come thither: / but
the bynde and lamie shall byrte the waye.
(They thought plainely: that Dauid shoulde
not come thither.) Howbeit / Dauid wane the ear-
rell of Zion / which is the cite of Dauid. The
Lorde sayd the same daye: Who soeuer swea-
reth the Philistines / and prayned the preauent-
ion the lamie and the bynde: which the Jebu-
sitis Dauids soule hateth. Pecc of cometh
the power be: / Then no bynde nor lamie come

in to the house. So Dauid dwelt in the ca-
stell / and called it the cite of Dauid. And Sa-
uid buylded rounde aboute first Wallis and
within. And Dauid greete / and the Lorde
the God Zababoth was with hym.

I And Hiram the kyng of Tyre sente
messengers vnto Dauid / and Cedre trees
for walles / and Carpinies / and Nations to
buyde Dauid an house. And Dauid wote
that the Lorde had confirmed hym kyng
ouer Israel / and exalted his kyngdome for his
people of Israel sake. And Dauid toke yet
more wyfes / and concubynes at Ierusalem:
after he was come from Hebron / and there
were yet mo sonnes and daughteris borne
vnto hym: And these are the names of them
that were borne vnto hym at Ierusalem:
Shamma / Sobab / Nathana / Salomon / Ido-
bar / Elishe / Aphyg / Zaphia / Elisama / Elia-
bar / Eliphaz.

And whate the Philistines byrde that Sa-
uid was anoynted kyng ouer Israel / they
went vp all to sette Dauid. Wha Dauid per-
ceaued that he wote come in to a castell. But
the Philistines came / and scattered them selfes
beneath in the valleye of Rephaim. And Sa-
uid arode at the Lorde / and sayde: Shall I go
vp agaynst the Philistines: and wyl thou de-
liuer them in to my hande: The Lorde sayde
vnto Dauid: Go vp: / I wyl deliuer the Phi-
listines in to thy hande.

And Dauid came vnto Baal Praxim /
and smote them there: and sayde: The Lorde
hath decaydeth myne enemies / as the
waters parte asunder: therefore is this same place
called Baal Praxim. And they left theyr
magazines there: but Dauid and his men carryd
thene away.

Heuerthelesse / the Philistines went
vp agayn / and scattered themselves beneath in
the valleye of Rephaim. And Dauid arode at
the Lorde. The Lorde sayde: Thou shalt go
vp / but compassethem behynde: that I may
be vpon them ouer agaynst the peccetors: and
when thou byrrell vnto the toppes of the peccet-
res: / I will founde of the goinge: for the
Lorde is the Lorde gone forth before the / so I may
the host of the Philistines. Dauid did as the
Lorde commaunded him: and smote the Philis-
tines from Gibeon / till he comest vnto Gazer.

144a.

1. Par. 2. a

1. Par. 14. a

1. Re. 11. a
1. Reg. 4. a
and v. b

1. Par. 27. c

The VI. Chapter.

AND David gathered againe at the ydge
 i. Pa. xij. a chosen men in Israell / cūen the hon-
 igoulande/and gar hym vp/and worne with
 all the people that was with hym of the cōse-
 fion of Iuda / to seth up the Arke of God
 from thence wher his name is: The name of the
 Lord Zabaoth dwelleth there on betwene ¶
 i. Re. vij. b Cherubims. † And they caused the Arke of
 1. Re. vij. a God to be carryed vpon a new cart: *and fer-
 ched it out of the bouke of Aminadab / whiche
 dwelt at Gibeā: vsa / and thio the sonnes of
 Aminadab vnder the new cart. And when
 they brought it with the Arke seth the bouke
 of Aminadab / whiche dwelt at Gibeā: thio
 went before the Arke: and Sane / and al the
 bouke of Israell played before the Lord: vnder
 of instrumentes of p̄uie tree / with
 harpes / and psalteries / and tabornes / and bel-
 leas / and cyrnals.

B † And when they came to the burnefoure
 i. De. 4. i. b of Nabon / vsa / he scrided out his hande / and
 held the Arke of God: for the oxen went
 out asyde. Then wore the wear of the Lord
 de feare agaynst vsa / and God scro: hym
 thur: because of his presumption / so: ha: he
 dyd: there bysde the Arke of God. The w. a
 Sane / say: because ¶ Lord had made such
 a. i. c. i. v. upon vsa / and he called the same place

¶ P̄rez / vsa into this daye. And Sane
 scrided the Lord: the same daye / and sayde:
 How shal this Arke of ¶ Lord come into
 me: And he wold not let it be brought so
 hur into t̄ryne of Sane / but caused it be brought
 in to the house of Obed Edom the Gharite.
 And when the Arke of the Lord had cen-
 nured this moneth in the house of Obed
 Edom the Gharite / the Lord blessed him in
 all his house.

C And it was tolde hyng Sane / that the
 Lord had blessed the house of Obed Edom /
 and all that he had because of the Arke of
 i. Pa. xij. b God: † Then writhe he a scrided up the Arke
 of God out of the house Obed Edom / in
 to the cyte of Sane with ioye. And when they
 were goun the steppes in with the Arke of the
 Lord: they offered an oxe and a fat shepe.
 And Sane / danced with all his might be-
 fore the Lord: / and was gydded with an
 o. u. e. body: of of hymen. And Sane with all

Israell brought up the Arke of the Lord
 with tabornes and trompettes.

And when the Arke of the Lord came
 in to the cyte of Sane / Michol the daughter
 of Saul loke out at a wyndow: / a same
 hyng Sane leaping: and spynnyng: a same
 cyng before the Lord / and wept hym in
 her heart. † But when they brought in the
 Arke of the Lord: they set it in her place in
 the nyghbor of the Taberacle / whiche
 Sane had pitched for it. And Sane offered burn-
 offerynges and thank offerynges before the
 Lord. And when Sane had made an ende
 of offerynges / he blessed the people in the
 name of the Lord Zabaoth / and deale out vnto
 all the people: / a to the multitude of Israell / both
 to men and woman / vnto eury one a rafe
 of bread / and a peece of fleshe / and a mure of
 p̄turyng. Then wente all the people they: waye
 eury one vnto his house.

When Sane came agayne to bless his
 E house: Michol the daughter of Saul wente
 fo: th to meet hym / and sayde: How thou
 hast the feyght of Israell ben to daye / whiche
 hath encounterd hym selfe before the mayden
 of his seruaunte / yste / as the rascall peple
 shouuer hym selfe. But Sane sayde vnto
 Michol: I wyl playe before the Lord / whiche
 hath chosen me afore by father / and afore
 all his house / because he hath commaunded
 me to be a p̄uie: ouer the people of the Lord:
 euen ouer Israell / and yet wyl I be after the
 fo: and wyl I be lowen in myne owne sight: and
 in the mayden wherof I haue spoken / wyl
 I be honoured. So for Michol the daughter
 of Saul: she had no chyld vnto the daye of
 her death.

The VII. Chapter.

NO W when the hyng / cam his house / a
 ¶ the Lord had gūen hym rest from all t̄
 his enemyes on eury syde: he sayde vnto the
 Diopete Nabab: Bholde / I dwell in a house
 of Lebe: / a the Arke of God I dwell in a house
 of eurynges Nabab sayde vnto the hyng:
 Wo thy woy: / a what feyght thou hast in thy
 heart: that wo: for the Lord is with the. But
 the same night came the word of the Lord
 vnto Nabab / and sayd: Go and speake to my
 seruaunt Sane. Thus sayeth the Lord:
 Chale

Shalt thou buyde me an house to dwell in? I haue dwelt in no house since the daye I brought the chyldren of Israel out of Egypte vnto this daye / but haue walked in the tabernacle and habitation / wherbyfor I went with the chyldren of Israel. And I cene speake to any of thynges of Israel: wher I commaunded to kepe my people of Israel / and sayde: Wherfore do ye not buyde me an house of Cedar woodet.

B So shalt thou speake now vnto my seruante Dauid. Thus sayeth the Lorde Zabaorb: **Ag 11** I toke thee from the pasture whan thou wast chyldre the shepe / that thou shouldst be the pynne euer my people of Israel / and haue bene with the wherbyfor thou wast well / I toke out all thine enemies before the / I haue made the a greate name / accordyng to the name of the greate natioun canth. And for my people of Israel I will appoynt a place / and I will plant them that they may remayne there no more to be annoynd / a that the chyldren of wyrdnesse oppresse them no more / lyke as afore / and sinte the tyme that I ordeyned iudges ouer my people of Israel. And I will geue the rest from all thine enemies. And the Lorde sheweth the / that the Lorde wyl make the a house.

C Now wher the tyme is fulfilled that thou shalt slepe with thy fathers / I wil after I raise vp thyne sde / wherbyshal come of thy bodye: he shall sayngome wyl I stablyshe the shall buyde an house for my name / and I will stablyshe the seat of his kyngdom for euer. I will be his father / and he shall be my soane.

D Whan be woth a resposse / I will requyre hym with the oddes of iustice / and with the plaguons of the chyldren of men: But my mercy shall not be withdrawen frd hym / as I haue withdrawen it from Saul / whome I haue taken awaye before the. So for thy house and thy kyngdom: as that be stablyshed for euer before the / and thy seat shall endure fast for euermore.

Whan Nathan had tolde all these wordes / and all this vision vnto Dauid: synging Dauid came and sat hym downe before the Lorde / and sayde: O Lorde God wdo ouer I: and where is my house / that thou hast brought me thus farre: This O Lorde God hast thou thought

to hylt also: wher hast spoken of the house of thy seruante for longe tyme to come. O Lorde God is that the lawe of iustice.

And wher shall Dauid speake vnto the: Thou knowest thy seruante O Lorde God: for thy wordes sake / and accordyng to thy heete hast thou done all these greate thynges / that thou myghtest shewe them vnto thy seruants. Therefore art thou greatly magnified. O Lorde God: for there is none lyke the: and there is no God but thou / accordyng vnto all that we haue herd with our eares. I for: whereto there a people god canth as thy people of Israel: for whose sake went God to deliuer hym a people / and to make hym like a name / and to do therein sde greate and terrible thynges in thy lande before thy people / whome thou hast deliuered vnto thy selfe from Egypte / from the people and from they: Godde. And thy people of Israel hall thou prepared the to be a people vnto thyne owne sde for euer / and thou O Lorde cene become thy God.

E Stablyshe now the worde therefore for euer. O Lorde God: wherby thou hast spoken ouer thy seruants and ouer his house / and do accordyng as thou hast sayde. So shall thy name be great for euer / so that it shall be sayde: The Lorde Zabaorb is the God of Israel / and the house of thy seruants Dauid shall be made sure before the. For that Lorde Zabaorb / thou God of Israel hast opened the care of thy seruants: and sayde: I wyl buyde the an house. Therefore hath thy seruants souer has here to praye this prayer vnto the: Now O Lorde God: about thy selfe art God: and thy wordes shall be true. Thou hast spoken sde good ouer thy seruants. Begynne now therefore and bless thy seruants house / that maye be before thy face for the Lorde God wherby cene selfe hast spoken: as with thy blessing shall thy seruants house be blessed for euer.

The VIII Chapter.

It was fortunnd after this that David Zabaorb the Physlynes / a dyconified the / i. Pac xix. d and toke the byddell of bondage out of the Physlynes handes. The sinner the Nabab the sinner also to the grounde / so that he brought awaye parce of theynto Dath / and let out parce

David and Mephiboseth. The 11. booke of Samuel.

lyne Thus the Moabites were subdued vnto
Dauid so that they brought hym gyftes.

Dauid sinned Gadad the sonne
of Nebod kyng of Soba when he wente to
sech his poore egypte at the water of Upha-
tes. And of them toke Dauid a thousand and
seuen hundred best of men and reuentye thou-
sande sheepe men / and lained all the chariots /
sawe an hundred which he kepte behynde.

But the Syrians came from Damascus to
helpe Gadad the kyng of Soba. And Dauid
sinned two and reuentye thousand men
of the Syrians / and laped people vnto De-
masus in Syria.

Thus was Syria subdued vnto Dauid so
that they brought hym gyftes: for the Lord
helped Dauid wher soeuer he wente. And
Dauid toke the sheldes of gold which Gadad
the syer seruantes had / a brought the to Jeru-
salem. And fro Bethshai a Beothai the carres of
Gadad the syer toke Dauid very much of off.

B When the kyng of Gernah herde
11. Par. xx. b
that Dauid had synen all the power of Ga-
dad the syer his sonne Josam vnto Dauid
to synne hym friendly / a to blisse hym / be-
cause he had foughten with Gadad the syer
and synen hym: for that had warre th Gadad
the syer / and had ieruels with hym of silver / of
gold / and of brass which kyng Dauid halo-
wed also vnto the Lord: with the silver a
golde which he sanctified vnto the Lord
so at the seuered theyd he subdued fro Syria
fro Moab fro the dyrd: of Amud / from the
Philistines / from Danel / from the spoyle of
Gadad the syer sonne of Nebod kyng of Soba.

C Dauid gaue hym selfe a name also when he
1. Par. xx. c
came / and lained egyptene thousande of the
Egiptians in the valley. And he laped pro-
Gen. xxv. c
plem all Edonia / a all Edom as he subdued
14. xxij. d
vnto Dauid: for the Lord helped Dauid wher
soeuer he wente. Thus was Dauid kyng
ouer all Israel. And he receiued iudgements
4. Reg. xx. b
righteousness vnto all the people. For he
sinned of Syria / he was captayne ouer the host
of Gogbar the sonne of Thulud was Chamber-
ler. And he sinned of Achib / a Thulud
the sonne of Thulud was puerke. Serua
was ouer the Egiptians and Phycians. And the
doges / the names of Dauid were / of puerke.

The IX. Chapter.

And Dauid sayde Remaunce there yet any
Man of Dauid house / that I maye do mee-
cy vpon hym for Jonathas sake? There was
a seruante of Dauid house / named I Siba /
whome they called vnto Dauid / a the kyng
sarde vnto hym: Art thou Siba? He sayde:
Yee the seruante the kyng saye: Is there yet
any man of Dauid house / that I maye do the
mercy of God vpon hym? Siba sayde vnto
the kyng: There is yet a sonne of Jonathas
laine on his fete. The kyng sayde vnto hym:
Where is he? Siba sayde vnto the kyng: He
holdeth he is at Ladober in the house of Mas-
chur the sonne of Amud. Then saide the kyng
Dauid the kyng / and caused for to sech hym
from Ladober / out of the house of Maschur
the sonne of Amud.

Now when Mephiboseth the sonne of
Jonathas the sonne of Dauid came vnto Dauid
he fell vpon his fete / a was prynced hym.
Dauid sayde Mephiboseth. He sayde: Here
am I thy seruante. Dauid sayde vnto hym:
fear not / for I will do mercy vpon the / for
thy father Jonathas sake / and will restore
vnto the all the laude of thy father Dauid:
In which shall eate hee breade vnto my table.
He was shipped and said: Who am I thy ser-
uante / that thou wilt see the to a brede dogge
as I am?

Then the kyng called Siba the seruante
of Dauid and sayde vnto hym: All that hath
belonged vnto Dauid and to all his house /
hath I geuen to thy lordes sonne. Tyl his
laude for hym therefore / thou and thy chil-
dren and seruantes / and byrgen / whome
I maye be brede for thy lordes sonne / and
that he maye enioye it: But Mephiboseth
the kynges sonne shall eate breade vnto
my table. Siba had syene sonnes and reuentye
thoussandes. And Siba sayde vnto the
kyng: See thyng vnto all as my lord: the
kyng had commended his seruantes / sech
his seruante do. And let Mephiboseth
Dauid / eate at my table as one of the kynges
sonnes thyldren. And Mephiboseth had
a yong sonne / whose name was Mibai. But
all the kynges sonnes / whiche were / seued Mep-
hiboseth. So for Mephiboseth hym selfe
he dwelt at Jerusalem: for he dyd eate vnto
the

David and Bethsabe. And was Ianne an Gorge
his wife.

The X. Chapter.

And he returned after this that the kyng
of the children of Ammon dyed/and his
sonne Hanun was kyng in his steade. Then
saide David: I will do mercy vpon Hanun
the sonne of Nabaa: as his father dyd mercy
vpon me. And so he sent / and comforted
him by his seruantes vpon his fathers
deat. And when Dauides seruantes came
into the lande of the children of Ammon / the
neghe men of the children of Ammon sayd
vnto Hanun they saide: Thinkest thou us so
for the honour of thy father in thy fight/that
Dauid hath sent comforters vnto the? Sub
we will not send his seruantes vnto the: (Thinkest
thou) so to spee and search out the eyne and to
ouerthrowe us?

Thinke Hanun the seruantes of Dauid
/ and byd thau of the one halfe of theyr
buides/and cut of the halfe of theyr garment
/ a man by the gyrdle/and so let them go.
When this was tolde Dauid/ he sent to mee
the: for the use were put to great shame. And
the kyng raised to laye vnto the: Thyde at
Jericho: yll your buidies be growen/ and the
corn agayne.

When the children of Ammon sawe þ they
synked in the fight of Dauid / they sent and
byed the Siruans of þ house of Ri hob / and
the Siruans of Soba / euen twentye thou
sande foue men/ and fro the kyng of Ma
cha a thousand man/ and fro Slibod twise
thousand men. When Dauid herd that/ he
sent Joab with all the back of the men of
warre. And the children of Ammon wente
forth/ and prepared the selfes to the battell
for the inuentione of the gure. But the Siruans
of Soba/ of Ri hob/ of Slibod and of Macha
were alone in the fild.

When Joab sawe that the battell was
set vpon him before and behinde / he chose of
all the best younge men in Israel/ and prepared
the selfe against the Siruans. And the residue
of the people put he vnder the hande of his
brother Abisai/ that he might prepare hym a
gainst the children of Ammon. And saide: If
the Siruans be to mightie for me helpe thou
me: but if the children of Ammon be to mightie

for the: I that helpe the. Take a good cou
rage vnto the / and let vs be stronge for our
people/ for the crye of our Gode: neuer the
lesse the Lord do what pleaseth him.

And Joab gaue him forth with the people
that was a with hym/ to fight against þ Siru
ans: they fled before him. And wha þ chil
dren of Ammon sawe þ the Siruans fled/ they
fled also before Abisai/ and wente into the cy
te. So Joab turned agayne fro the children
of Ammon/ & come to Jerusalem. And when the
Siruans sawe that they were smitten before
Israel/ they came to gythe.

And Hadaad Esfer sente and thought out
the Siruans beyonde the water/ and charged
theyr power in / and Sobah the chiefe cap
tayne of Hadaad Esfer wente by son the: I wha
this was tolde Dauid/ he gathered of Israel
together/ and wente ouer Jordan/ and came
to Helai/ and the Siruans prepared the selfe
against Dauid to fight with hym: howe
beit the Siruans fled before Israel. And Sa
uid slew of the Siruans seven hundred char
rettes/ and fourtye the: fande he: men / and
Sobah the chiefe captayne fante he: also / so
that he dyed there. What the kyng: e which
were vnder Hadaad Esfer sawen/ that they were
smitten before Israel / they made peace with
Israel/ and were subdued vnto the: And the
Siruans were charyed to helpe the children of
Ammon any more.

The XI. Chapter.

And when the yere came aboute what
Ayme as þ kynges vs to go forth. 1 Da: 1 Per. 11:4
and sente Joab and his seruans: es with hym/
and al Israel/ to destroye the children of Am
mon/ and to laye siege vnto Rabbai/ but Dauid
abode at Jerusalem.

And aboute the twentye de it furnished that
Dauid arose fro his resting place/ and wente
vp to the topp of the hynges palace/ and fro
the topp he sawe a woman t wasshinge her
selfe/ and þ woman was of a very feyre bewy.
And Dauid sente a caused to see what wo
man y was/ and saide: Is not that Bethsabe þ
daughter of Elias/ the wyfe of Oras þ Ae
rube: And Dauid sente messengers / a caus
ed for to sende her. And when she was come
vnto hym / he laye with her. Neuer the lesse
he had ordred ben kisse from hir vnder misse
E. vii. iiii. d.

nented againe vnto her house. And the woman was with child/and sent/and caused to tell Dauid and say: I am with child. Dauid sent vnto Joab saying: Send me Urias the Gethite. And Joab sent Urias vnto Dauid. And when Urias came to him. Dauid asked him if hee were well with Joab/and with the people/and with the battail.

And Dauid said vnto Urias: Go vnto mine thy house/and wash thy feet. And when Urias wente out of the Kinges palaye: A fangie greife folowed him. And Urias layed him vnto a step before the fhynges paloye gate/ where all his lodges seruantes say: a wente not vnto mine into his house. When word came to Dauid: Urias is not gone vnto his house. Dauid sayde vnto him: Camelst thou not ouer? he said: Why wente I thou not vnto mine into thy house? Urias saide vnto Dauid: The Ark and Israels Iuda shyde in it. And hee said my loibe / and my lodges seruantes lyde in the felde/and shall I go to my house to eate and drinke/and to lye with my wyfe: As truly as thou hast / and as truly as thy soule lyueth/ I wyl not do this thyng. Dauid sayde to Urias: Shyde here then to daye/ to morow wyl I let the go. So Urias abode at Ierusalem the same daye / and he nyght also. And Dauid called him to eate and drinke. So hee byn/and made him dronken. And at euen he wente to laye him vnto a step vpon his couche with his lodges seruantes/ and wente not vnto his house.

On the morow wrote Dauid a letter vnto Joab / a letter by Urias. After this manner wrote he in the letter: See Urias in the forest parte of the Battail/ a turne you skynde him/ he maye be slaine. Nowe when Joab layd sege to the cite/ he set Urias in a place/ where he knewe the myghtiest men of armes were. And when the men of the cite fell out/ and fought: agaynst Joab/ there felde many of the people of Dauids seruantes. And Urias the Gethite dyed also.

Then sent Joab/and caused to red the King all the matter/ concerninge the Battail/ and recounted the messenger/ and saide: When thou hast tolde the Kinge all the matter/ concerninge the Battail/ a list that he is woody/ and yf the Kinge see vnto the: Whereof came

ye so nye the cite with the Battail? Knowe ye not how they wyl to shute from the walles? Who shote? Whym dede the sonne of Iechabab? Shd not a woman cast a peece of a myllstone vpon him for the wall/ so that he dyed at Iherob? Why came ye so nye the wall? He shal theu say: Thy seruantes Urias the Gethite to dead also.

The messenger wente his waye / a came and tolde Dauid also gether / wherefore Joab had sent him. And the messenger saide vnto Dauid: The men perswaped agaynst vs/ and fell out vnto vs into the felde: and we were vpon the harde at the fore of the porte. And the archer shot from the wall vpon thy seruantes/ and shote certayne of the fhynges seruantes: and thy seruante Urias the Gethite so dead also.

Dauid sayde vnto the messenger: Thus shal thou saye vnto Joab: Let not that vexe the for the sweate/ consumed no wome/ now another. Go soch with the Battail agaynst the cite/ that thou mayest deliuer it/ and consume the mee. And when Urias wyl be dead: that Urias was dead/ he mourned for hee beaufhande. But when he had made an ende of mourninge. Dauid sent/ a caused her to be fetched vnto his palaye/ and he became his wyfe/ a bare him a sonne. The name of this childe is Dauid dyd displice the Lord.

The XXI. Chapter.

Went the Lord sent Nathan vnto Dauid. When he came to him/ he tolde him: There were two men in one cite/ one rich/ the othe poore. The rich man had very many shepe and oxen: But the poore man had nothinge save onely lyke shepe/ which he had bought/ and boughte it/ so that it grew up with him and his children to gether. It dyd come of his sheede/ and drinke of his cuppe/ and slept in his lappe/ and he kept it as his daughter. But when thier came a stranger vnto thier cite/ maye be spared to take of his owne shepe and oxen/ to prepare ought for the stranger that was come vnto him/ and toke the poore mans shepe/ and prepared it for the man that was come vnto him.

Then was Dauid wroth with greacie displeasure agaynst that man / and sayde vnto Nathan: Is truly so the Lord lyueth / the man

man that hath done this is a schuler of death.
 ¶ The shepe also shal be made good foure fold/
 because he hath done such a ryinge/and not
 spared it.

¶ Then sayd Nathan vnto Dauid: Thou art
 such the man. Thus sayth the Lorde the
 God of Israel: I haue enoynded thee to be
 kyng ouer Israel/and bestowed the one of
 the bande of Samil/and haue geuen the thy
 lordes house/and his wyfe into thy lappe/
 and the house of Israel and Iuda haue I ge-
 uen thee: and yet that he so hylt: I wyl yet do
 vnto thee: and for that also. Wherefore hast thou
 when despised the wyde of the Lorde/so do
 such euill in his syght? Vnto the Achitue
 hast thou slayne the swearde: His wyfe hast
 thou taken in to thy wyfe / thus hym hast
 thou sleiged with the swearde of the chyldren
 of Ammon.

¶ Now therefore shall not the swearde de-
 parte frō my house for euer/ because thou
 hast despised me/and taken the wyfe of
 the Achitue/so be thy wyfe. Thus sayeth
 the Lorde: Beholde: I I wyl raise vp euell of
 thine owne house / and wyl take thy wyfe
 before thine eyes/and wil geue them vnto thy
 neyghboure/so that he shal lye with thy wy-
 fe: by Sunne lighte for thou hast done a fe-
 cerity: thus I wyl do this in the sight of all
 Israel/and by Sunne lighte.

¶ Then saide Dauid vnto Nathan: I haue
 sinned vnto the Lord: Nathan said vnto Da-
 uid: So hath the Lord also taken away thy
 sinne/ thou shalt not dye: But for so much as
 thou hast done this deede/ haste caused the ene-
 mies of the Lorde to blaspheme/ the some
 thereof is thine vnto the thil daye the deare. And
 Nathan went home. As for the child which
 vnto wyfe bare vnto Dauid/ the Lorde
 smote it so that it was dead firste.

¶ And Dauid besought God for the child
 and fasted/and went in / and laye all nyght
 vpon the earth. Then rose the Ladies of his
 house/and wold haue taken him vp fro the
 ground: neuertheless/ he wold not/ neyther
 wold be care with them. Vpon the fourth daye
 the child dyed. And Dauid seruaunt daueste
 not of him: that the child was dead/ for they
 thought: Beholde/ when the child was yet a-
 liue/ we spake vnto him/ as he berened not so

oure voyce / How much more shall greue
 him/ we saye: the child is dead: And Dauid
 saide: that his seruaunt made a whispering
 together/and perceaued that the child was
 dead/ as said vnto his seruaunt: So the child
 dead: They sayde: Yee. Then cast Dauid vp
 from the earth/ and walde hym selfe/ and
 anoynded hym/ and put on other garmentes/
 and went in to the house of the Lorde/ and
 worshipped.

¶ And when he came agayne/ he came maun-
 ded to set his head before hym/ and to praye.
 Then sayde his seruaunt vnto hym: What
 manner of thyng is this that thou doest: What
 the child was alyue/ thou fastedst and wept:
 but now that it is dead/ thou standest vp
 and eatest: He sayde: I fasted/ and wepte for
 the child/ whā it was yet alyue/ for I thought:
 What knowest/ peraduenture the Lorde
 may be gracious vnto me/ that the child may
 lyue: I But now that it is dead/ wherefore
 should I fast: Can I agayne? I
 shal go vnto us/ what shall not come agayne
 vnto me. And when Dauid had comforted
 Berisabe his wyfe/ he went in vnto her/ a lay
 with her. And she bare a sonne/ whome he
 called Salomon. And the Lorde loued him.
 And he put hym vnder the charge of Nathan
 the prophete/ which called hym Iedibia be-
 cause of the Lorde.

¶ So Joab fought agaynst Rabba of the
 chyldren of Ammon/ and wonne the kynges
 eye/ and sente messengers vnto Dauid/
 and caused to say vnto him: I haue foughte
 agaynst Rabba/ and haue wonne the water
 eye/ also/ Gather thou therefore the residue
 of the people together/ and leaue it to the eye
 and woman/ that I wyne it not/ I haue
 the name thereof. So Dauid gathered all
 the people together/ and wente/ a foughte
 agaynst Rabba/ and wonne it/ and took they
 nyne creone from his heade/ which in wyght
 had a talent of golde/ and precious stones/
 and was set vpon Dauides heade/ and very
 muche pleasured he one of the eye. So
 for the people that was thym/ he broughte
 them forth/ and loved them vnto yon/ sa-
 ued and he fed/ and wedded of yon/ and
 buened them in tyle onens. Thus dyd he vnto
 all the eyres of the chyldren of Ammon.
 Then

Ec. xxxvii

1. Par. iii. a
1. Man. j. a

1. Par. xii. c

Then returned David and all the people vnto
Ierusalem againe.

The XIII. Chapter.

AND it is founde after this / that Absalom
the sonne of David had a faire sister / whose
name was Thamar / a Amnon the sonne of
David loued her. And Amnon was an great
combaunce / in so much that he was cut sicke
because of Thamar his sister. For she was a
virgin / a Amnon thought it should be hard
for him to do any thinge vnto her. But Am-
non had a friende / whose name was Jona-
dab / sonne of Sima Davids brother. And
this same Jondab was a very wise ma / which
said vnto him: Why arte thou so sicke / thou
finges some thinge to saye to her? Where-
of thou wilt not tel me? Then said Amnon vnto him:
I loue Thamar my brother Absaloms sister
exceedyngly.

Jondab said vnto him: I saye I haue vnto
thy bedde / and make the sicke. And when thy
sister cometh to loke how thou dost / saye
vnto him: Oh let my sister Thamar come /
I shal make thee a meace of meate
before me / that I maye see it / as care of her had.
So Amnon layd him vnto her / and made hym
sicke. Now when hislinge came into loke how
he was. Amnon saide vnto the kynge: Oh let
my sister Thamar come / and make me a spy-
nninge of two / and that I maye eat it of her
had. The Kinge said vnto Thamar: Go into
thy brother Ammons house / and make him a meace
of meate. Thamar went vnto her brother
Ammons house / but he laye in his bed. And
she toke floure / and mixe it / and dyghte there-
of his eyes / and made him a spyninge. And she
toke the meace of meate / and poued it out be-
fore him: but he wolde not eat.

And Amnon said: Put forth euery man fro
me. And euery man wente forth fro him. The
said Amnon vnto Thamar: Bring me that
meace of meate into my chamber / I maye eat it
of the hande. The toke Thamar the spyninge
that he had made / and brought it vnto Amnon
her brother into the chamber.

And when she thought it vnto him that
he mighte care for toke holde of her / and sayde
vnto her: Come my sister / ye with me. Where-
of she / she saide: Wha my brother / forces me

not / so do they nei in Israd / do not thou
such foly. Whereof she said: I go with my shame
and thou shalt be as one of the vnyuersite / Is-
rael. But speake vnto the kynge / he shall not
withholde me from the.

So when he wolde not heren vnto her /
and overcame her / and forced her / and laye with
her. And Amnon hated her exceedingly / after
this / that he barred was greater / the the loue
was before. And Amnon said vnto her: Up
and get the hence.

She saide vnto him: This euil that thou
doest / shall not be / as greater / the the other that
thou hast done vnto me. Whereof she / she
barred not vnto her / but called his boye that
serued him / and saide: Put awaye this woman
fro me / and locke the doore after her. And she
had a party garment on: for such garmentes
were the kynge's daughters / whiche they were
virgins.

And when his seruante had put her forth /
and locke the doore after her / Thamar strowed
ashes vpon her heade / and cutt the party
garment which she had vpon her / and layd
her hande vpon her heade / and wente on and
cryed. And her brother Absalom saide vnto
her: Hach thy brother Amnon thus with the?
Now holde thy peace my sister / in this doore
thou / and take not the matrice so to her.

So Thamar remained a widow in her
brother Absaloms house. And when hislinge
was in herde of all this / he was very sorry. So
Absalom / he spake neyther vnto nor good to
Amnon / but Absalom had Amnon / be-
cause he had forced his sister Thamar.

After two yeares had Absalom the pry-
nce / at Basa / which lieth by Iherusalem.
And Absalom called all the kynge's children /
and came to the kynge / and sayde: Behold /
thy seruante hath the pryncypales / let it please
the kynge / that thy seruante / do with thy
seruante. But the kynge sayd vnto Absalom:
Thy my sonne / do not all go / lest / we be
to the grounde vnto the.

And he wolde neede haue had hym to go
home / but he wolde not / but blessed hym. Absa-
lom saide: What any brother Amnon go with
vs there? The kinge saide vnto him: Whereof
shalt he go with the? This was Absaloms
improuise vpon him / that he let Amnon go

all the kynges chyliden go with hym.

But Absalom commaunded his yonge men/and sayd: Take heed when Ammon is merry with vs: for I saye vnto you: Smyte Ammon/and slaye hym. that ye be not afraid: for I haue commaunded you to be stronge/and plague the men. So Absalom yonge men byd vnto Ammon as Absalom had commaunded them. Then stode all the kynges chyliden vp/and every one gat him vp vpon his mule/and fled. And whyle they were yet on theyr wayes/their rourme came to kyng David: that Absalom had slayne all the kynges chyliden/so that nae one of them was left.

¶ Then stode the kyng vp/and wrote his letters/and layd hym downe vpon the earth/and all his seruantes that stode aboute hym/renne theyr glorye. Then auisede Ionadab the sennet of Chetho Dauid's brother/sayd: Let not my lord be charyke that al yonge men the kynges chyliden are dead/ but that Ammon is dead only: for Absalom hath kept it in hymselfe/ since I saye ybet he forced his sister Chether. Therfore let not my lord be charyke/ rather so to heere/ that al the kynges chyliden shoulde be dead/ but that Ammon is dead onely.

¶ As for Absalom he fled. As the yonge man that kept the watch/stept vp his eye/and looked: and beholde/ a great people came in the waye one after another by the hyl side. Then sayde Ionadab vnto the kyng: Beholde/ the kynges chyliden come. Euen as thy seruant sayd: so it is happened. And when he had ended his self kyng/ the kynges chyliden came/and left their royer and weprie.

The kyng and all his seruantes weprie also very sore. But Absalom fled/ and rener vnto Chetho the sennet of Amnon/ and kyng of Chetho. So for David/ he mourned for his sennet every daye. Where Absalom was fled/ and gon vnto Gethur/ he was there thre years. And kyng David ceassed from goyng out agaynst Absalom/ for he had comforted hym selfe our Ammon that he was dead.

The XLIII Chapter.

¶ Then the sennet of Betho/ persecuted that the kynges hart was agaynst Absalom/ and sent vnto Chetho/ and caused to sende from thence a prudent woman/ and saide vnto her-

Make lamentacion/ and weare mourninge garmentes/ and anoynt the noz with oyle: but kyng thy selfe in a woman/ which mouerced howe ouer a dead/ and thou shalt go into the kyng/ and speake so/ and so vnto hym. And Ioad tolde her what she shoulde saye.

And when the woman of Chetho wolde speake with the kyng/ she fell vpon her face to the grounde/ and mooshipped/ and sayde: Helpe me O kyng. The kynges said vnto her: What oylest thou? She sayde: I am a widow/ a woman that mouerced/ and my husband is dead. And thy hand maydyn had some sennet/ which stroue together in the silde/ and whyle that was nonen to parte them asunder/ the one smote the other/ and slawe hym.

And beholde/ the whole hired vs/ ashyt vp agaynst thy hand mayden/ and say: I desiret hym/ which hath smiten his brother/ that we maye kil him/ for I soule of his brother/ whom he hath slayne/ and that we maye vedyfy the herte also. And thus are they mynded to put out my sparke/ which yet is left/ that the shoulde no name/ nei any thinge els remaine ouer vnto my house/ vnto certayn.

The kyng said vnto the woman/ go thy waye hence/ I wil geue a commode/ sennet for the. And the woman of Chetho sayd vnto the kyng: The trespasserke vpon me/ is dead the kyng/ and vpon my fathers house: but the kyng/ and his kin be vngilty. The kyng saide: He that speaketh agaynst the/ byng him vnto me/ so that he touch the woman. She saide: Let the kyng/ thinke vpon the Lord his God/ that there be no so many as negroes of sloude to destroye/ and that they byng not my sennet to noughe. He saide: I do trust so the Lord/ lyveth/ there shal not one heer of thy sennet fall vpon the earth. And the woman said: Let thy hand mayden speake sennet/ that to my lord the kyng: He said: speake on. The woman said: Woe forst best thou be used/ such a thing agaynst the people of God? And here happencyt it that the kyng speakeh/ such to make hym selfe gilty/ and causeth not his outlawe to be thought agaynt/ for he all byr the debar/ and so the water that synkech into the earth/ which is not reddy vp. And God will not take away the life/ but beribne hymselfe/ that euen the verye outlawe be not rickent.

¶ Dru. p. c.

¶ He. p. l. g.

¶ Ex. fol. l. b.

cleane thruſt out from him.

C Thus an I come alſo to ſpeake this to my loide the King in the preſence of the people. For thy handmaid thought: I will ſpeake to the King: yet abundance he ſhall doo that his handmaid ſayerh/for he ſhall heare his handmaidens/to deliuer me from the bande of all them that would keſtred me with my ſonne from the inheritance of God. And thy handmaid thought/the word of my loide ſ King ſhalbe as a meate ſtrifff/for my loide ſ King to as an angell of Gods/fo that he can heare good and euill/therfore ſhall the Lord be thy God ſe with the.

The King answered and ſaide vnto the woman: Hepe nothing from me that I ſaye the. The woman ſayde: Let my loide the King ſpeake on. The King ſayde: Is not the bande of Ioab with thee in all this? The woman answered a ſaide: As truly as thy ſoule liueth/ My loide O King/there to do woman/ſerue the at the righte bande not at the lefte/ſerue as my loide the King hath ſaid: for thy ſeruaunt Ioab hath commaunded me / and he himſelfe hath taughte thy handmaid at theſe waies/ſo I ſhoulde turne this matter of this ſuſtion/this hath Ioab thy ſeruaunt done. But my loide is wiſe/as the wiſdom of an angell of Gods/fo that he knoweth all thynges vpon earth.

E Then ſaid the King vnto Ioab: Beholde/I haue done this: go thy way therefore/a diſcharge the child: Abſalom againe.

Then fell Ioab vpon his face vnto the ground/and worſhipped/aſhanted i ſinger/ and ſaide: This daye hath thy ſeruaunt percaue that I haue founde grace in thy ſight my loide the King/in that the Kinge hath as his ſeruaunt hath ſaid. So Ioab gat him vp/ and went vnto Geſur/a thoughte Abſalom to Jeruſalem. But the Kinge ſaid: Let him go againe into his houſe/a not ſe my face. Thus Abſalom came againe to his houſe/and ſawe not the Kinge face.

But in all Iſraell there was not ſo farre/ and ſo mannyous goodly a man as Abſalom. From the ſole of his ſote vnto the toppe of his heade/there was not one ſtreyme in him. And vnto his heade were rounded/ that was commonly every yeare/ for it was to

heavy for hym/ſo that it muſt needs haue ben rounded. The beere of his heade weyde i was hundrede Sicles after the Kinge weyght. And vnto Abſalom there were borne the ſonnes aome ſouther/ whoſe name was Thamar/ and he was a woman of ſure be wyer: So Abſalom abode two yeare at Jeruſalem/ and ſaw not the Kinge face.

And Abſalom ſent for Ioab/that he might ſend him to the King. And he would not come to him. But he ſent ſeconde tymes/ yet wolde he not come. Then ſaid he vnto his ſeruaunts: Yet knowe Ioaabs part of laude that ſerue by myne/and he hath harſlye theron/ ſo youre waye therof and ſer ſpe upon it. So Abſalom ſeruaunts ſer ſpūt vpon Ioabbs part of laude.

Then Ioab gat hym vp/and came to Abſalom into the houſe/ and ſaide vnto hym: Wherefore haue thy ſeruaunts ſer ſpūt vpon my part of laude? Abſalom ſaide vnto Ioab: Behold/I ſent for the/and cauſed to ſaye vnto the: Come hither/that I maye ſende the to the Kinge/and to ſaye: Wherefore came I ſid Geſur? It were better for me that I were there yet. Let me therefore ſe the Kinge face. But if there be any treſpaſſe in me / then put me to death. And Ioab went into the Kinge/ and tolde him. And he called Abſalom to come into the Kinge/and he worſhipped vpon his face to the grounde before the Kinge. And the Kinge kyſſed Abſalom.

The Xv. Chapter.

After this/it fortuned that Abſalom I cauſed to prepare him kiſſe charettes/a i a ſiſ houſes/and ſixe men which were his ſore men. And Abſalom gat him vp alwaie early in the morninge/and ſtoode in the waye by the ſete/and whany man had a inarce/ which ſhoulde come to the Kinge/for iudgement. Abſalom called hym vnto him a ſaid: Of what cum art thou? If he ſaid then: Thy ſeruaunt is of one of the mybes of Iſrael/then ſaid Abſalom vnto him: Beholde/this matter is right and plun: but there is no man appointed the of the Kinge to heare the.

And Abſalom ſaide: O who ſerred me to be iudge in the laude/that every man which hath a plea or matter to do in the laue/ might come to neer/that I my ſelfe helpe him to right. And

Israhel agaynst Dauid. The 11. booke of Samuel.

with his cote rent/and earth upon his heade.
 And Dauid saide vnto him: If thou go with
 me/ thou shalt be chargeable vnto me: But if
 thou goest againe into the citie/and sellest vnto
 Abisai: I am thy seruant. O Hinge/ eue
 so I was thy saluare/ seruant/ so and I now
 be thy seruant: then shalt thou bring Je-
 rophai the counsaill to nought. So is Sadoe
 and Abisai that spelleth with the / and al that
 thou hearest out of the fingers house/ tel it vnto
 Sadoe and Abisai: they will speake. Behold/
 their two finnes are wryth them: Abimae is
 sonne of Sadoe/ and Ionia is the sonne of
 Abisai: by them mayest thou sende worde
 wher thou hearest. So Chisai Dauides frende
 came into the citie: And Abisai came w/ Je-
 rusalem.

The XVI. Chapter.

And whi Dauid was gone a hyle by fro
 the toppe of the mounte: he holde/ Siba is
 seruant of Iaphobabai met him with a
 couple of askes filled/ wher on were two hun-
 dret loaves of bread/ and hundred fyftee of
 refines/ and an hundred fyftee fraises of
 fygges/ and a bottle of wyne. Then saide the kinge vnto
 Siba: Whar wilt thou do here with? Siba
 saide: The asses shall be for the fingers houshold
 to ryde vpon/ and the loaves and fygges for
 your men to eat/ and the wyne shall be for
 them to drinke whan they are weery in the
 wilderness. The kinge saide: Where is thy
 lordes sonne? Siba saide vnto the kinge: Be-
 holde/ he abideth at Jerusalem/ for he saide: To
 daye shall the house of Israel restore my
 father in good vnto me. The Hinge saide vnto
 Siba: Behold/ al that I spake/ he hath
 done: and he hath done with reuerence. Lec
 me finde grace in thy sight my lord O kinge.

¶ Re. yof. a
 and b. c.

¶ Re. y. b

¶ Re. y. b

¶ Re. y. b

sted: Now hath the Lord giuen the king-
 dome into the hande of Abisai thy sonne.
 And he hath no wylle that thou in thine owne
 myghte: for thou art a bloody hand.

But Abisai the sonne of Neru Ja saide vnto
 the Hinge: Shall this good dogge curse his
 lord the kinge? I wil go and take the beards
 of those from him. The Hinge saide: Ye chy-
 lden of Neru Ja/ what haue I to do with you?
 Let him curse/ for the Lord hath com-
 manded him: Curse Dauid. Who can saye
 now: Why dost thou so?

And Dauid saide vnto Abisai and to all
 his seruantes: Beholde/ my sonne whiche
 came of my body/ I seeth after my life/ borne
 much more the sonne of Neru Ja: Let him curse
 on/ for the Lord hath commaunded him:
 I peradventure the Lord shall chuse mine
 aduersite/ and recompence me good for his
 cursing: this daye. So Dauid went on his
 waye wryth his men. But Simei went on by
 the mount beside him/ and cursid/ and cast
 stones at him/ a threwe clotte of carth.

And the Hinge came in / and all the people
 that was wryth him weery/ and refreshed him
 selfe there. But Abisai and al the people of
 the men of Israel came to Jerusalem/ a
 Jerophai wryth him. Whan Chisai the
 Archere Dauides frende came into Abisai/ he saide
 vnto Abisai: Whi saue the Hinge/ God saue
 the kinge.

Abisai saide vnto Chisai: Is this thy
 mercy vnto thy frende? Whar art thou not
 gone wryth thy frende? Chisai saide vnto
 Abisai: Not so/ he loke vpon the Lord do
 (say) and the people/ and all the men in Isra-
 el/ has wil I be/ a abide wryth him. Secondly/
 whome shoulde I strue? Shoulde I not
 strue before his sonne? Let he as I beur strue
 in the presence of thy father/ so will I be
 strued before the also.

And Abisai saide vnto Jerophai: Wret-
 ched is your counsaill whar ye shall do: Jerophai
 saide vnto Abisai: Wo lye with thy father
 concubines/ whome he bare left/ to kepe the
 house/ so shall all Israel heare that thou hast
 made thy father to sinke/ and the hande of al
 them that are wryth the/ shall be holden. He
 made thy auncle vnto Abisai/ and vpon the
 house coppe. And Abisai laye wryth his
 frende.

¶ Re. y. b

¶ Re. y. b

¶ Re. y. b

¶ Re. y. b

¶ Re. y. b

there countenra in the syghs of all Israel.
 That tyme when Achisophel gaue a coun-
 sayll that was then so ys a man ag. d. counsayll
 at Gods: So were all the countesayls of Achisophel
 with Dauid and with Absalom.

The XVII. Chapter.

Achisophel sayd vnto Absalom: I
 will doke ouer tweife the isande men/ and
 wyl ge me vp/ and persue Dauid by nyght/
 and fall vpon him when he is slyde a weery:
 When I see him then / so will all the people
 whelch by him slyde / I will smyte the kyng
 and / a hynge all the people vnto / agayne
 So when every man is brought vnto the as
 thou desyrest/ then shall all the people be in
 peac. Absalom thought that good/ and so did
 all the Elders in Israel. But Absalom sayd:
 I praye you al Chusai the Brachic. He said
 let us heare what he sayeth thereto. And when
 Chusai came in to Absalom/ Absalom sayde
 vnto him: Thus hath Achisophel spoke: Wyl
 thou now / shall we do it or no.

Then sayd Chusai vnto Absalom: This is
 a good counsayll: Achisophel hath geuen a
 thyng tyme. And Chusai sayde in answer: Thou
 knowest thy father well / a his man / that they
 are strange / and of a treachyul stom: et / they
 are as a Bere that is robbed of her yengeones
 in the felde. Thy father also is a man of warre/
 and will not be iuged with the people.

Behold he hath now peraduenturid byd him
 self in some caue/ in some place. If he came
 to passe then / that it chaunted euell at his feet/
 and then shoulde come a rumoure and saye:
 There is a slaughter done in the people that
 followe Absalom: then shoulde every man be
 discouraged/ and he is a valiant / and hath
 a harte lyke a Lyon: for al Israel knoweth that
 thy father is strong / and that all they whiche
 be with him / are myghty men.

But this is my counsayll / that thou gather
 together all Israel from Dan vnto Betsaba/
 in number as the sande of the see / and go thou
 thyne owne persiane among them: then will
 I set fall vpon him in what place we fynde
 him / and wyl ouerwhelme him euen as the
 delue scilich vpon the carth / so that we shall
 not leaue one of him / and of all his men. But
 wylde refuse in to a tyme / when shall all Israel

castroape about the saint crosse / and haue
 it in to the crosse / so that there shall not one
 stone of it be founde.

Then sayd Absalom and every man in Is-
 rael. The counsayll of Chusai the Brachic is
 better then Achisophels counsayll.

¶ But the Loide brought it so to pass /
 that the good counsayll of Achisophel was
 hindred / that the Loide myght bringe euell
 vpon Absalom.

¶ And Chusai sayde vnto Sabac a Thia-
 el that the pistles: Thus and thus hath Achisophel
 counsayll Absalom and the Elders in
 Israel: but so and so haue I counsayll.
 Sende now therfore in al the parts/ and tell
 Dauid/ and saye: Abide not all nyght in the
 plaines side of the iudemen: slyde gett out/
 that the kinge be not walowd vp / and all the
 people that is with hym. So for Jonathas
 and Themas / they slyde by the welde of Ke-
 gell / and a Banell wente thither and solde
 them. They wente on they way / and tolde
 kyng Dauid / for they durst not be sent to
 conuincio the kyng.

Behold some them / and tolde Absalom.
 Heuerehel: they wente on they way / and
 came to a mans house at Babuin / whiche
 had a welle in his court / a thyn white yonge
 in to it. And the woman toke / and spred a
 yerning ouer the welles mouth / and shrowde
 firmenye come thereon / that it was not percei-
 ued. Now when Absaloms struans came
 to the woman in to house / she said: Where
 is Themas / and Jonathas? The woman said
 vnto them: They are gone once by the water.

¶ And when they sought and founde them
 not / they went agayne to Ierusalem. And
 when they were gone / they dunnid vp one
 of the welle and / sente they way / and tolde
 Dauid the kyng. and sayd vnto Dauid: Get
 thy up / and go sone out the water / as
 thou and thus hath Achisophel geue / as
 fast agaynst you.

Then Dauid gett him up / and all the peo-
 ple that was with him / and passed ouer Ier-
 dane ryll it was there morning. And there
 was not one that be wente ouer Iordan.

¶ When Achisophel sawe that his counsayll
 went not forth / he slyde his self / gett him
 up and went home in to his crosse / and let his
 house

runne now/and byng the fyngre woide/ that the Loꝛd had gomen hym righte from the bande of his enemyes. But Iobab sayde vnto hym: Thou shalt byng no good rydynges to daye/ another daye shalt thou byng him woide/ and not to daye/ for the fyngre point is dead/ But vnto Chusi sayde Iobab: Go thou thy waye/and tell the fyngre what thou hast seene. And Chusi shꝛd his obediencer vnto Iobab / and ranne. Ahimaas the sonne of Sadoc sayde agayne vnto Iobab: What/ and I ranne also? Iobab sayde: What wyle thou rine my sonne? Come byether / thou shalt bryng no good rydynges. He answeredi: What and I ranne yet. He sayde vnto hym: Runne thy waye thou. So Ahimaas ranne the straight waye/ and came before Chusi.

E So for Dauid / he sat betwene the two gates. And the watchman went vp to the toppes of the poile upon the wall / a lyfte vp his eyes/ and saw a man runnyng alowr / and cryed: and tolde the fyngre. The fyngre sayde: If he be alone / then is there good rydynges in his mouth. And as the same wente it came forth/ the watchman sawe another man runnyng/ and cryed in the porte / and sayde: Beholde/ there runneth a man alone. The fyngre sayde: If soune is a good messaunger also. The watchman sayde: If it the runnyng of the spycil / so we were the runnyng of Ahimaas the sonne of Sadoc. And the fyngre sayde: He is a good man/ and byngyth good rydynges. Ahimaas cryed / and sayde vnto the fyngre: Peace/ and washipped before the fyngre upon his face to the grounde/ and sayde: Disayed be the Loꝛde thy God/ which hath gemen ouer the men that lyfe vp theyr handes agaynst my loide the fyngre.

F The fyngre sayde: Goeth it well with the yonge man Ishalom? Ahimaas sayde: I saw a grate rypoure/ when Iobab the fyngre forswaunt sente me thy seruante / and I wore not what it was. The fyngre sayde: Go about and stande there. And he went about and stode there. Beholde/ when came Chusi and sayde: I byngye good rydynges my loide the fyngre. The Loꝛde hath executed righte for the this daye/ from the bande of al them that rose vp agaynst the. But the fyngre sayde vnto Chusi: Goeth it well with the yonge man Ishalom?

Chusi sayde: Euen so go it with all the enemyes of my loide the fyngre/ and with all them that crye vp agaynst the Loꝛde/ and as it goeth with the yonge man. Then was the fyngre forswaul/ a wente vp to the parke upon the gate and wepte/ and as he wente he sayde thus: O my sonne Ishalom my sonne/ my sonne Ishalom/ wolde God that I shoulde see for the. O Ishalom my sonne/ my sonne.

The. XIX. Chapter.

And it was tolde Iobab: Beholde/ the fyngre is awepeth and mourneth for Ishalom. And so out of the vicerys of that daye there came a mournyng amongst all the people. For the people had herde the same daye / that the fyngre toke an heuyl/ because of his sonne. And the people stait a waye the same daye / so that they came not in to the cyte / as a people that is pure to soune / pyeish themselves awaye / when they are fled in a bestrag. So for the fyngre he had conered his face/ and cryed loude/ and sayde: O my sonne Ishalom/ Ishalom my sonne/ my sonne.

But Iobab rane vp to the fyngre/ to the house/ and sayde: This daye shall thou shamed all thy seruantes / whiche haue deliqued thy soule the daye/ and the soules of thy sonnes/ of thy Daughters/ of thy wyfes/ and of thy concubynes / in that thou loitest the that hate the/ and bewest those that loue the. For to daye thou bewest thy kiste that thou carest not for the spyantes and seruantes. For I perceaue this daye / that if Ishalom onely were alyne/ and we all dead this daye/ thou woldst thynke it were well.

Goeth it well with the fyngre/ and go south/ and speake lowrlyngly vnto thy seruantes. For I sweare vnto the by the Loꝛde / if thou go not south/ there shall not be lesse the one man this night/ who shalbe worse vnto the / then all the end that happened the/ since thy yomb vp thy rbert. Then the fyngre gar hym vp/ and sa in the gate. And it was sayd vnto all the people: Beholde/ the fyngre steyth in the gate. Then came al the people before the fyngre. But Iobab was fled curre one vnto his tent.

And al the people stroue in all the trybes of Israell / and sayde: The fyngre deliqued no from the bande of our enemyes / a saued us from the bande of the Philistynes/

and wee sayne to flye out of the lande for: Absalom. So Absalom whonke we haue annoynd ouer vs / is dead in the banayll. Why are ye so slowe / that ye fetch not a kyng agayne.

The kyng sent vnto Sadoe and Abia that the prieltes / and caused to say vnto them: Speake to the Elders of Iuda / and say: Why will ye be the last to fetch the kyng agayne vnto his house? For the sayinge of all Israel was come before the kyng in to his house / ye are my brether / my bone and my fleshe. Wherefore will ye then be the laste to byngge the kyng agayne? And saye vnto Amasa: Trennd thou my bone and my fleshe? God do this and that vnto me / if thou shalt not be the chiefe captayne before me in Iobabs steade as long as thou liuest.

And he bowed the hert of all the men of Iuda as o mynne. And they sent vnto the kyng: Come agayne / thou and all thy seruantes. So the kyng came agayne. And when he came vnto Iordane / the men of Iuda were come vnto Gulgai / for to go vnto me to the kyng / that they might byngge the kyng ouer Iordane.

¶ And Semer the sonne of Geora the sonne of Zenun / whiche dwelt at Bebrum / made bayll / and wente vnto the men of Iuda to meete kyng Dauid / and there were with hym a thousand men of Be-

¶ Semer also the seruante of the house of Saul / was his syster sonne / and wente seruantes gaie them these: Iordane beset: the kyng / and passed ouer the ferye / that they might bring ouer the kynges householde / and to hym in pleasure.

¶ But Semer the sonne of Geora fel vnto the kyng / whiche passed ouer Iordane / and sayde vnto the kyng: O my lord / laye not the trespecte vnto my charge / and thinke not vpon it / for my seruante begeth the / in the daye when my lord the kyng wente out of Jerusalem: and let not the kyng take it to hert / for my seruante knoweth that he hath sinned. And beholde / this daye am I come the first amonge at the house of Ioseph / for to go vnto me to meete my lord the kyng.

¶ Neuertheless / Absai the sonne of Zeeu / a sinner was / and sayde: And should not Semer be the first / for the kyng he hath cursed the annoynd of the Lorde: But Dauid sayde: What

haue I to do with you ye children of Semer? / that ye will become Sathan vnto me / this daye? Shoulde any man be this daye in Israel? Thinkest thou that I knowe not / that I am become kyng ouer Israel this daye? And the kyng sayde vnto Semer: Thou shalt not dye. And the kyng sware vnto hym.

¶ Mephiboseth the sonne of Saul came vnto me to meete the kyng. And he had not made cleen his feet / nor cōbbed his beede / neyther had he washed his clothes from the daye that the kyng was gone awaye / vntill the daye that he came agayne in peace. Now when he came to Jerusalem to meete the kyng / the kyng said vnto him: Mephiboseth / wherefore wastest thou not with me? And he sayde: My lord / O kyng / my seruants haue dealt wrongfully to me / for I seruaunt I bought: I will sadden an esse and ride therto / and go vnto the kyng / for thy seruant is lame / and he hath accused thy seruant before my lord the kyng.

¶ But my lord the kyng is an Angel of God / and thou mayest do what thou pleasest thy. For all my fathers house was full of the kyng / but people of death beset my lord the kyng. And yett hast thou set thy seruant amonge them / to eate at thy table. What other synne haue I / that I shoulde crye any more vnto the kyng? The kyng sayde vnto hym: What speakest thou yet more of thy matter? I haue sayde: Thou and Eriabare the lande betwixt you. Mephiboseth sayde vnto the kyng: Let hym take it all in as muche as my lord the kyng is come home in peace.

¶ And Barsillay the Gileadite came vnto me from Roglim / and broughte the kyng ouer Iordane / that he might conuere hym in Iordane. And Barsillay was very olde / so good as foure score year: olde / the same had pord / wyded the kyng of foode / while he was at Nobahaim / for he was a very noble man. And the kyng sayde vnto Barsillay: Thou shalt go ouer with me / I will take care for the with myne owne selfe at Jerusalem. But Barsillay sayde vnto the kyng: What haue I yet to say / that I shoulde go vnto Jerusalem with the kyng? Thus daye am I foure score year olde. How shoulde I knowe what

8. Ke. xvi. b

14. Ke. q. f. g

8. Ke. xvi. a

8. Ke. xvi. b

8. Ke. xvi. b

Mat. xvi. c

4. Ke. p

4. Ke. q

8. Ke. r

14. Ke. s

8. Ke. t

8. Ke. u

what is good in euill / or sayst what I care
e. *Whye* / or he care what the musician do
sing: Why shouldst thou seruaunt be charge-
able vnto my lord: he sayde: the kyng: thy
seruaunt shall go a lytle with the kyng ouer
Iordane. Why wilt thou kyng recompence
me after this maner? Let thy seruante turue
backe agayne: what I may see in my eyne: be-
cause my father and my mother graue. Be-
hold: there is thy seruaunt Chimcan: let him
go ouer with my lord: he sayde: / and do vnto
him what pleaseth the.

G The kyng sayde: Chimcan shall go ouer
with me: / and I will do for hym what lykest
the: and whatsoeuer thou desirest of me: that
will I do for the also. And when all the peo-
ple was gone ouer Iordane / and the kyng
lyfelyke: the kyng Kysid Barsillay and blef-
sid hym: and be turned vnto his place. And
the kyng: pessed ouer vnto Gulgath: and Chi-
mcan wente with hym. And all the people
of Iuda broughte the kyng ouer: howbeit
there was but halfe of the people of Israel
there.

And behold: then came all the men of Is-
rael vnto the kyng: and sayd vnto hym: Why
haue our brethren the men of Iuda stolen the
kyng / and haue conueyed the kyng and his
householde ouer Iordane: and al Ioudas men
with hym: The answered they of Iuda vnto
the men of Israel: The kyng is of our myn-
de: why are ye angry: therefore? Whyke yet
we haue receaued any fode or gyfte of the
kyng: This answered they of Israel vnto
them of Iuda: and sayde: We haue ten tymes
more with the kyng: and with Dauid then
thou: why shall thou regard me the? so light-
ly / what oures were not the first to serue
the kyng agayne? But they of Iuda spake ha-
bit then they of Israel.

Ch. XX Chapter.

A Hire was a famous ma of Bethel there:
whose name was Seba the sonne of
Bichu: a man of Ierem: which blew the tra-
pe: and sayde: The De haue no poyson in Do-
rid: not in her iuanec: in the sonne of Ihu: let
every one see hym in his tyme O Israel.
They sell carye in in Israel from Dauid:
and followed Seba the sonne of Bichu. But
the men of Iuda cleued vnto the kyng

from Iordane vnto Ierusalem: When Da-
uid came home to Ierusalem: he toke the cen-
count bynes / C T whom he had leste to kepe
the house: and put them in a hold: to be kept
and made prison for them: but he laye not
with them / and so were they shut vp vnto
their death: and lyued weddowes.

And the kyng sayde vnto Amasa: Call me
of the men of Iuda together agaynst the
threde wyge / and be thou here: gether also.
And Amasa wrote to call Iuda together. And
he was slacke to come at the tyme which he
had appointed hym. And Dauid sayd vnto
Abisai: Now shall Seba the sonne of Bichu
do vs more harme then Absalom: Let thou
thy loide seruaunt / and followe vpon hym:
that he fynde not some strange cytus for him:
and so scape out of our syght. Then wente
Iudas men for to seeke hym: a the Chibthians
and Plethians: and all the myghty men: and
they wente out of Ierusalem to followe vpon
Seba the sonne of Bichu.

But when they were by the great stone
at Gheca: Amasa came before them. So for
Iudas / he was gyded about his stature
whych he had on: and vpon it he had a sword
gyded / whiche hangyd by his thye in the
sheeth / and wente castly ouer in / and fell
from hym. And Iudas saide vnto Amasa: Dia-
ce be with the my brother. And Iudas toke
Amasa by the heerde with his ryghte hande
to kysse hym. And Amasa toke no heed vnto
the sword in Iudas hande: / and he thus Iudas. c
hym the word in to the belly: that his bowels
ranne out vpon the earth: and he thus: at hime
nomas. c. And so he dyed.

Iudas and his brother Abisai followed
vpon Seba the sonne of Bichu. And one of
Iudas seruauntes stode by hym / and sayde
What is to be this that wold be agaynst Iudas
to please Dauid: and so be with Dauid in I-
udas steade? So for Amasa: he laye rolled in
the blood in the myddes of the strete. But when
one sawe that all the people stode there: they
he remoued Amasa from the steade to the side:
and cast a cloth vpon hym: for so muche as he
sawe: that whosoever came by hym: stode byll-
ow: when he was put out of the way: many
men wente after Iudas / so followe vpon Iuda
the sonne of Bichu.

And wrote thoro' all the rydes of Iſrael vnto Abiſech Maacha/ and all the beſt choſen men gathered themſelves together / and ſolowed after hym / and came and beſeged hym at Abiſech Maacha / and made a bank aboute the cyrie hede vnto the wall. And all the people that was with Joab layd to theyr ordinarie/ and wold haue caſt downe the wall.

They cryed there a wyſe woman out of the cyrie: Heare / heare / ſaye vnto Joab that he come herber / I wyl ſpeake with hym. And when he came to her: the woman ſayde: Art thou Joab? He ſayde: Yee. She ſayde vnto hym: Heare the wordes of thy handmayden. He ſayde: I heare. She ſayde: The common ſayinge was ſometime: Whoſe wyſe/ let him be: as at Abiſech ſo came it to a good ende. This is the noble and ſyſhyfull cyrie in Iſrael/ and wilt thou deſtroye the cyrie and the mother in Iſrael? Why wilt thou ſwaiove: vpon the endeſſaunce of the Lorde.

Joab answered and ſayde: That he ſarre/ ſhe ſarre fro me/ I ſhoulde ſwaiove vpon and deſtroye. The matter is not ſo/ but a certayne man of might Ephraim/ named Zeba / ſonne of Biſai/ hath lyte vpon hym ſelfe againſt kynge Dauid/ deſpyringe hym onely/ and I wil departe from the cyrie. The woman ſayde vnto Joab: Beholde / his hede ſhal be caſt vnto the ouer the wall. And the woman came in to all the people with her wyſdome. And they ſmote of the hede of Zeba the ſonne of Biſai: / and caſt it vnto Joab. Then blewe he the trump / and they departed from the cyrie / eury one vnto his reue. But Joab came agayne to Jeruſalem vnto the kynge.

¶ Re. viij. c

¶ Re. viij. c

¶ Joab was captiue ouer all the hoſt of Iſrael: Brnais the ſonne of Zouada was ouer the Chethians and Pethians: Aboram was reue: gatherer of Zoſaphar the ſonne of Abihud was le hannerler: Sena was the ſcribe: Seder and Abia: har were the priſtes: Iſra also the ſonne was Dauids piſter.

The XXX. Chapter.
There was a Verbe alſo in Dauids tyme three yeres together. And Dauid fought the ſce of the Lorde. And the Lorde ſayde: Becauſe of Saul/ and becauſe of that booldy houſe hold: / that he ſeure the Gibeonites.

¶ Re. xij. d

Then the kynge cauſed ſo: to call the Gibeonites/ and ſpoke vnto them. (As for the Gibeonites / they were not of the chylden of Iſrael/ but a remaile of the Ammonites: betweene the chylden of Iſrael had frome vnto them/ and Saul fought ſo to ſmyte them in his gelauiſe/ ſee the chyldes of Iſrael and Zouada.) Then ſayde Dauid to the Gibeonites: What ſhal I do vnto you / a wherewith ſhall I make the attonement/ that ye maye bleſſe / the enchaunce of the Lorde? The Gibeonites ſayde vnto hym: There is not for golde and ſiluer that we haue to do with Saul and his houſe: neyther haue we oughte to do ſo to ſlaye any man in Iſrael.

He ſayde: What ſaye ye then/ that I ſhall do vnto you? They ſayde vnto the kynge: We are that hath deſtroyed vs/ and broughte us to noughte/ ſhande we deſtroye/ that noyngre be lefte hym in all the co:ſtes of Iſrael. Let there be giuen vs ſeuen men of his ſonnes/ that we maye hange them vpon the Lorde at Gibea of Saul the doſen of the Lorde. The kynge ſayde: I wyl geue them. Howben/ the kynge ſpared Nephthoth the ſonne of Jonathas the ſonne of Saul / becauſe of the oath of the Lorde: that was betwene them: namely betwene Dauid and Jonathas the ſonne of Saul. But the two ſonnes of Riſpa / the daughter of Aia/ whar the bab borne vnto Saul Armony and Nephthoth / and the ſyn ſonnes of Michol / daughter of Saul/ whom he bar vnto Adriel the ſonne of Kep Barſillai the Maſaborite/ ſed the kynge take/ and gaue them in to the hades of the Gibeonites/ whch hanged them vpon the moit beſore the Lorde.

So theſe ſeuen fell at one tyme / and dyed in the tyme of the fiſt haruel when the barly haruel begynneth. Then reke Riſpachs daughter of Aia a ſack cloth/ and ſped it vpon the rocke in the begynninge of the battell/ til the water ſrom the heauen diopped vpon the / and ſuffered not the ſoole of the heau to riſe vpon them in the daye tyme/ neyther the wyde becauſe of the ſhde on the night ſeaſon. And it was tolde Dauid whar Riſpa the daughter of Aia Sauls concubine had done.

And Dauid wrote and toke the bones of Saul and the bones of Jonathas his ſonne
frome

from the circling of Iabes in Gilead/whiche they had ſlolen from the ſtrete at Beſhams/ where the Philistynes had hanged the/wharpe as the Philistynes had ſmyten Saul upon mount Gilboa/ & broughte the up from thence/ and gathered them together with the bones of the war were haged. And the bones of Saul and his ſonne Ionathas buried they in the lande of Beniamin / beſide the grave of his father Eſai. And they ſpke all theſe thinge had commanded: So after this was God at one with the lande.

But there aroſe warre agayne of the Philistynes agaynſt Iſrael. And Dauid wente downe and his ſiruaunts with hym/ & foughte agaynſt the Philistynes. And Dauid was weery / and Iſay of Iſrael/ whiche was one of the children of Kapha/ and the weyghte of his ſpore was the C. weighte of blaſſe/ & had a new hat made upon hym. I thoughte to ſmyce Dauid. I was ceſſe/ I ſaw the ſonne of Zerubabel ſpede hym / and ſinore the Philistyne to death. Then ſawre Dauid men onto him/ and ſayde. Thou ſhalt not moie go forth with us into the warre/ that the lantern in Iſrael be not put out.

¶ Thenwarde there aroſe warre at Nob with the Philistyne. Then ſidetharthe Goliath ſmyce Saphi/ whiche alſo was one of the children of Kapha.

And there aroſe yet warre at Nob with the Philistyne. Then Iſthanan the ſonne of Jaere Origin a Beſtlemeite ſmyce Goliath the Goliath/ whiche had a ſpore/ whiche ſpore was like a weccene honye.

And there aroſe yet warre at Gath where there was a contentious man/ whiche had ſix fingers on his handes / and ſix toes on his feet/ that is foure and twenty in the number/ and he was borne alſo of Kapha. And when he ſpake wyppreſſfully unto Iſrael/ Ionathas the ſonne of Simca Dauides brother ſmyce hym: Theſe foure were borne unto Kapha at Gath/ and fell they into the hande of Dauid a of his ſiruauntes.

The XXII. Chapter.
¶ And Dauid ſpake the wordes of this ſonge before the Lord/ what ſay me as the Lord had deliuered hym from the hande of all his enemyes/ and from the hande of Saul

and he ſayde.

The Lord is my ſtony rocke/ my caſtell/ my ſaluer.

God is my ſtrength/ in hym wil I put my truſt/ my ſhyde/ and the home of my ſaluacon/ my defence/ my refuge/ my ſaluacon/ thou ſhalt helpe me from mine enemyes.

I wil call upon the Lord with playſt/ I ſhall be ſhal I be deliuered from mine enemyes.

For the ſouowes of death compaſſed me / in the brooke of Death made me a prey.

The paynes of hell came about me/ and the ſnares of death had ouertaken me.

When I was in trouble/ I called upon the Lord/ yet/ euen my God called I upon/ a ſo he heide my voyce from his holy temple/ and my complaine came into his eare.

The earth trembled and quaked/ the foundations of the heauen ſhake/ a ſhake/ because he was weary.

Smoke wente up from his noſe/ and conſurmyng ſpawes of his mouth/ ſeale were kindled there of.

He bowed the heuens and came downe/ it was darke under his feet.

He ſate upon a Cherub and ſyde by/ & appeared upon the ſethers of the wynde.

He made Barneſſe his paylyon rounde aboute hym / the ſe water in the cloudes of the ayre.

In the brightneſſe of hyin were the ſyccoles kyndled.

The Lord ſhendered from heauen / & the dyell put forth his voyce.

He ſhot his arrowes/ and ſeatered them/ he lightened and diſcoſſered them.

The pouring out of the ſe were ſence/ and the foundacion of the earth were diſcoſſered at the wyndyng of the Lord/ & at the breath of the ſpore of his wrath.

He ſente Dauid from above/ and receiued me/ and drew me out of many waters.

He deliuered me ſee my ſtrong enemyes/ from them I ſaved me/ for they were to my ghyt for me.

They overtoke me in the tyme of my trouble/ but the Lord was my ſaluacon.

He broughte me forth into liberty/ he deliuered me/ becauſe he had a chaunce vnto me.

The Lord ſhall extende me vnto my Roma. ¶ C. iij. righte

righteousnesse; and accordyng to the cleynesse of my handes shall be recompencet.

For I haue kept the waye of the Lord; as heauen nor heaueynghly agaynst saye God.

For I haue an eye vnto al his lawes; as haue not put his odiousnesse for me.

Therefore wyll I be perfecte vnto hym; and wyll chere in mye owne wyckednesse.

So shall the Lord rewarde me after my righteoufnesse; accordyng to the cleynesse of my handes in his eyesight.

With the holy shalt thou be holy; and with the perfecte shalt thou be perfecte.

With the cleane thou shalt be cleane; and with the frowarde thou shalt be frowarde.

For thou shalt saue the poore oppressed people; and shalt set thyne eyes agaynst the proude to bringe them downe.

Psal. cxviii. b. and cxviii. c. For thou O Lord set my lanternne. The Lord shall lyghte my pathnesse.

For in the Lord shall I confyte as a boeke of myn; and in my God shall I leape ouer the wall.

The waye of God is perfecte; the wordes of the Lord are tryed in the synche; he is a shilde for al them that putte their truste in hym.

For where is there a God; or except the Lord; O: who hath any strength without ourre God?

God hath strenghted me with power; and made playne a perfecte waye for me.

He hath made my fete lyke herons fete; and hath set me vpon hye.

Psal. cxlii. a. The teacher of my handes to fyght; a bynde the stele boree with myn armies.

And thou hast giuen me the styrde of thy health; and with thy longge correction shalt thou impleynte me.

Thou hast enlarged my goyngs vnder me; and myne anyles haue not shyded.

I wyll followe vpon myne enemyes; a velleoye them; I wyll not turne backe agayn; tyl I haue brought them to nought.

I wyll consume them; a I shewe them howe comyng; they come not vnto they shall find vnder my fete.

Thou hast garded my wey strengith to the battayll; a I will subdued them widdome that rose vp agaynst me.

Thou hast made myne enemyes to tume

theyr backes vpon me; that I myght destroye them that haue me.

They shall crye; but there shall be no Saueour; yee; euen vnto the Lord; but hee aunswerech them not.

I wyll beate them as a snail as the duste vpon the cart; euen as the clere of the strettes wyll I make them thyme; a I spiede them out abroade.

But me shalt thou deliure from the strettynges of the people; and shalt kepe me to be the heede of the Geyben; I people whome I haue not knowen shall serue me.

The straunge chyldren haue deuoyed me; at the bearynge of the cart shall they berken vnto me.

The strange chyldren are wasen olde; and G are thou vpon thyr persons.

The Lord is our God; and blessed be my God; a magnified be the strengith of my health.

God sayth that I be auyged; and subdued the people vnto me.

He bringeth me out fro myne enemyes; a from them that ryse vp agaynst me; shall I be clyme me; and from the cruell men shall thou deliure me.

For this cause wyll I geue thankes vnto Roma; the amonge the Geyben; and syng prayses vnto thy name.

Which hath great health for his kynge; and sheweth to cry vnto Dauid his annoynd; a to his fide for aremore.

The XXXiii. Chapter.

These are the last wordes of Dauid; O: I And the sonne of Isai sayde; the man that was set vp to be annoynd of the God of Jacob; and a pleasaunt byer of foure geas of Isaiell; sayde; The speake of the Lord hath spoken by me; and the vnto myne; that is; is done throum my nunge. He sayde; The God of Isaiell hath spoken vnto me; the strengith of Isaiell; the gouernour amonge men; the righteous gouernour; in the feare of God. To the lyght is on the morninge; when the Sunne cryeth; so that for the brightnesse thereof no cloud remayneth; and as the gentle doleth vpon the earth; thowen the saynt; euen so shall my dome be with God.

For hee hath made an interluyng; com; & Rist uenauant; with me; well appoynd; our cury syde

fyde and sure for this is el my health a plea-
sure that it shal growe. But the Philistines
wichey a cleane roid out as f thomnes/ which
men take not in theyr handes. And they thet
couch them/ shal destroy the wery yans and
spacces/ and in the fyre shal they be burnt/ that
they maye be broughte to nought.

B These are the names of Dauid's wourbes:
Zadaiam the sonne of Bachinoni/ the chief-
est amonge: thet/ which lyfe up his speare/
a fower cygh hundred as one iunc.

Affer bym was Elcasar the sonne of Dodi
the sonne of Abobai/ amonge the chy. wourbes
with Dauid/ when they spake dyspyfully to
the Philistines/ and were gathered together
to the Gattail/ and the men of Isacal went up.
Then shode be up and smote the Pphyltines/
yll his hande was so weery that he recepled
with the swerde. And the Lo: de gaue a
grec weery: as he same tyme/ so the rde peo-
ple turned affter him to speyle. Affter hant was
Samma the sonne of Age the Kocane.
When the Philistines had gathered them sel-
fes in a copany/ in the same place there was
a peece of lande full of small corne/ and f peo-
ple shode before the Philistines/ then shode be
in the mydde of the grece of lande/ and Re-
hured it/ a smote the Philistines. And God
gaue a great victory.

E And the chey principal amonge thyrte/
came young in the bestt vnto Dauid/ into
the caue of Adullaim. And the host of f Phi-
listines laye in f valley of Nephtaim: But Da-
uid was at the same tyme in the castell/ and the
Philistines people lay at Bethleem. And Da-
uid was wofy: and said: Wolde God that
four men wolde fydre me a vyntle of water
out of f wellle at Bethleem vnder f gate. The
br: k f the wourbes into the host of the Phi-
listines/ a vyntle of the water out of the wellle
at Bethleem vnder the gate/ and carried it/ a
broughte it vnto Dauid: in thretee. he wold
not thynke it was offerede it vnto the Lo: d
a fad: The Lo: d let this be farre fro me/ that
I shoude do it. For it not the cloudes of the
may that couered theyr leues/ and wrenie
theyr bay: And he wold not thynke it. Thus did
the chey wourbes.

E Zadai the brother of Joab the sonne Jco-
dai was one also of the chy. extreme: thet.

He lyfe up his speare and smote the hun-
dred/ and was an auncient amonge thyr/
and the noblest amonge thyr/ and was theyr ru-
ler. But he came not vnto f by: t And Be-
nata the sonne of Joisada/ the sonne of Ithai
a man of great aces/ of Cabziel smote two
neyghe gnaunces of the Moabites/ and wret
downe a gyre a Lyon at a wellle in the swete
vonne. He smote also a fayre goodly ma of E-
gypte/ which had a speare in his hande. Wile
he wente downe to hym with a staffe/ and wile
he spere out of the Eppycyans hande/ by
violence/ a fower hym was his owne preyce.
Thus dyd Benata the sonne of Joisada/ and
was a famous man amonge the wourbes/ a
more honorable then f thyr/ that he came not
vnto the chy. And Dauid made bym of his
sect/ a counsaill.

Ababel the brother of Joab is amonge the
chy: wilem his vnkle sonne at Bethleem,
Samma the Kocane/ Elitza the Kocane/
Eleg the Dalue/ Jea the sonne of Jea the
Teban/ Dueser the Amethube/ Vithai the
Kasabue/ Salmon the Aboue/ Mabaer the
Acrophane/ Ithai the sonne of Ribai of
Gibeon of the chyldren of Dau: d/ Eucana
the Dugethane/ Eudai of the Gole of Gas-
co/ Abithai the Amethube/ Almon the Be-
hume/ Elicheba the Gualthome. The chy-
dren of Jafan and Jonathas: Samma f Ga-
raue/ Abiam the sonne of Euzai the Koc-
ane/ Eupheci the sonne of Abel/ ba the sonne
of Mechaia/ Euzai the sonne of Adin/ phyl
f Gik: ne/ Euzai of Carmel/ Paccal the Te-
boc/ Jegal the sonne of Naibon of Eoba.
Benai the Gadite/ Eleg the Amionite/ No-
harai the Becherite the weapbearer of Joab
the sonne of Struza. Jai the Zebur/ Ga-
reb the Zebur/ Druo the Kabit/ These are
also thyr/ tyme/ and bym.

The XXXIIII Lepters.

E And the Lo: de was wofully dysple-
sed of a new agaynst Israel/ and moued f-
Dauid amonge them/ that he dyd say: Go
noughe Israel and Juda. And the kyng
sade vnto Joab the chieft capteyne of his
host: Wocheur in all the rydes of Isacal/ f
D: n vnto Beclaba/ and number the people/
that I maye knowe how many they be. Joab
sade vnto the kyng: The Lo: de the God

Par. 34. d

Par. 37. a

adde vnto this people an hundred sinca as much as tis now / by my loide kinge may his cruell lust theron. But why harsh my loide kinge desire to this thinge? Neuertheless: the kinges wode persuaded a gaignst Joab / and the captaynes of the hoost.

So Joab and the captaynes of the hoost wente forth from the kinge / to numbre the people of Israel / and passed ouer Iordan / & pitched at Iordan / at the ryghte hande of the ryne / whiche lyeth in the ryuer of Gad / and at Iazer / & came to Gilead / in a lowe countree of Hebris / and came vnto Dan Jaan / and aboute Sidon / and came to the stronge citie of Tyrus / and all the cyties of the Heures and Canaanites / & came forth to the South parte of Iuda vnto Bersaba / & went round aboute that countree / and after nyne monethes and twenty dayes they came to Jerusalem. And Joab departed vnto the kinge the summe of the people that was numbred. And in Israel there were thyghte hundred thousand stronge men / that dwelt out the sterarde: & in Iuda fyue hundred thousande men. And after that y people was numbred / Dauides herte smote byn selfe. And Dauid sayde vnto the Loide: I haue synned foie / that I haue done this. And now Loide take awaye the trespass of thy seruauant. For I haue done very vnwysely.

And when Dauid rose vp in h morninge / the worde of the Loide came vnto the prophet Gad / Dauid seer / and sayde: Go and speake vnto Dauid. Thus sayeth the Loide: I bringe the this thynges / chose the one of them / but I maye do it vnto the. Gad came vnto Dauid / and tolde him / and sayde vnto hym: Wyle thou that seven yere deeth shall come in to thy lande: Or that thou seyn to fyve yere thyne aduersaries this manethes / and they to persecute thee in the land: Take aduersement therfore / & se what answer I shall bringe agayne vnto hym that sent me.

1 Ecd. 4.
Susan. d.

Dauid sayde vnto Gad: I am in extreme trouble. Neuertheless: (if it maye be) let me rather fall into h handes of the Loide (for his mercie is grete: I wil not sal into the handes of men.

So the Loide sent pestilence into Is

rael from the morow vnto the nyne appointed / so that there dyed of the people from Dan vnto Bersaba / this space and ten thousande ouer Jerusalem to Bersaboye: the Loide repented ouer the euill / and said vnto the aungel: It is ynough / holde now thy hande. The aungel of the Loide was byside the Barne of Irafna the Jebustite. But when Dauid sawe the aungel that smote the people / he said vnto the Loide: Beholde: I see I that haue synned / I haue done h trespass: As for these shepe / what haue they done? Oh let thy hande be agaynst me / and agaynst my fathers house.

And Gad came to Dauid at the same tyme and said vnto him: Go vp and set vp an altare vnto the Loide in the Barne of Irafna the Jebustite. So Dauid wente vp as Gad sayde / and as the Loide had commaunded. And when Irafna lokted aboute hym / he sawe the kinge with his seruauants goinge vnto hym / and he was shipped upon his face to the grounde / and sayde: Wherefore cometh my loide kinge vnto his seruauant? Dauid said: To bye the barne of the / and to buyde an altare vnto h Loide / that the plague maye cease from the people.

But Irafna sayde vnto Dauid: Let my loide the kinge take it / and offre what please hym. Behold: there is an ox: for a burnt offeringe / and sheddes / and barnesse of oxen to the wood. All this gaue Irafna vnto the kinge. And Irafna sayde vnto the kinge: The Loide thy God make h accepteed vnto hym. Neuertheless: h kinge said vnto Irafna: Nof so / but I wyl fynde h for as muche as tis worth. For I wyl not offre burnt offeringe vnto the Loide / of that which I haue for nougth. So Dauid bought h barnes and the ox: for fyfye sheeles of silver / & buyde an altare thre vnto the Loide / and offered burnt offeringes and thanke offeringes. And the Loide was mercifull vnto lande / and the plague ceased from the people of Israel.

The ende of the seconde boke of the kinges
boke of Samuel.

The thyrd booke of the kynges.

The first Chapter.



And when kynge David was olde and wellstraken in age/ he coude not be waerme / though he was couered wth clothes. Then said his seruauntes vnto hym : Let vs see a yonge damsel/ a virgin for our loide kynge/ to stand before the kynge/ and to nourishe hym/ and to slepe in his armes / as to waerme our loide the kynge. And they sought a yonge damsel in all the coastes of Iherusalem/ founde Absag of Sunem/ a brought her vnto the kynge. And she was a very fayre damsel/ and nourished the kynge/ and fedded hym. Howbeit the kynge knewe her not.

Adonias the sonne of Hagith lyft up him selfe / and sayde: I wyll be kynge. And he perswaded hym charrettes and horsemen / and squire men to be renues on foote before him. And his father reioyced him not therfore / for he was to faste: Wherefore dost thou do this? And he was a man of a very fayre beery / he had begotten hym nexte after Absalom. And his matre slove by Iob the sonne of Seruza / and by Abiarhae the priest which helped Adonias. But Saboe the priest / a Benaiia the sonne of Joiada / a Nathan the prophet / and Seremiel and Ken / and David Worthies were not with Adonias.

And when Adonias offered sheepe a oxen and fat cald besides the founte of Sobeleth / which is by the wellle of Rogel/ he called all his brethren the kynges sonnes / and all the men of Iuda the kynges seruauntes. But the prophet Nathan and Benaiia / and the worthies / and his brother Salomon called he not. Then sayde Nathan vnto Beresba Salomons mother: Hast thou not heard that Adonias is kynge / and our loide David knoweth not thereof? Come now therefore / I will geue thee counsaill / if thou mayest

disperce thy soule / and the soule of thy sonne Salomon. Come now and go into the kynge David and say vnto hym: Hast nas thou my laide the kynge serone and sayde vnto thy handmayden: Salomon thy sonne shall be kynge after me / and he shall sit upon my seat: Why is then Adonias made kynge? Beholde / why thou art yet there / and talkest with the kynge / I wil come in after the / and sell forth thy sale. And Beresba wente to the kynge in to the chaumbre: and the kynge was very olde. And Absag of Sunem scruted the kynge. And Beresba bowed her selfe a wrothipped the kynge.

The kynge sayde: What wille thou? She sayd vnto hym: My loide / thou hast sworn vnto thy handmayden by the Loide thy God: Thy sonne Salomon shalbe kynge after me / and sit upon my seat. But now loide Adonias is kynge / a my loide the kynge knoweth it not. He hath offered oxen and fat carrell / and many sheepe / and hath called the kynges sonnes / and Abiarhae the priest / and Iob the chiefe captayne. But thy seruaunte Salomon hath he not hidden. Wherefore / if thou my loide art kynge / shewst eyes of all Israel lobe vpon the / that thou shouldst see them who shal sit upon the seat of my loide the kynge after the. And when my loide the kynge slepeth with his fathers / then shall I and my sonne Salomon be sayne to be kynges.

But while she yet spake to the kynge / the prophet Nathan came / and she tolde the kynge: Beholde / there is the prophet Nathan. And when he came in before the kynge / he waskipped the kynge vpon his face to the ground / and sayde: My loide the kynge / shall thou sayde: Adonias shalbe kynge after me / and sit vpon my seat: for he is gone doune this day / a offered oxen / and fat carrell / and many sheepe / and hath called all the kynges sonnes / and the captaynes / and the priest Abiarhae. And beholde / they eat a venke before hym / and seye: God save the kynge Adonias. But me thy seruaunte / and Saboe the priest / and Benaiia the sonne of Joiada / and thy seruaunte Salomon hath he not called. Hark my loide the kynge / commaunded this / and not certified his seruaunte / why shal sit vpon the seat of my loide the kynge after hym.

The kynge answered and saide: Cal Bethsabe vnto me. And she came in before the kynge/ and whan she stode before the kynge/the kynge swaie/and saide: Is truly as the Lorde sayeth/which hath vilyured my soule out of trouble? I wil go vnto the thio daye/ such as I swaie vnto the by the Lorde the God of Israel/ that Salomon by sonne shal be king after me/ and he shal sy upon my seate in my steade.

Then Bethsabe sawed her selfe with her face to the grounde/ & thanked the kynge/ and sayde: God saue my loude kynge Dauid for evermore. And the kynge saide: Cal me the priest Sadac/ and the prophet Nathan/ And Benai the sonne of Joisada.

¶ And when they came in before the kynge/ the kynge sayde vnto them: Take your loodes for iourneys with you/ and let my sonne Salomon upon my mule/ and carge him vnto Gezion/ and let Sadac & the prophet Nathan anointe hym thence/ to be kynge ouer Israel/ and blame the troupe and saie: God saue king Salomon/ and go ye vpon after him. And whan he cometh/ he shal sye upon my seate/ and be kynge in my stead: for I haue oidecyned hym to be prince ouer Israel and Juda. Then answered Benai the sonne of Joisada vnto the kynge and saide: Amen. The Lorde God of israyl/ he the kynge sayeth/ thus also to the Lorde hath ben with my loude the kynge/ so be he with Salomon also/ that his seate in age be greater then the seate of any lord kynge Dauid.

Then wente they vnto the priest Sadac/ and the prophet Nathan/ and Benai the sonne of Joisada/ and the Ebrethians and Plethians/ and let Salomon upon kynge Dauides mule/ and brought him to Gezion. And Sadac the priest toke the oyle borne out of the Tabernacle/ and anoynted Salomon. And they blew the troupe/ and all the people saide: God saue kynge Salomon.

¶ And all the people went vpon after him/ and the people pyed with all the pypes/ and was very ioyfull/ so that the carth range of the noyse of them. And Adonias herd it/ and all they whom he had called/ which were with hym/ and they had new caren. And whan Joab herde the noyse of the troupe/ he saide: What

meaneth this noyse of the cite/ and this busynesse? But while he yet spake/ he holde/ Joisada thas the sonne of Abiarhar the priest came.

And Adonias saide: Come in/ so they are a valaunte man/ and bringest good rydinge. Joisada answered and saide vnto Adonias: Alas/ our loude kynge Dauid hath made Salomon kynge/ and hath sent with him Sadac the priest/ and the prophet Nathan/ and Benai the sonne of Joisada/ and the Ebrethians and Plethians/ & they haue set him upon the kyngees mule: & Sadac the priest with the prophet Nathan hath anoynted him kynge at Gezion/ and from thence are they gone vpon to roye/ that the cite rangeth withall: that is the noyse that ye haue herd.

Salomon also syneth upon the kyngees Gezion/ and the kyngees seruantes are gone in to wyse the good lucke vnto our loude kynge Dauid/ and haue said: Thy God make Salomon a greater name then thy name/ and make his seate greater then thy seate. And they haue wysed the kynge good lucke vpon the God. Wherevnto the kynge hath said thus: Dreyed be the Lorde God of Israel/ which thus way hath made one to sy vpon my seate/ that myne eyes haue seene it.

Then were they afraide/ and that then vpon all that were called by Adonias/ and so they departed every man his waye. But Adonias was afraide of Salomon/ and gat him vp/ and wente his waye/ and toke holde of the barnes of the aulacre. And it was tolde Salomon: Beholde/ Adonias searcheth kynge Salomon/ and beholde/ he searcheth holde of the barnes of the aulacre/ and sayeth: Let kynge Salomon sweare vnto me this daye/ that he shall not slaye his seruants with the sword. Serlomon sayde: If he wyl be anythynge/ with here shall nor one here fall from byn/ vpon the carth/ durst there be such founde in hym/ he shall dye. And kynge Salomon sent/ and caught hym to be seched/ from the aulacre. And whan he came/ he fell vnto the kynge Salomon/ But Salomon sayde vnto hym: What waye in to thy house.

The .ii. Chapter.

¶ And whan the tyne came that Dauid shoulde dye/ he commaunded Salomon his sonne & saide: I go the waye of all flesh/ I will

1. Reg. 4. f
 ¶ Which he spak ouer the house of Eli at Salo-
 ¶ And this enmour came beiove Iob: so:
 Iob sleue vnto Abomas/a not vnto Sa-
 lonion. Then sled Iob into the Tabernacle
 of the Lord/and roke holde of the haikes of
 the aultare. And it was tolde kyng: Salo-
 mon that Iob was sled into the Tabernacle
 of the Lord/and he holde/ he standerp at the
 aultare.

¶ Then sent Salomon Benasa the sonne of
 Iosada/and sayde: Go slaye hym. And when
 Benasa came to the Tabernacle of the Lord
 he sayde vnto hym: Thus sayeth the kyng:
 Come forth. He sayde: and / I will bye here.
 And Benasa tolde this vnto the kyng agayne/
 and sayde: Thus hath Iob spoken/and thus
 hath he answered me.

¶ The kyng saide vnto him: Do as he hath
 spoken/and slaye him/and bury him / & thou
 mayst put for me and my fathers house / &
 blood/ which Iob hath shed without a cause/
 and that the Lord more recompence him
 his blood vpo his head/ because he smoe two
 men/ which were more ryghteous and better
 then he/ and slew them with the sword. And
 my father Dauid knewe not of this/ & Ab-
 nerie the sonne of Ner/ the chiefe captaine ouer
 Israel/ and Amasa the sonne of Iether the
 chiefe captaine ouer Iuda/ that they shoulde
 maye be recompensed vpon the heade of Iob
 and of his iede for cure: But Dauid and
 his iede/ his house/ & his feare haue peace for
 euer more of the Lord.

¶ And Benasa the sonne of Iosada wente vp/
 and smote him / and slewe him: and he was
 buried in his house in the wilderness. And
 ¶ Kyng sent Benasa the sone of Iosada in his slede
 ¶ Exc. 21. f. b
 ouer the desert. And I. Saboe the pncell did the
 kyng serin the slede of Absarar.

¶ And the kyng sent / and caused for to call
 Semai/and sad vnto him: Whyde the an-
 house at Jerusalem/ and dwell there/ and be-
 parte not from thence/ neyther hyrde nor thy-
 rde. In what daye soeuer thou departest forth
 and goest ouer the dyke/ Edion/ & thou here
 that thou shalt bye the death: thy shoulde be
 vpon thine owne heade. Semai saide vnto
 the kyng: This is a good meaninge / as my
 loue: the kyng hath sayde/ so shall thy ser-
 uants be. So Semai dwelt at Jerusalem

longe season. But after the yeare it fortun-
 ed that two seruantes ranne awaye from
 Semai vnto Iob: the sone of Mada/ the kyng
 of Gath.

¶ And it was tolde Semai: & he helde / thy
 seruantes are at Gath. Then Semai gat
 him vp/ sabled his ass/ and went vnto Gath
 to Iob/ for to seke his seruantes. And whi-
 he came thither / he brought his seruantes
 from Gath.

¶ And it was tolde Salomon / that Semai
 ¶ went from Jerusalem vnto Gath / and was
 come agayne. Then sent the kyng / & caused
 for to call Semai / & sad vnto him: Swaere not
 for to the: & the Lord / and assured / & had sayd:
 Loke what daye soeuer thou departest out
 and goest hyrde: or thither / & thou shalt
 bye the death. And thou saydest vnto me: I
 haue herde a good meaninge. Why hast thou
 not kept the then / accordinge to the oath of
 the Lord / and commaundment that I
 commaunded thee.

¶ And the kyng saide vnto Semai: Thou
 rememberest al the wickednesse/ which thy
 father knoweth / if thou hiddest vnto my father Da-
 uid. The Lord hath cerpedened / & thy wye-
 fednesse vpo thy heade. And kyng Salomon is
 blessed / & the kyng of Dauid shalbe sabled
 before / & the Lord for cure. And / & kyng
 commaunded Benasa / the sonne of Iosada/ that
 he smoe him / that he byed. And the kyngdome
 was stablished by Salomons hand.

The III. Chapter.

¶ And Salomon made marriage with Phao-
 ¶ Pharao the kyng of Egypte / & tole Pharaos
 daughter / and brought her into the cite of
 Dauid / & he had sinned his house / and the
 Lordes house / and the walles rounde about
 Jerusalem. But the people offered yet vpon
 the hye places / for as yet there was no house
 builded vnto the name of the Lord vnto /
 thyme. But Salomon loued the Lord / and
 walked after the ordinance of Dauid his
 father: excepte onely that he offered and burnt
 incense vpon hye places.

¶ And the kyng winter vnto Gibion to
 ¶ sacrifice there: for that was a goodly
 place. And Salomon offered a thousand burnt
 ¶ offerings vpon the same aultare. ¶ And the
 Lord appeared vnto Salomon at Gibion
 ¶ By

by a dream in the nyght/ and God saide/ Ie
 what I shal geue the. Salomon saide: Thou
 hast done great mercy vnto my father/ And
 thy seruants/ Like as he walked before the in
 scrupulousse/ and right iustnesse/ and in a
 new herre with the/ and this greate mercy
 haile thou layd vp for hym/ and geuen hym
 a sonne to stee upon his face as it is now
 cometo passe.

B Now Lorde my God/ thou hast made
 the seruants kyng in my fathers Hauide
 stude: As for me / I am but a small yonge
 man/ knowinge nyther my outgoynge no in
 goynge. And thy seruants amonge þe peo
 ple whom thou hast chosen which is so great/
 that no man can number them/ nor be
 scrute them for mynitude. Gue thy seruants
 therefore an ebedowne ther/ that he maye iudge
 the people/ and vnderstande what is good &
 bad/ for who is able to iudge this thy mighty
 people?

This pleased the Lorde well/ that Salo
 mon asid such a petition. And God sayd vnto
 hym: For so much as thou hast this/ and
 desiredst longe lyfe/ in thy ryche/ in thy
 the rule of thine enemies/ But vnderstan
 ding to heare iudgements/ behold/ there fore
 thou I vnto accordinge to thy wordes. I be
 holde/ I haue geuen the an heert of wysedome
 and vnderstandinge/ so that such one as thou
 art/ hath not been before the/ nyther shall lyc
 vp after the.

And the other thou hast not prayed for/ haue
 I geuen the also/ namely/ ryche and honour/
 so that amonge the kynges in thy tyme there
 is not suche one as thou. And if thou wylt
 walk in my wayes/ so that thou fepe myne
 aduinaunces and lawes / I as I saide thy
 father hath walked/ then wyl I geue the a
 longe lyfe.

B And when Salomon awaked / beholde/
 a dreame was Salomon kyng ouer all Is
 rael/ and sod before the Ake of the Lorde/ con
 uersant/ and offered burneofferynges/ and
 thankofferynges/ and made a great feast vnto
 his seruants.

In the same tyme came there two harlottes
 vnto the kyng/ on stode by fore hym. And the
 one woman sayde: Oh my lorde / I and this
 woman dwelle in one house/ and I was deli

uered of a childe in the house with her/ and on
 the thyrde daye after that I was deliuered/
 the was deliuered of a childe also. And we
 were together / so that there was no straun
 ger with us in the house / but we two: and
 this womans soune dyed in the nyght / for
 she smote hym in the flap/ and she rose vp in
 the nyght/ and toke my sonne / for my syde
 (whiche the handmaiden stole) and layd it
 in her arme / and her dead sonne layd the in
 myn arme. And when I rose vp in the mo
 nyng to geue my sonne sucke/ beholde/ he
 was dead. But in the morninge I looked vnto
 upon hym/ and beholde/ it was not my sonne/
 where in I had borne.

The other woman saide: Not so my sonne
 lyeth/ and thy sonne is dead. But she sayde
 Not so/ thy sonne is dead/ and my sonne ly
 ueth. And thus spake they before the kyng.
 And the kyng saide: This woman sayth:
 my sonne lyeth/ and thy sonne is dead. You
 der woman sayth: Not so/ thy sonne is dead/
 and my sonne lyeth. And this kyng sayde:
 I sech me a sword. And when the sword
 was brought before the kyng/ the kyng saide:
 Dure the hyngr childe in two partes / and
 geue this woman the one halfe / and yonde
 woman the other halfe.

Then sayde the woman whose sonne is
 used/ vnto the kyng: For her morthe here
 was kyndled with pyre ouer her sonne. Oh
 my lord/ geue her the childe/ a lyffe. It is not
 he. But the other saide: Let it neither be myne no
 thine. But let it be parted. Then answered the
 kyng/ and said: Gue this woman the hyngr
 childe / and slay it not/ for this is his mother.
 And all Israll herde of this iudgement/ that
 the kyng had geuen/ and they feared the kyng/
 for they sawe that the wysdom of God was
 in hym to fepe iudgement.

The IIII. Chapter.

Bus was Salomon kyng ouer all Is
 rael/ and these were his prynces: Adaria
 the sonne of Adode the puell: Eliphath/ and
 Abi/ In the sonnes of Sisa/ were prynces: Jo
 saphat the sonne of Ahud/ was chanceryll:
 Echnai the sonne of Iolade was the chiefe
 captiue: Sadoe and Abiathar were prync
 es: These the sonne of Harith was ouer
 offiours: Sotud the sonne of Marth / prync

thy father: and wyl dwell amonge the chyl-
dren of Iseack: and wyl not forsake my people
of Iseack.

C Thus Salomon buylded the haufe: and sy-
nysed it: a buylded the walkes on the insyde
with Cedar ymber from the grounde of the
haufe: vnder the rose: and fylde it with ymber
on the insyde: and overlayed the flore of the
haufe with boards of Dyne tre.

And behynde in the haufe he buylded a
wall of Cedar ymber twenty cubites longe/
from the flore to the rose. In theen buylded
he the quece for the moost holy: but the haufe
of the temple before the quece was foure cubi-
tes large: on the insyde was the whole hense
of Cedar with wythen kneppis and flouces/
so that there was no stone seen. As for the
quece: she prepared it on the insyde of the haufe
but: that is the cyghe mentis was a haufe
synysed as it shoulde be: so that they were ten
yeare a buyldynge of it.

D And Salomon euersayed the haufe on
insyde with pure golde: in boz barres of golde
before the quece: which he had overlayed with
golde: so that the whole haufe was layed ouer
with golde. And all the cultare also before the
quece overlayed he with golde.

¶ 10. xxx. b

¶ He made also in the quece two Cheru-
bims of cubites hys of Olyne tre: One wyng
of syche of the Cherubims had syue cubites/
so that from the edge of his one wyng to the
edge of his other wyng there were ten cubites.
Liken so both the other Cherubims cubites
also: and both the Cherubims were of one
measure and of one quantite: so that eyther
of heris was ten cubites hys. And he pume
the Cherubims within the haufe. And the
Cherubims spied forth they: wynges: so that
the wyng of the one touchid the one wal:
the other Cherubims wyng touchid the other
wall. But in the myddes of the haufe the one
wyng touchid another. And he overlayed
the Cherubims with golde.

E And on all the wall of the haufe rounde
about heris: he made carues: which were
of Cherubims: and of palmes: and of
Lilys: and of flowers: and he overlayed he

also with golde plates. And as the entrance
of the quece: he made it two bozes of olme tre/
with syue squared postes: and caused carued
woke to be made thereof with Cherubims/
palmes: and flouces: and euersayed them
with places of golde. So made he also at the
entrance of the temple: four squared postes
of Olyne tre: and two bozes of Dyne tre: so
that eyther boze had two sydes: twoe one haue
wyng to another: and made carued woke
thereof: palmes: and flouces: wyth so it was
appoynted.

And he buylded a course also within: with
the rowes of set stone: and with one course of
plyne Cedar ymber.

In the fourth yeare in the Moneth of Aprill
was the foundation of the Lozdes haufe
layed: and in the Eleuth yeare in the moneth
But: that is the cyghe mentis was a haufe
synysed as it shoulde be: so that they were ten
yeare a buyldynge of it.

The. VI. Chapter.

B In Salomon was a buyldynge his
owne haufe thirene yeare: and synysed
it: namely: he buylded an haufe of the wood of
Libanus: an haufe: thire cubites longe: syue cubi-
tes wyde: a thire cubites hys: for a square
red with rowes of pylles: and with carued
Ceders. And therease above fyre he also with
Cedar wood: vpon the syue and foure pylles:
for a new had syue pylles: so that the
flore ouer the pylles: one wyng one against
another: so that euery space demyng the pyl-
lers was one one against another: four square
red with the pylles.

And he made a porche with pylles: which
was syue cubites longe: and thire cubites
broad: and yet a porche before it with pylles
a with a greut poste. He made a porche also
vnto the syngis seat: which was the iudgment
was set: and made it to be the porche of iudg-
ment: a syue cubites hys: and Cedar from the por-
che: vnto the parment: a square: a his owne
beuse: wherein he dwel: in sybare court: made
betwene the haufe: in the porche of the other.
And hys vnto the par: he made he a haufe: for
Bpharao daughter: in whome Salomon had
taken to wyfe.

And the se were costly stones: he made after
the measure: but with stones on every side:
of

the grounde into the rofe. As for the foundation they were collye and greate stones / ten and eight cubites great / and collye fre stones thereon accordyng to the measure / and Ceders. But the greate court rounde aboute had the rames of fre stones / and one rowe of playne Ceders: Euen so also the court by the house of the Lord within / and the porch by the house.

And kynge Salomon sent to senfon /
 1000. t. of Tyre a weddow sonne of the
 1000. 4. man of Tyre / whiche was a cunninge man in
 metall / full of wysedome / wnderstandyng and
 knowlege to worke al maner of metal worke.
 1000. 11. When he came to King Salomon / he made al
 1000. 11. the worke / a made two brisen pylers / each
 1000. 11. of threightyne cubites hych / a threide of f. f.
 1000. 11. cubites was the measur / aboute both the pylers:
 a he made two knoppes of brasse molten /
 to sit aboute upon the pylers: a euery knoppe
 was fyue cubites hych: and on euery knoppe
 aboute upon the pylers seven wythou ropes
 lyke cherynes. And vpon euery knoppe he made
 two rowes of Dymgranates / rounde aboute
 in the roape / wherwith the knoppe was covered.
 And the knoppes were lyke Rosen befor
 the poiche / foure cubites greate. And the
 Dymgranates in the rowes rounde aboute
 were two handreit above and beneath vpon
 the roape / whiche were rounde aboute the thre
 fynes of the knoppe / on euery knoppe vpon
 both the pylers.

And he set vpon the pylers before the poiche
 of the temple. And that whiche he set on the
 right hande / called he Jakin / and that whiche
 he set on the left hande / called he Boin. And
 so stode it aboute vpon the pylers euen lyke
 Rosen. Thus was the worke of the pylers
 syn thise.

And he made a molten lauer / ten cubi
 1000. 11. tes wyde from the one syde to the other / rounde
 1000. 11. aboute / and fyue cubites hych / and a thede
 of threightyne cubites longe was the measure
 rounde aboute: and about the same lauer / was
 ten cubites wyde / there were knoppes
 on the edge thereof rounde aboute the lauer.
 Two rowes were there of the knoppes molten
 with the lauer.

And a stode vpon twelve bullockes / wherof

the were thre: a towarde the North / the to
 warde the West / the towarde the South / and
 the towarde the East / the lauer aboute thereof
 so that al they bynder partes were within vnder
 the lauer / wherof the threightyne was an
 handreit: a the edge of it was lyke the edge
 of a cuppe / and as a rounde roste / and it containe
 ned two thousande of Barres.

And he made ten brisen feete / euery one was a cubi
 1000. 11. tes longe and wyde: and thre
 1000. 11. wyne meassure of
 fyue cubites hych. The feate was made so / that he
 1000. 11. had fyue of the
 fyue between the ledges. And on the fyue
 1000. 11. between the ledges there were
 1000. 11. wyde / Bullockes /
 1000. 11. For a Cherubyns. And on the ledges whiche
 1000. 11. were aboute and beneath the
 1000. 11. Lyons and Bullockes
 1000. 11. were the fyue meassure
 1000. 11. they were ten
 1000. 11. Vnderwarden. And euery
 1000. 11. had foure brisen
 1000. 11. wheels with brisen
 1000. 11. apertures. And vpon
 1000. 11. the foure corners there
 1000. 11. were pyppes / rounde
 1000. 11. euery one ouer agaynst
 1000. 11. another / vnder
 1000. 11. the feete.

And the soles vpon the stoles was a cubite
 hych and rounde / a cubite
 and a halfe wyde: a on
 the stoles there were
 knoppes in folde / th
 were foure squared and
 not rounde. The foure
 wheels stode betwix the
 stoles / and the apertures
 of the wheels were hard
 on the face. Euery whele
 was a cubite and a halfe
 hych / a they were twelve
 lyke farris wheels. And
 they apertures / spoked
 as they / and the nauell
 stokes were all in steen.
 And the foure pyppes
 vpon the foure corners
 of euery feate were hard
 on the face.

And on the soles aboute vpon the stales
 a cubite and a halfe
 rounde aboute / there were
 ledges and fyues hard
 on the stales. And on
 the place of the same
 fyues and ledges / he
 caused to carue Cherubyns
 / Lyons / and palmes
 trees / one by another
 rounde aboute thereon.
 After this maner made
 he ten molten feete /
 one maner of measure /
 and wyde / as
 the feete was in all.

And he made ten coppir
 1000. 11. feete / so that
 1000. 11. they were
 foure cubites greate /
 a vpon euery feate was
 a stalle. And fyue
 1000. 11. stales set by the
 1000. 11. right syde of the
 1000. 11. house: and the
 1000. 11. other fyue on
 1000. 11. the left syde.
 But the lance set
 he before on the right
 hande towarde the
 South.

And Piram made pottes
 also / and stoles
 D. 4. uel

acle a basins / and so finished he all the worke
that hyng Salomon caused to be made in
the house of the Lord: namely the two pyl-
lers / and twelve knoppes about upon the two
pyllers / and the two wyshen ropes to couer
the two rounde knoppes upon the pyl-
lers. And the four hundred Pomgranates on the two
wyshen ropes / euer two couers of Pomgran-
ates vnto euery rope to couer the two rounde
knoppes upon the pyl-
lers. And the ten scales /
and ten ketles of silver / and the lauer / a riewell
Bullockes vnder the lauer. And the pottes /
spounes / and basens. And all the ornaments
which Hiram made vnto hyng Salomon
for the house of the Lord were of pure metal.
In the fourth of Jordans / caused the hyng
them to be molten in thre carb beruene
Succoth and Zairban. And Salomon let all
the apparell be vntwessed / because that it was so
so much

Ego. 330. c

¶ **M**oconer / Salomon made of the appar-
ell that belongeth vnto the house of the Lord:
namely a golden altare / a golden table that
the shewbread laye on / syue candlestickes on
the right hande / and syue candlestickes on the lefte
(before the quere) of pure golde / with flowers /
lampes / and six scores of gold thers / that perco-
chargers helme spones / and six scores of pure
golde. And the helms of the doores on the in-
syde of the house in the most holy / and in the
doore of the house of the temple of the Lord
were of gold.

¶ **H**is all the worke that hyng Salomon
made in the house of the Lord / was finish-
ed. ¶ And Salomon brought in that his fa-
ther Dauid had sanctified of siluer / and gold
a ornaments / and layd it amongst the treasur-
es of the house of the Lord.

The VIII. Chapter.

¶ Para. 2. a

¶ **T**hen gathered hyng Salomon all the
elders in Israel together / all the rulers
of the tribes / and princes of the fathers / ar-
monge the dytyens of Israel vnto Jerusa-
lem / to bringe up the Arke of the conuenant
of the Lord / our of the cyte of Dauid / that
is Zion. And that is censed vnto hyng Sa-
lomon / all the men of Israel / at the feast in the

¶ Reg. v. b

¶ **E**phraim. moethy / when that is the sixth moeth.
And when all the Elders of Israel came / the
priests toke the Arke of the Lord / and brought

it up / and the Tabernacle of witness / and all
the ornaments of the Sanctuary that were
in the Tabernacle. ¶ This day the priests
and the Laues. And hyng Salomon
and all the congregation of Israel that were
gathered vnto hym / went with hym be-
fore the Arke / and offered burnt and bullock
sacris / so many that they could not be numbrich
nor told.

¶ **S**o the priests brought the Arke of the
Lord / and conuenant / vnto his place / that is
in the quere of the house in the most holy
vnder the wynges of the Cherubynes / for the
Cherubynes spread out they wynges in place
where the Arke stode / and couered the Arke
and the staires therof from above. And the
flaues were so long that the knoppes of them
were sine from the Sanctuary before the quere /
but on the outsyde were they not sine / for they
were there vnto this day.

¶ **A**nd in the Arke there was no chyng / but
only the two tables of stone / which Moyses
had layed them at Horeb / when the Lord
made a conuenant with the chyldren of Is-
rael / what tyme as they were departed out of
the lande of Egypt.

¶ **W**hen the priests went out of the
Sanctuary / a cloud covered the house of the Lord /
so that the priests coulde not stand / and
made the effie for the clouds. For the
voice of the Lord spake the Lord God hence. ¶ **W**hen
sayde Salomon: ¶ The Lord God is her be-
cause he dwelleth in a dark cloud. ¶ I haue build-
ed an house / to be an habitation vnto the:
a fear / that thou might dwelle there for euer. And
the hyng turned his face / and blessed all the con-
gregation of Israel. And all the congreged
of Israel stode and he sayde:

¶ **P**raised be the Lord God of Israel / which
promysed by his mouth vnto my father Dauid
and by his hande hath fulfilled it / as he sayd:
¶ I censed the King that I brought my people
of Israel out of Egypt / haue I chosen no cyte /
nor place amonge all the tribes of Israel / to builde a
house / for my name / nor city be there.
¶ But I haue chosen to be ouer my
people of Israel.

¶ **A**nd in this day my father Dauid was in
deed to builde an house vnto the name of the
Lord God of Israel. ¶ **W**hen he sayde: ¶ the
Lord

thou art as long as they lye in the lande / whiche thou hast giuen vnto our fathers.

2 And when any stranger / that is not of thy people of Israel commeth out of a farre countrie for thy names sake / (for they shall heare thy great name / and of thy mighty hande / and of thy outstretched arme / and cometh to make his prayer in the house / I haue thou built in heauen / euen in the seat of thy dwelling / and do all for the which that stranger telleth vnto the / that all the nations vpon earth may knowe thy name / and that they may feare the / so thy people of Israel doe: and that they may knowe / howe that thou haue the which I haue builded / so named after thy name.

3 When thy people go forth to the battell agaynst theyr enemies / the way that thou shalt sende them / I and shall praye vnto the **Lorde** toward the way of the eye which thou hast chosen / and toward the heire that I haue builded vnto thy name: heare thou then theyr prayer and pencyon in heauen / and execute iudgement for them.

4 When thy synne agaynst the Lord there in nouait that synne not. I thou be wroth and deliuer the vnto theyr enemies / so that they eary their awaye captiue vnto that enemies lande: farre or nye / and if they cometh to them selves in the lande wher they are captiue / and turne / and make they: intercession vnto the in the lande of they: captiue / and say: We haue sinned / and done amysse / and haue ben wickedly / so forgiue vnto the with al thy: mercie / and with all thy: soule in the lande of they: enemies / which led them awaye captiue / and make theyr prayer vnto the to wache the way of theyr land / that thou hast giuen to they: fathers / euen toward the eye which thou hast chosen / and toward the house that I haue builded vnto thy name: then heare thou theyr prayer and iupplication in heauen / from the seat of thy dwelling / and execute iudgement for them / and be merciful vnto thy people that haue sinned agaynst the / and woe all them that haue transgressed agaynst the / and graunt them mercy in the sight of heau: / which led them awaye captiue / so that theyr enemies may be merciful vnto them: for they are thy people / a thyne

enchaunce / whom thou broughtest out of **Egypte** / from the non fouaice: that thyne eyes may be open vnto the pencyon of thy seruants / and of thy people of Israel / that thou mayest heare them in all theyr prayes / for the which they shall call vpon the I for thou **Lorde** **Lorde** hast sende them out to be an enchaunce vnto theyr selfe / from amonge all the nations vpon earth / and so theyng as thou saydest by Moyses thy seruants / when thou broughtest oure fathers out of **Egypte**.

5 And when Salomon had ended all this prayer and pencyon before the **Lorde** / he rose vp from the anleaze of the **Lorde** / and kete of from the kinge and holdyng out of his hande toward the heauen / and sode a blessed all the congregation of Israel with loude voyce / and sayde: **Passed** be the **Lorde** which hath giuen rest vnto his people / accordyng as he said. There hath not one synned of all his good wordes / which he spake by his seruants Moyses. The **Lorde** our God be with vs / so he hath ben with our fathers / and forsake vs not / neyther with drawe his hande from vs: but home oure heire vnto byn that we maye walke in all his wayes / and kepe his commandementes / ordinaunces / and lawes / which he commaunded our fathers. And these wordes wher with I haue made my pencyon before the **Lorde** / come nye vnto the **Lorde** our God day and nyght: that he maye execute iudgement for his seruants / and for his people of Israel / eury one at his myght / that all nations vpon earth maye knowe that the **Lorde** is God / and that there is none other. And let your heire be perfect with the **Lorde** our God / so welle in his statutes / and to kepe his commandementes / as it is this daye.

And the kyng with all Israel his people offered sacrifice before the **Lorde**. And Salomon offered thank offerings / (whiche he offered vnto the **Lorde**) two and twenty thousand oxen / and an hundred and twenty thousand shepe. So the kyng and al the chyldeyn of Israel dede the house of the **Lorde**. The same daye byd the kyng dedicate the middelmost court / which was before the house of the **Lorde**: that he might there performe the burne offeringes / meane offerings

geo/ and the fat of the thankofferynges: for the daisyn aulcare that shold defoie the Lord/ was to hys for the burnrofferynges / incens offerynges/ and for the fat of the thankofferynges.

R. vii. c. And at the same tyme made Salomon a stempynge feast / and all Israell a great congreagation with hym/ from the border of Germain vnto the ryuer of Egypte / before the Lord our God / seuen dayes/ and yet seuen dayes / that were fouente dayes. And on the eghti daye he let the people go. And they blessed the hynge / and went onto theye tenues reioyngs and with a mery herte / because of all he good that the Lord had done vnto Dauid his seruauit / and to his people of Israel.

The IX. Chapter.

R. viii. c. And when Salomon had fynnyshed the wyrdynge of the house of the Lord / and the kynges house / and all that his desire and pleasure was to make / the Lord appeared vnto hym in the seconde tyme / I euen so he appeared vnto hym at Gibeon. And the Lord sayd vnto hym: I haue herd thy prayer and prayer / and what thou hast made before me / and haue sanctified this house / which thou hast buydd that I may see my name there for euer / and mine eyes and my hert shall be there alway. And if thou walke before me / as thy father Dauid walked / with a perfecte and true hert / so that thou do al that I haue commaunded the / and kepe mynt ordinaunces and lawes: then wyll I stablish the seat of thy kyngdom ouer Israel for euer / accordinge as I promised thy father Dauid / and sayd: **R. viii. c.** Thou shalt not want a man from the seat of Israel.

B. But if ye turne backe from me / ye and yorre chyldren / and kepe not my commaundementes and ordinaunces / which I haue layed before you / but go and serue other goddes / and worshippe them / then wyll I rote Israel out of the lande that I haue given them. And I haue sayd that I haue halowed vnto my name / wyll I put away from my face. And Israel shall decrete a bywode and shall amyg al nacions / and so shall this be house: so that every one that goth by / shal be astonned / & make an blessing

and saye: Wherefore hath the Lord done thus vnto this lande / and to this house? Then shall it be aunswered: because they forsake the Lord their God / which brought theyr fathers out of the lande of Egypte / and haue receaued other goddes / and worshippd them / so that theye haue sinned them. Therefore hath the Lord brought all this vnto you them.

¶ Now when thirety yeres were ended / wherein Salomon buydd the two houses / the Lordes house / and the kynges house / I where vnto Hiram / the kyng of Tyre / he brought Salomons Cedar trees / a Pyne trece / and gold after al his desire: then gaue Hynge Salomon vnto Hiram thirety tyres in the counte of Gable. And Hiram departed from Tyre / vnto the cytes which Salomon had gyuen hym / and they pleased hym not / and he sayd: What maner of cytes are these / my dyotter / wher thou hast gyuen me? And he called them the cytes of Laban vnto this daye. And Hiram sent vnto the kyng fyve leat hundredth weyght of gold. And he sent to Hiram me of the trece / wher Hynge Salomon refyd to the buydyng of the house of the Lord / and his owne house / and Millo / and the walle of Jerusalem / and Gazon / and Migiddo / and Gazer.

¶ For Pharaos the kyng of Egypte came vnto / and manne Gazer / and dyent vnto hys / and serue the Cananites that dwelt in the cytes / and gaue it for a gyfte vnto his daughter Salomons wyfe. So Salomon buydd the fer / and the lower Berthon / and Baclah / Thamar / in the wysdom / and the lande / and all the cytes of the counte houses / that Salomon had / and al the cytes of the charrettes / and all the cytes of the hoysmen / and wher as pleased hynce buydd at Jerusalem in Libanus / and in every counte of his dominion.

¶ And all the rem name of the people of the Ammonites / Sechites / Phelices / Kenites / and Jebusites / which were out of the chylde of Israel / that chylde wher they leste behynde them in the lande / whome the chylde of Israel coude not vnto the chylde / those they Salomon make tributaries vnto this daye.

¶ But of the chylde of Israel he made no bondmen / but let them be men of wored

Lxxi. xxi. f

Lxxi. xxi. b

D. iij. and

golde/and all the wiske in the house of the
wood of Libanus were of pure golde: for
siluer was not regarded in Salomons tyme.
¶ For the Kinges shippes that sailed upon
the sea with the shippe of Tyram came once
in the yere/ & brought golde/ siluer/ and Iu-
ry: Opes and Perles.

¶ Thus was Kinge Salomon greater in
riches and wisdom: then all the Kinges up-
pon earth: And all the world desired to se
Salomon: that they might heare the wisdom
which God gaue him in his heart. And they
brought hym yearly euery man his present/
vessels of siluer and golde/ rayment and har-
ness: spices/ horses/ and mulke. ¶ And Salo-
mon brought charrettes & horsemen together/
so that he had a thousand and four hundred
charrettes/ a thousand and four hundred
horsemen: and that he put in the charret
tires/ and with the
hinges of I. rusalem.

And the King brought it to passe/ that there
was no more siluer at Ierusalem as of times
and so many Chero as there were wold spen-
ned in the valley. And Salomons horses
were brought out of Egypt/ and from Arie:
for the Kinges mardauces fetched them fro
Aria for mony. And a chariot came up out
of Egypt for six hundred shyles of siluer/ a
n horse for an hundred shyles. ¶ Thus were
they brought all vnto all the Kinges of the
Habice/ and in the Kinges of Syria by their
handes.

The XI. Chapter.

¶ The first King Salomon had many out-
landish women: Pharaons daughter/
and woman of Moab/ of Ammon/ of Edom/
of Syria/ and of Bethleem of those nations/
that the Lordes sake of vnto the children of
Israel: ¶ To nerye vnto them/ and let not
them come vnto you: they shall surely bow
vnto their heates after their goddes: vnto these did
Salomon encline with affection. And he
had seven hundred woman to wite/ a the
hundred countie/ and his wifes turned
his heart asid. And when he was now olde/
his wifes bowed his heart after strange gods/
so that his heart was not whole vnto the
Lord his God/ as was the heart of Dauid
his father.

¶ So Salomon walked after Ashtaroth the

god of the Sidonians/ after Moloch the
abominacion of the Ammonites. And Sa-
lomon did that which displeaseth the Lord/
and soled not the Lord in the vision of
his father Dauid. ¶ Then builded Salo-
mon a high place vnto Chemosh the abomi-
nacion of the Moabites/ vpon the mount
lych before Ierusalem/ and vnto Moloch
the abominacion of the Ammonites.

¶ Thus did Salomon for all his vngodly
wises/ which diene nature/ and offend
against godde. ¶ But the Lord was wroth
at Salomon/ because his heart was turned
asidde from the Lord his God of Israel/ which
had two tymes appeared vnto him/ and com-
manded him that he should not wale
after other goddes: and yet kept he not that the
Lord commanded him. ¶ Therefore saith
the Lord vnto Salomon: for so much as this
is done vnto the land/ I will not kepe my conue-
nant/ and myne ordinaunce/ which I com-
manded thy father: yet I also pleache thy
kingdome from thee/ and giue it vnto thy
seruaunt: ¶ Neuertheless/ in thy tyme will I
not do so for thy father Dauid sake/ ¶ But from
the hande of thy soune will I pleache it from
thee: ¶ I will not pleache the Kingdome from
a waye. ¶ One tyme will I geue vnto thy sonne/
for he and my seruantes shall/ and for Ieru-
salem sake which I haue said.

¶ And the Lord rayd vp an aduersary
vnto Salomon/ seuen habad the Edomite
of the Kinges sed: which was in Edom. For
when Dauid was in Edom/ he had the chiefe
captiue wente vnto him/ & slayned him/ more
all the males in Edom. ¶ For Iobab remained
there/ for he was a man of Ierusalem/ he had
retired out of them/ when that were in Edom.
¶ Then had habad a certain man of the Edom-
ites wnto him/ of his fathers seruantes.
¶ So for habad/ he was a strong man.

¶ And they gat them vnto Midian/ and
came vnto Paran/ and took men with them
out of Paran/ and came into Egypt/ vnto
Pharaos the Kinge of Egypt: which gaue him
on horse and chariot/ vnto the armye/ & gaue
him a centrie. And habad founde
great fauour in the sight of Pharaos/ so that
he gaue hym to wite/ cutt his sister of his
owne wyfe/ & haphtics/ Queen. And the pherico
D v siller

lyster bare hym Genubah his sonne/a Char-
pences noybed hym up in Ppharao house/
in so much that Genubah was in Ppharao
house among Ppharao children.

¶ Now when Hadad berde in Egypte & Da-
uid was full on slepe th his fathers/and that
Joab the chiefe captaine was dead/he sayde
unto Ppharao/Let me go into my owne Ppha-
rao side vnto him: What lackest thou to me/
that thou wylte go into thy contrie? He saide:
Nothing:but yettel me go.

¶ God sayd hym up another aduersary also/
one Kezon the sone of El Hadad/which fled
from his lorde Hadad w^{ch} for the kyng of Ieroboam
and gathered men agaynst hym/a was a
captaine of the men of warre when Dauid
slawe them/and they wener into Damascus
and dwelt there/and raygned at Damascus/
and he was Israels aduersary as long as Sa-
lomon liued: This is the harme that Hadad
suffred: therefore had he euil wil at Israel/and
was kyng ouer Siria.

¶ Moreover Ieroboam the sonne of Nebat
an Ephraite of Sareda Salomons seruaut/
and his mothers name was Feruga /a we-
do we saye up his hande also agaynst the kyng.
When Salomon buyled the Molle he shut vp
a gappe in the cyne of Dauid his father. And
Ieroboam was a man of armes. And when
Salomon sawe that it was a meece yonge ma/
he set hym ouer al the buerthens of the house of
Ioseph.

¶ But at the same tyme it fortuneth/that Ieroboam
wente out from Ierusalem / and the
prophet Ahias of Silo found him by the way/
he had a new clothe vpon him/ and they two
were alone in the felde. And Ahias toke holte
of the new clothe he had on/a reue the same
into twelfe peces/ and saide vnto Ieroboam:
Take thou ten peces vnto the.

¶ For thus sayeth the Lord God of Israel:
Behold/curst thus wil I rent the kyngdome
from the hande of Salomon/a wyl geue the
ten rebe. One rebe shal be haue for my ser-
uaut Dauid sake/and because of the cyne
of Ierusalem/ whiche I haue chosen out of
al the rybes of Israel: for they haue forsaken
me/and worshipped Ashtaroth the god of the
Sidonians/El hamos the god of the Moabites
/and Maloche the god of the children of

Ammon/and haue not walked in my wayes/
to fulfill my pleasure/ mine ordinances and
lawes/as hath Dauid his father.

¶ Wherewith standinge / I wyl not take the
whole kyngdome from out of his hande/ but
will reue thym a pynce: as long as he lyueth
for: my seruaut Dauid sake/whome I hath
chosen / whiche kepte my commaundementes
and ordinances. I from out of the hande of Ieroboam
his sonne wyl I take the kyngdome/ and wil
geue ten rebes vnto the/ and one vnto his
sonne/ that Dauid my seruante maye alwaye
haue a lanternne before me in my cyne of Ieru-
salem/ whiche I haue chosen/ that I maye see
my name there. Else soe wyl I take the name
to raygne ouer all that chyne heretofore/ whiche
thou haste by kyng ouer Israel. If thou so
loves me all that I commaund the/ and walke
in my wayes / and fulfill my pleasure to kepe
myne ordinances and commaundementes/as
hath my seruante Dauid/then wyl I be with
the/ and I will geue thee a sure house / as I buyled
vnto Dauid/ and wyl geue Israel out of the
hande/ and therewith wyl I subdue the sede of
Dauid/ but not for euermore. But Salomon
soughte to kill Ieroboam. Then Ieroboam
gat him vp/ and fled in to Egypte to Sisak
kyng of Egypte/ and remained in Egypte vntill
Salomon dyed.

¶ What more there is to saye of Salomon/
and all that he did / and his wisedomes/ we
wryte in the Cronicles of Salomon. The
tyme that Salomon was kyng at Ierusalem
ouer al Israels forty yeres, and Salomon
slepe in his fathers/a was buried in the
cyne of Dauid his father / and Ieroboam his
sonne was kyng in his steade.

The XII Chapter.

¶ And the Nobes wente vnto Sidem/ for all
Israel was come vnto Sidem to make a par-
tye. And when Ieroboam the sonne
of Nebat berde that he shal be was yet in Eg-
ypte/ whether he was fled for Salomon/ he
came agayne out of Egypte. And they sent
for him/ and called him. And Ieroboam went
at the congregation of Israel/ came and spake
to Roboam/ thus he sayeth: make our spake
to harde/ therefore make thou now the harde
bondage/ and the sore yocke lighter/ for he laied
vpon vs/ and we wil submitte our selues vnto
the.

the. He sayde vnto the: Go your waye vnto y^e rynde vayne/ and then come to me again. And the people wente theyr waye.

And Roboā the kynge haddea counsaill with the Elders that stode before Salomon his father whyle he lyued / and sayde: What is your counsaill that we may geue this people an answerce? They sayde vnto hym: If thou do this people a pleasur to vayne/ and followe theyr mynde/ and heare them/ and geue the good wordes/ then shal they be obedient vnto the as long as thou lyuest. Heuerebelesse/ he forsoke y^e counsaill that the Elders had geuen hym/ and aske counsaill at the yonge men/ to which were growen vp with him/ and stode before hym.

B And he said vnto the: What is your counsaill that we may answerce this people / which haue saide vnto me: I feare the yocke lyghter than thy father hath layd vpon vs. And the yonge men that were growen vp with him/ said vnto hym: Where as y^e people haue sayde vnto the: Thy father hath made our yocke to sore/ make thou it easer for vs. Thus shalt thou say vnto the: My litle yonger shalbe thic for then my fathers loynes.

Now my father layd a sore yocke vppon you/ but I wyl laye litle thereon. My father correcte you with scourges / but I wyl nourture you with scorpions.

So vpon the rynde way came Jeroboā to all the people vnto Roboā/ so the kyng had appointed a fado/ come to me agayne on the rynde waye.

And the kynge gaue the people an harde rough answerce/ and forsoke y^e counsaill that the Elders had geuen him/ and talked with them after the counsaill of the yonge men/ a sayde: My father made your yocke sore/ but I wyl make it yett sorer vpon you. My father correcte you with scourges / but I wyl nourture you with scorpions. Thus the kyng folowed not the peoples mynde/ for he was turned so from the Lozde/ that he mighte stablish his word: To whiche he spake by Abias of Silo vnto Jeroboā the sonne of Nebai.

149. 11.

E But when al Israel sawe that the kyng wold no cheare the/ the people gaue the kyng an answerce/ and said: What purpose haue

149. 12.

we the in Dauid/ or euer haue we in y^e sonne of Dauid? But the to the kynges of Israel. Loke thou now to thy house thou Dauid. So Israel went vnto the kynges: 1. cccc. As for Roboā/ he raygned but ouer the children of Israel/ which dwelt in the cytie of Iuda. And King Roboā sent thither Iddo/ the renegat pater/ and all Israel stonch hym to deathe. But kyng Roboā strengethed himselfe / and gat hym vp in a charrice to Byscopia Jerusalem. Thus departed Israel from the house of Dauid vnto this daye.

Now when all Israel heerde that Jeroboā was come agayne/ they sent for to cal him to y^e whole congregacion / and made hym kyng ouer al Israel. And nomā folowed the house of Dauid/ save onely the tribbe of Iuda. 1. And 4. Par. 11. 4. when Roboam came to Jerusalem at y^e house of Iuda a the tabe of Ben Jamin / euen an hundredth and foure score thousande chosen men of armes gathered the selles together to fight aganst the house of Israel/ and to bring the kyngdome agayne to Roboam the sonne of Salomon.

But the worde of God came to Semerai y^e men of Gad/ and saide: Speake thou to Roboam the sonne of Salomon kyng of Iuda / and to all the other people of Israhel say: Thus sayeth the Lozde: Ye shal not go vp/ and fighte aganst your brethren the children of Israel. For euery man go home agayne/ for this is my wyde. And they berkened vnto the worde of the Lozde / and turned backe to go theyr waye/ as the Lozde sayde. But Roboā builded Sichem vpon mounte Ephraim / and dwelle there/ and departed thence / a builded y^e Denud.

3. 1. 14. 8.

Jeroboā thought in his heart: The kyngdome shal fall agayne now vnto the house of Dauid/ if this people go vp to offre on the hill of the oddes house at Jerusalem/ and so shall the berre of this people turne to israhel. So heide Roboā kyng of Iuda/ and then shal ther laye me / and fall agayne to Roboā kyng of Iuda. And the kyng helde a counsaill / and made two golde Calces / and sayde vnto them: Thus so muche as you go to offer to Jerusalem/ Behold / therc 1/2. 1/2. be to the kyng of Israel / which shal bringe the out of Egypte. And the one shal be at Bethel / and

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and the other set he in Bethel. And this dede turned to synne / for the people wente before the one vnto Bethel.

Item. **14**
14. 1. 2.
He made an house also in the hie place / and made priestes of the finest in the people / which were not of the children of Levi. And vpon the syxtenth day of the eyght moneth he made an holie daye / like as the solemne feast in Iuda / and offered vpon the altare. Thus dyd he at Bethel in doyng sacrifice vnto his calves which he had made / and at Bethel he ordeyned the priestes of the hie place that he had made / and offered vp on the altare / which he had made. At Bethel he synned the first day of the eyght moneth / which he ordeyned of his owne here. And he made his children of Israel an holy daye / a weare vp to the altare to becomme synners.

Ch. XIII. Chapter.

Item. **1**
1. 1.
And Behold / there came a man of God from Iuda / sheweth the woode of the Lorde vnto Bethel / and Jeroboam flede by the altare to becomme synner. And he cryed agaynst the altare / shewing the woode of the Lorde / and sayde: O altare / altare / thus vnto the house of Dauid a sonne / Josias by name / which on the thirde parte of the hie place / that becomme synner: vpon the same daye token shall be burnt on. And he gaue a wonder token the same daye and saide: Thus is the token that the Lorde hath spoken in Bethel / the altare that thou / and the asses that are thereon / shall be poured out.

But when the kynge heede the woode of his man of God / there cryed agaynst the altare at Bethel / he stretched out his hande by the altare / and saide: Lay hande on him. And his hande that he stretched out agaynst him / was there / and he coulde not drawe it vnto him agayne. And his altare was rui / and the asses were poured out from the altare / according to the wonder token that he man of God had giuen by the woode of the Lorde.

B And the kynge answered / and said to the man of God: O man of God / I praye the face of the Lorde thy God / and make intercession for me / that I maye haue my hande restored vnto my agayne. Then prayed the man of God vnto the face of the Lorde. And the kinges hande was re-

stored him agayne / and became as it was afore. And the kynge saide vnto the man of God: Come home with me and dine / and I will giue thee a reward.

But the man of God said vnto the kynge: If thou gauest me halfe thy house / I will not come with thee: for in this place wil I neither eate bread / nor drinke water. For thus am I commaunded / and thus is it sayde vnto me by the woode of the Lorde: Thou shalt eate no bread / nor drinke no water / neyther returne the waye that thou wilst.

And he departed another waye / and returned not agayne the waye that he came to Bethel. But at Bethel there stode an elde priest / vnto whom his sonnes came / a tolde him of the woode that the man of God had done that daye at Bethel / and the woode that he had spoken vnto the kynge. And these father sayde vnto his children: Which waye is the waye that the man of God was gone / which came from Iuda. He saide vnto his sonnes: I will not asse. And when they had sadded him the asse / he rode theron / and wente after the man of God / and founde him sitting vnder an Olive tree / and said vnto him: Art thou the man of God that came from Iuda? He saide: Yee.

He saide vnto him: Come home with me / and eate bread. He saide: I maye not turne backe with thee / and come with the waye that thou hast eate bread / nor drinke water with the in this place: for it is spoken vnto me by the woode of the Lorde: Thou shalt neither eate bread / nor yet drinke water / neyther shalt thou go agayne by the waye which thou wentest. He saide vnto him: I will sitte am a prophete as well as thou / and an aungel hath spoken with me by the woode of the Lorde / and saide: Bynge him agayne with thee / that he maye eate bread / and drinke water. But he led vnto him / and brought him agayne / so that he did eate bread / and drinke water in the house.

And when they sat at the table / the woode of the Lorde came to the prophete that he had brought him agayne / and cryed vnto the man which was come from Iuda / and said: Thus saith the Lorde: Because thou hast bene disobedient vnto the mouth of the Lorde /

and haste not kepe the commaundement that the LoRD thy God commaunded the. But hast thou eaten bread/ and hast cast bread/ and hast eaten waiccin in place wherof he sayd vnto the: Thou shalt neither eat bread nor drynke wine/ therefore shall nor thy bodye come into thy further greuice.

And when he had eaten bread and drynken/ the Assc was saddled vnto the prophete/ whome he had brought agayne. And when he was gone/ a Lyon founde him by the waye and slew hym/ and his bodye was cast in the waye. And the Assc stode by hym/ and she Lyon stode by the bodye. And when men wente by/ they sawe the bodye cast in the waye/ and the Lyon standinge besyde the bodye/ and they came and wold to in the eyre/ wherof the elde prophete wroote.

¶ When the prophete whiche had brought hym agayne/ heard that he sayde: It is the man of God/ that hath bene disobedient vnto the commaundement of the LoRD/ therefore hath the LoRD deliuered him vnto the Lyon/ which hath rent hym/ and slayd hym/ according to the word that the LoRD spake vnto him. And he sayd vnto his sonnes: Saddle me the Assc. And when they had saddled it/ he went/ and founde his bodye cast in the waye/ and the Assc and the Lyon standinge besyde the bodye. The Lyon had eaten nothinge of the bodye/ muche he had eaten the Assc. Then toke the prophete the dead carcase of the man of God/ and layd it vpon the Assc/ and broughte agayne to the eyre of the elde prophete/ to moue it/ and to burye hym.

¶ And he layd the carcase in his owne grave/ as they mourued for hym: Alas my brother. And when they had buried hym/ he sayd vnto his sonnes: When I dye/ burye me in the grave wherof the man of God is buried/ and lay my bodye besyde his bones. ¶ For I shall come to possesse that he cryed vnto whom I wroote of the LoRD/ against the altar at Bethel/ against all the house of the hye places/ which are in the eyres of Samaria.

¶ Comben/ after this acte had not Ieroboam come from his enill waye/ but was peruerse and made puelle of the hye places/ euen of the smalleste of the people. Lette he wote it pleased him/ his hande to be filled/ and he was full of the hye places. And thus turned to

synne vnto the house of Ieroboam/ to bestroge hym/ and to dringe hym to naught from of the earth.

The XIII. Chapter.

¶ At the same tyme was Abia the sonne of Ieroboam sick/ and Ieroboam sayde vnto his wyfe: Wet the vp/ and bysynne the/ so that noman perceaue that thou art. Ieroboam wyfe/ so wente into Silo/ to the prophete Abias/ whiche prouised me in the past that I should be kinge ouer the people/ and take with the ten leaues of bread and cakes/ and a cuppe with honey/ and go to hym/ that he maye tell the howe thou shalt go with the child. And Ieroboams wyfe dyd so/ and gat her vp/ and wente vnto Silo/ and came into the house of Abias. But Abias could not see/ for his eyes were dymme for age. Vnto whiche/ the LoRD said vnto Abias: Behold/ Ieroboams wyfe cometh to thee a maier/ as the foxe is for the figge. Speake then therefore vnto her thus/ and thus. Now when she came in/ she shewed her selfe streunge. But when Abias heard the noyse of her feete/ yonge in as the wyfe. he said: Come in thou wyfe of Ieroboam. Why shewest thou thy selfe so feaung? I am sent vnto thee an haire newe feaung.

¶ So they waye and tell Ieroboam: Thus sayeth the LoRD God of Israel: ¶ I haue made thee kinge ouer the people/ and set thee to be prince ouer my people of Israel/ and thou hast rent the kyngdome from the house of Dauid/ and given it to me. But thou hast not bene as my seruants Dauid/ which kept my commaundementes/ and walked after me to all his dayes/ so that he dyd onlye the thinge I was right in my sighte/ and thou hast done worse than al they that haue bene before the: thou hast gone by waye/ and made the other geddes/ a molten ymage/ to prouoke me to wrath/ as hast thou done behind thy backe.

¶ Behold/ therefore wil I bringe in sorrowe vpon the house of Ieroboam/ and will reuenge me from Ieroboams tenne/ in that they shall take water against the well/ the pynson/ and forsaken in Israel/ and the possession of the house of Ieroboam/ wil I strepe out/ as thou hast strepe out/ til he be dead/ and thou shalt be naught. ¶ Lette that I saye of Ieroboam/ in the eyre/

the dogges shal eate him ap. But yin ike
 bych in the felde shal y foolen of the eye eate
 up for the Loide whi ipok u.

¶ **E** Go up to the top / and go home / and
 when thy fre enter into the eye / the chylde
 shal dye. And all Israell shal scowle hym / and
 burye him. For he only of Jeroboam
 shal come to the graue. Because there is some
 good sounde in him. For the Loide God
 of Israell in Jeroboams house. ¶ But y Loide
 shall raise him up a kyng ouer Israell which
 shall rote out the house of Jeroboam in that
 daye. And whas it / that is now in hande
 all readye. And the Loide shall smyte Is-
 rael / yste as a reede is moued in the water:
 and shall rote out Israell from his good lode /
 that he gaue vnto their fathers / and shall
 scatter them beyonde the water / because they
 haue made they groves to provoke y Loide
 vnto warre. And Israell shalbe geuen auer
 because of the synne of Jeroboam / which had
 synned hym selfe / and made Israell to synne.

¶ **4. Ki. 10. a** And Jeroboams wyfe gat her up / went
 her waye / and came into Thirza. And when
 she came vpon the threshold of the house / the
 chylde dyed / and they buried hym / and al Is-
 rael lamented vpon for him / accordinge
 to the wyde of the Loide / which he spake
 by his seruante Abia the prophete. ¶ Wher
 more there is to say of Jeroboam / how he
 fought and raygned / shalbe / is written in
 the Cronicles of the Kynges of Israell. The name
 that Jeroboam raygned was two and twen-
 tyete yere. And he slepe with his fathers. And
 Abiab his sonne was kyng in his steade.

¶ **4. Par. 13. c** Jeroboam the sonne of Salomo was kyng
 in Iuda. ¶ One and foueryete yere olde was
 Jeroboam when he was made kyng / and se-
 uentyete yere raygned be at Ierusal / in the
 eynde that the Loide had chosen out a
 all y rynde of Israell / to set his name there. His
 mothers name was Thama an Ammony-
 tyte. And Iuda dyd that which displeasid y
 Loide / and provoked hym to indignacion
 more thal that they fathers had done with
 they synna which they dyd / for they lye-
 wese bylded them bye places / pylers / and
 groves vpon eurye bye hill / and amongst
 all grene trees. There were whoremongers also
 in the lande / and they dyd all the abhomin-

acions of y Gythen / whome the Loide thow
 out of the chylde of Israell.

¶ **2** But in the fyfthe yere of kyng Jeroboam
 wente Sach the kyng of Egyppt against
 Ierusalem / and toke the treasurie out of the
 house of the Loide / and ouer of the kynges
 house / and al that mighte be gotten / and toke
 all the sheldes of golde / which Salomo had
 made to be made. In steade wherof the kyng
 Jeroboam caused for to make sheldes of siluer
 and comited them vnto the handes of the
 chiefe foremen / which kepte th: vnto of the
 chiefe house. And as ofi as the kynge wente
 vnto the house of the Loide / the foremen bare
 them / and thoughte them againe into the sa-
 temms chamber.

¶ **4. Par. 13. d** What more there is to saye of Jeroboam /
 and all that he dyd / shalbe: is written in
 the Cronicles of the Kynges of Iuda. But be-
 twene Jeroboam and Jeroboam there was
 warre so longe as they liued. And Jeroboam
 slepe with his fathers / and was buried with
 his fathers in y cene of Dauid. And his mo-
 thers name was Thama an Ammony-
 tyte. And his sonne Abia was kyng in his steade.
 The XV. Chapter.

¶ **4. Par. 13. e** In the eighteenth yere of kyng Jeroboam
 was the sonne of Nabat was Abia kyng
 in Iuda / and raygned the yere at Ierusa-
 lem / his mothers name was Maachab / sou-
 ghter of Abisalon / and he walked in all the
 synnes of his fathers / which he had done be-
 fore hym / and his deere was not proficte with
 the Loide his God / as was the perr of Da-
 uid his father. ¶ For because of Dauids ius-
 tice / did the Loide his God geue him a lantern
 at Ierusalem / so that he could his sonne after
 hym / and manteyned him at Ierusalem / be-
 cause Dauid dyd thi things that was righte
 in the sighte of the Loide / and departed not
 from all that he commaunded him so longe as
 he liued / saininge in the manner with vnto
 the Gythen. ¶ But there was warre betwene
 Jeroboam and Jeroboam / as longe as he
 liued.

¶ **4. Par. 13. f** What more there is to saye of Abia and
 all that he dyd / shalbe / is written in the
 Cronicles of the Kynges of Iuda. There was
 warre also betwene Abiam and Jeroboam.
 And Abiam slepe with his fathers / and they
 buried

Buried him in the cync of Dauid. And Asa
 134 b his sonne was kynge in his steade. In the
 threintye yere of kynge Zeroboa ouer Is-
 rael: which Asa kynge in Iuda/and reigned one
 and fowertye yere at Ierusalem. His graunde-
 mothers name was Macha the daughter
 of Abisalon. And Asa did that which was
 right in the sighte of the Lord: as he did his
 father Dauid. And he remoued the wyche
 135 a mages out of the lande/and put boune all
 the Idole that his father had made. And
 put his mother also from the ministrans/
 that she made vnto the Idole: as he had
 done. And Asa reioyd bet the wyche/and bene-
 136 a fit in the shode of Edon: but the hie place
 put he not downe. Yet was the beere of Asa
 perfect with the Lord: as long as he ly-
 ued. And the siluer and golde/and vessel
 that his father had halowed/and such as was
 sanctified vnto the house of the Lord: that
 brought he in. And there was warre betwe-
 137 a n Asa and Baasa the kynge of Israel/ as long
 as they liued.

¶ Baasa the kynge of Israel went vp
 138 a against Iuda/and buried Rama/that nama
 should go out and in of Asas syde to the
 kynge of Iuda. Then roke Asa the siluer and gold
 that was left in the treasure of the house of
 the Lord: and in the treasure of the kynge
 139 a house/ and deliuered it vnto his seruantes
 hande/ and sent vnto Adnadab the sonne
 of the Arabian the sonne of Hefson kynge of
 Shear/ which dwel at Samson/ as he say vnto
 him: There is a conuynant betwene me and
 thou/ and betwene my father a thy father: there-
 fore sende I the a present of siluer a golde/ b
 thou shouldst be: as the conuynant which
 thou hast wryt Baasa the kynge of Israel/
 that he may departe fro me.

Adnadab agreed vnto kynge Asa/ and sent
 his captiues against the cync of Israel/
 and smote Iion and Gan/ and Abel Beth-
 Macha/ all Cincers with the whole lide
 of Nephtali. Whan Baasa heide that he
 140 a was of them buildinge Rama/ as wente against vnto
 the 34.

¶ Kynge Asa caused it to be proclaimed in al Iu-
 da: There may no man be crypted. And they
 toke away the stones and mber fro Rama/
 wherwith Baasa had builded. And hwy the

builded Geba Be Zaimin/ as Mispa therwith.
 What me: there is no saye of Asa and of al
 his power/ and al that he did/ as of the cync
 which he builded/ scholde be written in the
 Cronicles of the kynge of Iuda/ as kynge he
 in his olde age he was wiscard in his seie. And
 Asa slepe with his father/ and was buried
 with his father in the cync of Dauid his fa-
 ther. And Zosaphathis sonne was kynge in Iuda
 his steade.

¶ But Nadab the sonne of Zeroboa was
 141 a kynge of Israel in the seidre yere of Asa kynge
 of Iuda/ and reigned ouer Israel two yeres
 a yd euil in the sighte of the Lord/ as wal-
 ked in the way of his father/ and in his synnes
 wherwith he made Israel to synne. Zobab
 Baasa the sonne of Abia of the house of Isa-
 char conspired against him/ and smote hym
 at Gibbethon/ which was in the Dyblissines/ by
 142 a Nadab and al Israel layd seige to Gibbethon.
 So Baasa slewe hym in the thide yere of
 Asa kynge of Iuda/ as was kynge in his steade.
 ¶ Now whan he was kynge/ he smote all the
 143 a house of Zeroboa/ alie noynges of Zeroboa
 remaine that had birth/ till he had de-
 stroyed it according to the word of the Lord
 which he spake by his seruante Abia of Seilo/
 because of Zeroboas synnes/ whiche he did/
 and made Israel to synne with all/ euen with
 the proud kynge wherwith he displaced the
 Lord God of Israel.

¶ What more there is to saye of Nadab/ and
 144 a all that he dyd/ scholde be written in the
 Cronicles of the kynge of Israel/ as there was
 warre betwene Asa and Baasa the kynge of
 Israel/ as long as they liued.

In the thide yere of Asa kynge of Iu-
 da/ was Baasa the sonne of Abia kynge ouer
 145 a all Israel the 34 yere/ as I wrote yere/ a
 yd that which was euil in the sighte of the
 Lord/ and walked in the way of Zeroboa/ as
 his synnes/ wherwith he made Israel to synne.

¶ Neuerthelesse/ the wordes of the Lord came
 vnto Zebub the sonne of Hami against Baasa/
 and his father/ for so much as I lysed the euil
 of thy dust/ and made the prince ouer my peo-
 ple of Israel/ and thou wast in me the waye of
 Zeroboa/ and makest my people of Israel
 146 a for too synne/ so prouoke me vnto warre
 therwith: theye graunce/ scholde/ therfore
 wyl

wyl I take a way the posterite of Baasa / a the posterite of his house / and wyl sae thyn house euen as the house of Iacobom / sonne of Uadab. The char of Baasa / bych in h cyne / the Dogges / shall deuoure him / and wha so byng of him dwelth in the saba / the sooles of the ayre / shal eate him vp.

Wha more there is to say of Baasa / and what he dyd / and of his power / behold / it is written in the Cronicles of the kynges of Israel. And Baasa slept with his fathers / and was buried at Thiza / and his sone Ela was king in his steade. And the word of the Lord came by the prophet Jehu the sonne of Hanani ouer Baasa / and ouer his house / and against al the mell that he byd in the syghet of the Lord / to prouoke bym with thowt / so that he was the worker of his handes / so that he became as the house of Iacobom / and because he slew / this man.

Ex. X. VI. Chapter.

The prophate.

14 R. ciii. b

and 14. b

14. Re. 14. b

In the six and twentieth year of the kyng of Iuda / was Ela the sone of Baasa / a kyng ouer Israel at Thiza / 120. years. Heurthelss / his seruauit Simi / the pynapal man ouer the halfe of the charretes / conspyred against him. So for Ela / he was at Thiza / thank / and was dwelken in the house of Baasa / the ruler of Thiza / and Simi came in / and strake him in the sizen / and twentieth year of Iuda / kyng of Iuda / and was kyng in his steade. And wha he was king / and far upon his sarge / smote al the house of Baasa / and left not so much / as one to make water against the wall / his sloude aunterge also / and his frades. Thus dyd Simi / destroye al the house of Baasa / accordinge to the word of the Lord / which he spake ouer Baasa / by the prophet Jehu / because of all the synnes of Baasa / and of Ela his sone / which they dyd / and made Israel / to synne / to prouoke the Lord / God of Israel / onto wrath / for thowt / their vanities. What more there is to saye of Ela / and wha he dyd / behold / it is written in the Cronicles of the kynges of Israel.

14 R. ciii. b

and 14. b

14. Re. 14. b

In the seven and twentieth year of the kyng of Iuda / was Samas / kyng seven daies at Thiza / and the people laye before Gubberchon of the Philistines. But what the people in the hoaste / heide saye / that Simi

had conspyred / and slayne the kyng / then all Israel the same daye / made Simi / the chiefe captaine / kyng / ouer al in the doost / And Simi / went / and all Israel / with hym / from Gubberchon / a layed sige / onto Thiza. But when Simi / sawe / that the cyne / should be / wanne / he wente into the palace in the kynges house / and stene / it with the kynges house / a kynd / because of his synnes / which he had committed / in that he dyd / euel in the sight of the Lord / and walked in the waye of Iacob / and in his synnes / which he dyd / where wyl he made / Israel / to synne.

What more there is to saye of Simi / and how he conspyred / behold / it is written in the Cronicles of the kynges of Israel. The same tyme / were the people / divided in two parties / the one parte / helde / with Thibni / the souner of Gumarh / that they mighte / part / bym / kynges / the other halfe / helde / with Anu. But the people / that helde / with Anu / were / nighthen / then the people / which helde / with Thibni / the souner of Gumarh. And Thibni / dyd / and Anu / was kyng.

In the one and thirtieth year of the kyng of Iuda / was Anu / kyng / ouer Israel / 54. years / and raygned / at Thiza / six years. He thoughte / the moou of Samaria / of Samer / for two hundred / weight of siluer / and buyed / upon the mount / a called / Samer / which he builded / after the name of Samer / the owner of the moor of Samaria. And Anu / dyd / that which was / euel in the sight of the Lord / and was worse / then al / they / that were / before him / and walked in al the wayes of Iacob / the souner of Uadab / and in his synnes / where wyl he made / Israel / to synne / so that they / walked / the Lord of Israel / very / much in thyn vanities. What more there is to saye of Anu / and all that he dyd / and his power / that he exercised / in helde / it is written in the Cronicles of the kynges of Israel. And Anu / slept / with his fathers / and was buried in Samaria / and Zabab / his sone / was kyng / in his steade.

In the eighth and thirtieth year of the kyng of Iuda / was Zabab / the souner of Anu / kyng / ouer Israel / and raygned / ouer Israel / at Samaria / two and twentieth years / and dyd / euel in the sight of the Lord / more then

14 R. ii.

14 R. ii.

althey that were before him. And he re-
gretted him a small matter to walke in the sym-
nes of Jeroboam the sonne of Nebat: I and
Ioseph the daughter of Ish Baal kynge
of Sidon to wyfe: and wente a seruaunt Baal
and wooshypped him. And vnto Baal he set
vp an altare in Baals house: which he buylded
him in Samaria: and made a greout: so that
Ishab had more to please the God of
Iracl vnto now: then all the kynges that
were before hym in Iracl.

At the same tyme yd Heell of Bethell
buylded Jeroboam: I To coll hym his first sonne
Abiram: that he layed the foundation: and
his yongest sonne Tegub: that he set vp the
pouice: accordyng to the word of the Lord:
whiche he spake by Iosua the sonne of Nun.
The XVII. Chapter.

¶ **E**lish the Deuote / one of the inhabyters
of Gilead: sayd vnto Ishab: I To truly as
the Lord God of Iracl sayeth: whose ser-
uaunt I am: theer shall neyther rayne nor dew
come this yere: excepte I speake it.

And the word of the Lord came vnto
hym: and sayde: Wei the herce: and turne the
ward the East: and hyde the ryuer Crub:
whiche is ouer agaynst Iordane: and thou
shalt synke of the ryuer: And I haue com-
manded the auens: chaerthey shall fide: there-
by repaired: and vnto accordyng to the word
of the Lord: and went his way: and sat hym
downe by the ryuer Crub: whiche is ouer
agaynst Iordane. And the rauens brought
him bread and flesch in the moynyng: and in
the euenyng: and he dranke of the ryuer.

And it fortuned after certayne dayes: that
the ryuer was dryed vp: for there was no raue in
the lande. Then came the word of the Lord
vnto hym: and sayde: Get thee vp: I go vnto Sa-
raim: which lieth by Sidon: for thert haue I
commaned a wedow to make pouice for J.

¶ **A**nd he gat him vp: and wente vnto Sa-
raim: And when he came to the gate of the
citty: beholde: the wedowe was there: a gar-
dened sytewe. And he called her: and sayde:
Get me a hysle water in a vessill: that I may
drinke. And as she was goyng to fetch it: he
cryed vnto her: and sayd: Bring me a messell
of bread also in thyne hande. She sayde: To
truly as the Lord thy God sayeth: I haue

no bread: but my handfull of flour in a pur-
cher: and a curesse oyle in a cruise: a beholde:
I haue gathered vp one or two sytewe: and
will go and prepare it for me: my sonnie:
that we maye eate and bye.

¶ **E**lish sayde vnto her: Feare not: go thy
way: a do as thou hast sayd: get make first
a messell of breade the cruf: a sytewe: it is one souer:
and afterwarde shalt thou make it for the and
thy sonne. For thus sayeth the Lord God of
Iracl: The meell in the purcher shall not be
spence: and the oyle in the cruise shall not fayll:
vntill the daye that the Lord God shall raise
for to rayn vpon earth. She wente and dyd
as Elish sayd. And he dyd ear: and she also:
and her house a certayne season. The need in
the pouice was not mynyshed: and the oyle in
the cruise fayled not: accordyng to the word
of the Lord: whiche he spake by Elish.

¶ **A**nd after these actes: the sonne of the
wyfe of the house was speke: and his synelnesse
was so exceedyng: for he that were remayned
no breath in hym. And he sayd vnto Elish:
What haue I to do with the: / thou man of
God: Ar thou come in vnto me: that my syn-
ne shoulde be kept: or remembred: and that
my sonne shoulde be slayne: He sayd vnto her:
Goue me thy sonne. And he toke hym from
her lappe: a cryed hym vp in to the cham-
ber where he dyd hisse dyed: and layd hym
vpon his bed: and called vpon the Lord: a
sayde: O Lord my God hast thou sale so
euel with the wedow: with whome I dwell:
that thou woldest slay her sonne: I And he layd
stretched out hymselfe ouer the chyld: the xij. d
mes: and called vpon the Lord: and sayde: Heel: please
O Lord my God: set the soule of this chyld a
come agayne in to hym. And the Lord
herde the voyce of Elish: And the soule of the
childe came agayne in to hym: and he cured.
And Elish toke the chyld: brought him vnto
from the chamber in to the house: and they
weerd hym vnto his mother: and sayde: Be-
holde: thy sonne lyueth. And the woman sayd
vnto Elish: Vnto know I that thou art a man
of God: and that the word of the Lord is
in thy mouth of a certyn. F

The XVIII. Chapter.

¶ **A**fter a longe season came the word of
the Lord vnto Elish in the thirde yere

Iaro 20-c

and said: † Go thy waye / and shew thy selfe vnto Ahab / that I may cause it: so to cayne vpon carth. And Eliab went to shewe hym selfe vnto Ahab. But there was a greate desert in Sainarie. And Ahab called Abdias his chiefe officer. And for Abdias he feared the Lorde greatly: for when Iesabel coted out the prophets of the Lorde / Abdias toke an C. prophets / and hid them in caves / here by ffray / and there by ffray / and prouided for them with bread and water. Ahab now saide vnto Abdias: Go thoue in the lande / vnto all the welles of water and riuers / if happily we maye finde hay / to saue the horses and mules / that of the cattel perishe not. And they passed them selfes in to the lande / to go thowout. Ahab departed in one waye alone / and Abdias the other waye alone.

Now when Abdias was on the waye / Eliab met him. And when he sawe him / he fell downe vpon his face / and saide: Let not thou my lord Eliab. He saide: yee / go thy waye / and tell thy lorde: beholde / Eliab is nere. But he saide: What haue I offuded / if thou wilt deliuer thy seruants in to the handes of Ahab / that he maye slaye me: As truly as the

B Lorde thy God liueth / there is no people nor Kingdome. But my lord hath sent thee to see the. And when they said: He is not here / he toke an oath of the same Kingdome a maner / that they had not founde the. And now thou sayest: Go tell thy lorde: beholde / Eliab is here. Now if I were gone from the / the spete of the Lorde should take the way / I can not tell whither: and if I then came and tolde Ahab / and founde the not / he should slaye me: But thy seruants searche the Lorde from his youth up. For it is not ben tolde any lorde what I did / when Iesabel slew the prophets of the Lorde: how that I had an hundred of the Lordes prophets / here by ffray / and there by ffray in re caves / and prouided for them with bread and water: And thou sayest now: Go thy waye / and respect thy lorde / Eliab is here: that he maye slaye me. Eliab saide: As truly as the Lorde Sabaoth liueth / before we come I stande / I will shewe my selfe vnto him: thus they saie. Then wente Abdias to meete Ahab / and tolde him. Ahab wente so to meete Eliab.

And when Ahab sawe Eliab / Ahab said

unto him: Art thou he that troublest Israel: He saide: I trouble not Israel: I but it is thou a thy father a house / because ge haue / for sake the commaundementes of the Lorde / and walke after Baal. Go to / sende forth now a garner in all Israel together vnto mount Carmel / and the four hundred and fiftie prophets of Baal / and the four hundred prophets of the groue / which care of Iesabels table. So Ahab sente vnto all the children of Israel / a gathered the prophets together vnto mount Carmel.

Then slepe Eliab vnto all the peopl and C. sayde: How longe haue ye on both the sides: If the Lorde be God / then walke after him: but if Baal be he / then followe him. Then said Eliab vnto the people: I only am left a prophete of the Lorde: but Baals prophets are four hundred and fiftie men. Come ye now two bullocks / and let them chuse one bullock / and let me be: and laye downe upon the wood / and put no fire thowon: so will I take the other bullock / and laye him upon the wood: and put no fire thowon also: call ye then vpon the name of your god / and I will call vpon the name of the Lorde: Let which God now answereth with fire / let the same be God. And all the people answered and sayde: That is ryght. And Eliab layd vnto Baals prophets: Chuse ye one bullocke / and do ye first / I will seee many: and call ye vpon the name of your god / and laye no fire thowon.

And they toke the bullocke which he gaue: and them / and prepared it / and called vpon the name of Baal from the morning vnto the noone day: as saide: O Baal heare vs: But there was neither voyce nor answer. And they dopped about the aultare / as they erst was to do. Now when it was noone day / Eliab motted them / and sayd: Crye lorde / for he is a god / speak wth me: he is mustyng: but haue some what to do: or is gone some iourney / or haply he slepeth / so that he wolde be waked vp. And they cryed lorde / and prouided them selfes with knyues / and boikes / as they erst maner was. Till the bloude followed. But when the noone daye was past / they propheted vnto the same that the errar offering should be offred: and there was neither voyce / nor answer.

Iaro

swere/that one to regard the them.

Then sayd **Eliah** vnto all the people: Come hyther all ye people vnto me. And when all the people came to hym/the cypressede tree aultare of the **Lozde** that was brokene / was sette ierke stones / as ordynynge of the numbre of the mybes of the chyldren of **Jacob** / vnto whom the woide of the **Lozde** spake a saide

¶ The name shall be **Israel** / and of the stones shal be buylded an aultare in the name of the **Lozde** / & made a pye round aboute the aultare / & sette two stoueces in the corne lande / and prepared the wood / and he tved the bullocke in peeces / and layed hym vpon the woode / and said:

E Now four pittchers full of water / and poure it vpon the burnt offeringe / and vpon the wood. And he sayd: Do it the thide tyme. And they dyd it the thide tyme. And the water ranne aboute the aultare / and the pye was full of water also.

And when the tyme was to offer the meat offeringe: **Eliah** spake forth / and sayde: O **Lozde** God of **Abraham** / of **Isaac** / and of **Israel** / let it be knowne this day / that thou art God in **Israel** / and I thy seruante / and that I haue done all this: as ordynynge vnto thy woide. Heare me O **Lozde** / O heare me: that this people may knowe how that thou art the **Lozde** God / that thou mayst affer-

re id wa be reue ider: bettes. ¶ Then fell vnto the fire of the **Lozde** / and consumed the burnt offeringe / the wood / the stones / and the earth / and stred vp the water that was in the pye. When all the people sawe that / they fell vpon their faces / and sayde: The **Lozde** is God / the **Lozde** is God. **Eliah** sayd vnto them:

¶ They handes vpon **Baal** prophetes / that none of the escape. And they rote them. And **Eliah** brought them vnto the brooke **Cisbon** / and strew them thence.

¶ And **Eliah** sayde vnto **Abah**: Go vp / eat and drynke / for it soundeth as though it would raine. And when **Abah** went vp to eate a mynne: **Eliah** ascended vp to the toppe of **Carml** / and betred byrnyllish vnto the earth / and put his heade betwene his knees / and said vnto his lad: Go up / and loke toward the see. He went vp and loked / and said: There is no bouge. He said: Go againe seven tymes. And at the seventh tyme he sayd: Beholde /

there goeth up a lyle cloude out of the see / & styke a mans hande. He said: Wasp / and saye vnto **Abah**: Bynde thy charyttee / and go vnto the rayne ouercaste the no. And as a man coulde turne hym / the heauen was blacke with cloude / and wнды / they came a great raine. But **Abah** rode his waye / and departed vnto **Israel**. And the hande of the **Lozde** came vpon **Eliah** / and he gyded his loynes / and ranne before **Abah** / & he came vnto **Israel**.

The XIX. Chapter.

When **Abah** was in **Israel** / all that **Eliah** had done / and how he had slayne all **Baal** prophetes with the swerde. Then sent **Israhel** a messenger vnto **Eliah** / sayinge: The goddes do this and that vnto me / y / I to none other aboute this tyme / make not thy soule as one of these. Then was he answered / and gat hym vp / and went where he wolde / & a came vnto **Beersaba** in **Juda** / and left his lab there. But he him self wente a daye iourney in to the wyldernesse / and came in / & sat him vnder a Juniper tree / and wysshed vnto his soule that he myght dye / and sayd: ¶ It is now ynough **Lozde** / take my soule / for I am no better then my fathers. And he layd him vnto the ground / and stred vnder the Juniper tree.

¶ And beholde / the anngell couched him / and sayd vnto hym: Stande vp / and eat. And he loked aboute hym / and beholde / at his heade there was a bread baken on the toles / and a cruse with water. And when he had eaten a mynne / he layd him vnto the ground / and stred.

¶ And the anngell of the **Lozde** came agayne the seconde tyme / and touched him / and sayd: Stande vp / and eat / for thou hast a great waye to go. And he arose / and dyd eate and drinke / and wente on his waye: the strength of that meate / & fourty dayes and fourty nyghtes / he came vnto **Horeb** the mount of **God**. ¶ And there he came to a cave / & abode there all **Manasse** nyghte. And beholde / the woide of the **Lozde** came to him / and said vnto him: What dost thou here **Eliah**? He sayde: I haue ben zelous for the **Lozde** God **Sabaoth** / for the chyldren of **Israel** haue forsaken thy commandment / and broken vnto thyne aultares / & I am left onely /

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and they sate to take away my life. He saide
Go forth / and stande vpon the mount before
the Lorde. And beholde / the Lorde wente
out / and a great myghty wende / which he
rue the mountaine / and beate the harte / for
ne came before the Lorde: but the Lorde
was not in the wende. After the wende came
there an earthquake: but the Lorde was not
in the earthquake.

¶ And after the earthquakes there came a fyre
but the Lorde was not in the fyre. And after
the fyre came there a styf soue byffing.
When Eliah herbe that / he couer'd his face
with his clothe / and wene forth / and stode in
the douer of the caue. And behold / there came a
voyce vnto hym / a saide: What hast thou here
to do Eliah.

¶ He saide: I feare thy seruantes / for the Lorde
God Sabaoth: I for thy chylden of Israel haue
forsaken thy tabernacles / broken douere thine
altars / slaine thy prophets with swerde /
and I only am left / a chere site to take away
my life. But the Lorde said vnto hym: Go thy
waye agayne thow the wyrdnesse vnto

Samson / and go in / and anointe Hysael
kinge ouer Siria / * and Jehu the sonne of
Nemsi kinge ouer Israel / and Elsisus the
sonne of Saphar of Abel Nebola so be pro-
phet in thy feare. And it shall come to passe /
that who so escapeth thy swerde of Hysael /
Jehu shall slaye him: and who so escapeth the
swerde of Jehu / Elsisus shall slaye hym.

¶ And I will reserue vnto me. viij. M. men in
Israel: namely all the knees which haue not
bowed the selfe vnto Baal / and every mouth
that hath not kyssed hym.

¶ And he departed thence / and founde Elisus
the sonne of Saphar / plowynge with
twelve yoke of oxen before hym / and he hym
selfe was amonge the twelue. And Eliah wente
vnto hym / and cast his clothe vpon hym. And
he lefte the oxen / and ranne after Eliah / and
said: I let me kiss my father and my mo-
ther / and so will I folowe the. And he said
vnto hym: Go thy waye and conu agayne for
I haue somwhat to do with the. And he came
again from hym: and it was yoke of oxen /
and offered it / and stode the selfe with the wode
of the oxen place / and gaue it vnto the peo-
ple to eat: and gaue hym vp / and folowed Eliah /

and mansted vnto hym.

¶ Epi. XX. Chapter.

¶ And Benadab the kyng of Siria gaue a
wyrd al his power / and there were two and
thyrtye. Fynges with hym / and boyses and
chariotes / and he went vp / and laste sig-
oned Samaria / and fought agaynst it. And
he hit the messaugers vnto Achab the kyng of
Israel in the cyty / and caused to sary vnto
hym: Thus sayeth Benadab: He ys slaine and
thy golde is none: and the wyse and thy dyff
chylden are myne also. The kyng of Israel
answer'd / and sayd: My lord / O fynges /
as thou hast sayd / I am thyne / and all that I
haue.

¶ And the messaugers came agayne / and
sayd: Thus sayeth Benadab: I go muche as
I haue bene vnto the / saynge: Thy slaine
and thy golde / thy wyse and thy chylden shalt
thou gaue me / so mouer aboute this tyme
will I sende my seruantes vnto the / that
they maye katche chyne hoise / and the hoise
of thy subiectes: wote what place / in thyng:
thou hast / that shall they take in they: handes /
a caryt a waye. So the kyng of Israel
kild al the Elderes of the land / and sayd: Make
well and se what myschefe this man shalde:
He sent vnto me for my wyse and chylden /
for fleace and golde / and I haue not sayd him
wate. Then sayd all the Elders / and all the
people vnto hym: Thou shalt not conserue
me: agree vnto hym. And he spake vnto Be-
nadab messaugers. Sey vnto my lord the
kyng: Al the thynges wherfor thou thyddest
sende vnto me / by seruantes / at the first / wold
I haue bene barthles an I not do. And the
messaugers wente / and told this agayne.
Then hit Benadab vnto hym saynge: The
goddes do this and that vnto me / yf the dyff
of Samaria shalbe ynough / for I am one of
my people to buynt me an handfull thereof.
But the kyng of Israel answer'd / and sayd
Tell him: Let it not him that punysh on the
necessite make his doost / yf he him that hath purit
of. When Benadab herbe that / Cuen as he
was then fyght with the Fynges in the pa-
uyson / he said vnto his seruantes: See your
selfe in araye. And they set the selfe in araye
agaynst the cyty.

¶ And beholde / there came a prophete vnto
Achab

Nem. xi. a

e. ii. c. vii.

b

*. ii. c. ix. a

Kom. xi. a

Luc. x. f

Asah the kyng of Israel/a sayd. Thus sayeth the Lord: Asai thou sente all this great multitude: Whylt/ thou saye wilt I deliuer the in to thy handes/ that thou shalt knowe howe that I am I the Lord. Asah sayd. By whom? He sayd: Thus sayeth the Lord: I am by the yonge men of the rulers of the lande. He sayd: Who shall order the battayle? He sayd: Thou. Then mustered he the yonge men of the rulers of the lande/ and there were two hundred and thre and thirtie of the/ and after them mustered he of the whole people of all the children of Israel/ sume thousand men/ as they were cut in the moone daye. As for Benadad/ he chaunge and receiued himselfe in the paragon with the two and thirtie kynges/ which were come to kelye him. And the yonge men of the rulers of the lande wente forth first.

Benadad sent forth/ and they brought him word/ and sayde: here come men out of Samaria. He sayd: Take them alyue/ whither they be come/ forth for peace/ or for warre. But when the lande rulers yonge men were gone forth/ and the hostis behynd them/ every one smote him that came in his waye. And the Syrians fled/ and Israel followed after them. And Benadad/ a kyng of Syria escaped with horses and bowemen. And the kyng of Israel went forth/ and smote horses and charrettes/ and dyd a great slaughter on the Syrians.

Then came there a prophet vnto the kyng of Israel/ and sayd vnto him: Wo thy wyfe/ and strength the/ and take heed/ and loke well wher thou goest: for within the yere is about the kyng of Syria that I come up agaynst the. For the kyng of the Syrians seruantes sayd vnto him: They goddes are goddes of the mountaynes/ therefore haue they gotten the wyte.

But let vs fyght with them on the playne/ and thou shalt see that we shall ouercome the. So he put away the kynges euy one from his place/ and set bulkes in theyr scabbes/ and appointed the eu bo: so was that/ which thou hast said/ and horses and charrettes as the other were/ and let vs fyght agaynst them in the playne/ and thou shalt see that we shall haue the victory. He consented vnto theys wordes/ and dyd so.

Nowe when the yere was gone aboute/

Benadad appointed the Syrians/ and wente up towards Zephel/ to fyght agaynst Israel/ and the children of Israel mustered/ and prepared them selves with wyddes/ and wente nixte them/ and pushed theyr tentes ouer agaynst them/ yett two hyle flockes of goates/ but the lande was full of the Syrians.

And there came a man of God/ and sayde vnto the kyng of Israel: Thus sayeth the Lord: because the Syrians haue said/ that the Lord is a God of the mountaynes/ and not a God of the valles/ therefore haue I given all this great heape in to thy handes/ that thou may knowe howe that I am the Lord. And they pushed theyr tentes eght ouer agaynst them seven dayes. But upon the seventh daye they wete together in the battayle/ and the children of Israel smote of the Syrians an hundred thousand foote men in one daye/ and the remnaunt fled to Zephel in the eyne/ a the wall fell vpon the other seven and threty thousand men. And Benadad fled also vnto the eyne in a hyle chamber.

Then sayd his seruantes vnto him: Beholde/ we haue herde that the kynges of the house of Israel are mercifull kynges. Let vs therefore put sackcloth about our loynes/ and haltes about our neckes/ and go forth to the kyng of Israel/ peradventure he shall let thy soule lyue.

And they put sackcloth about theyr loynes/ and haltes about theyr neckes/ and came to the kyng of Israel/ and sayd: Benadad thy seruant sayeth vnto thee: O let my soule lyue. He sayd: If he be yett alyue/ he is my brother. And the men toke him shortly at his wydes/ & expounded it for them selfe a sad. Yett Benadad wote thy brother. He sayd: Come and bring hym. Then went Benadad forth vnto hym/ as he caused hym to sit vpon the charret/ a sadyde vnto hym: The crye that my father tolde/ is to thy father will I geue the agayne. And made thou strectes for thy selfe at Samaria/ so my father did/ or Samaria/ so will I let the go in a bonde of peace. And he made a conuenaunce with hym/ and let him go.

Then spake there a man amonge the children of the Prophets vnto his neyghbour/ by the worde of the Lord: I pcare in synne me. But he refused to synne by me. Then sayde

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saphar the kyng of Iuda boune to the kyng of Israel. And the kyng of Israel sayde vnto h^e a forsworne: I knowe ye not. The kyng of Iuda sayde vnto h^e and take it not one of the hande of the kynges of Siria. And he sayde vnto Josaphat: Why shouldest thou saye vnto me to the banysse vnto Ramoth in Siria: Josaphat sayde vnto the kynges of Siria: I will be as thou/my people as thy people/ and my wives as thy wives. And Josaphat sayde vnto the kynges of Israel: I see this is the base at the worde of the Lorde. Then the kynges of Israel gathered together the prophete and set a tree/ aboute a^r four hundred men/ and sayd: In Regard vnto them: Shall I go vnto Ramoth in Siria to fight/ or shall I let it alone. They sayde: Go vp. The Lorde shall deliuer it in to the kynges hande. But Josaphat sayde: Is there not one prophete here more of the Lorde/ wher maye we see at hym.

The kyng of Israel sayde vnto Josaphat: Here is yett a man/ one Mithaas the sonne of Iedaia/ whome we maye see of the Lorde: but I haue him/ for the prophete is me no good/ but euill. Josaphat sayde: Let not the kyng see so. Then called the kyng of Israel a chamberlayne/ and sayde: Bynge her some Mithaas the sonne of Iedaia. And he sayde for the kyng of Israel/ a Josaphat the kyng of Iuda they saye/ ether of them upon his face/ arayed in theyr garmentes/ in the place at the vone of the porte of Samaria/ and all the prophetes propheted beside them. And Obede was the sonne of Enaia had made hym honore of yon / and sayde: Thus sayeth the Lorde: With these shall thou pish at the Siria/ till thou bynge them to nougth. And all the prophetes propheted by themselves/ and sayde: Go vp vnto Ramoth in Siria/ thou shalt prosper/ right well/ and the Lorde shall deliuer it into the kynges hande. And the messenger that wente to call Mithaas sayde vnto hym: Hold. The wordes of the prophete is with one eccorde good beside the kynges/ as theyr wyde sheweth/ as theyr wyde/ and speake thou good also.

Mithaas sayde: As truly as the Lorde liueth/ as he wher the Lorde sayeth vnto me/ that wyll I speake.

And vpon he came to the kyng/ the kyng sayde

And ouer Josaphat spake the Lorde also/ and sayd: I The dogges shall deuoure Josaphat in the felde of Israel. Who so of Iuda bynch in the cync / him shall the dogges eate vp/ and who so bynch in the felde / the foules vnder the heauen shall eate hym op. So cleane it felde to do my thefe in the sight of the Lorde hath no man ben / as I said: for his scheld hath so discaued hym/ and he maketh hymself a great abominacion/ that he goeth ether to Iedaia / according vnto all as dyd the Amoitites/ that whome the Lorde spyled because of the dyddien of Israel.

But vpon Josaphat herd these wordes/ he rent his clothes / and puce sackcloth on his body/ and fasted / and slepte in sackcloth / and wente aboute hangynge vnto his heade. And the worde of the Lorde came to Iehab the Chetuius / and sayde: Hast thou not seene how I Iuda humbled hym kille before me/ for so muche no as he humbled hym selfe in my sight/ I wyll not bynge that plague vnto he/ wher bynch by his sonnes lyfe/ wyll I bynge mynstrance vpon his house.

The XXII. Chapter.

It shal there passed ouer thre yeres / that wher was no warre betwene the Siria and Israel. But in the thirde yere wet Josaphat

sayde vnto hym: Micheas shall we go vnto Ramoth in Gilead to fighte / or shall we let it alone? He said vnto him: Yet go vp / thou shalt see: for right well / the Lord shall geue vnto the kynges hande. But the kyng sayd vnto him agayne: I charge thee that thou face none other charge vnto me but I truerly / in the name of the Lord. He sayd: I sawe all Israel scattered abroad upon the neyghbouring: the people that haue no shepherd. And the Lord sayde: Haue these no leader? Let every one minne home agayne in peace. Then sayd the kyng of Israel vnto Iosaphat: Toldst thou me that he wolde prophete me no good, but euill?

¶ He sayde: Heare now therefore the word of the Lord. I sawe the Lord sit upon his seat, and all the host of heauen / standing by him at his right hande, and at his lefte. And the Lord sayde: Who will weare a shewe to go vp / and fall at Ramoth in Gilead. And one sayde this / another that. Then went they forth a space / and stode before the Lord: and sayde: I will weare him. The Lord sayde vnto hym: What meanest thou? He sayd vnto hym: I will go forth / and be a false spete in the mouth of all his prophetes. He sayde: Thou shalt weare hym / and shalt be able to go forth and so. He holde now / the Lord hath geuen a false spete in the mouth of all these the prophetes, and the Lord hath spoken in all our eies. Then slepe forth Sedechian the sonne of Anania / and smote Micheas vpon the cheeke / and sayde: What is the spete of the Lord departed fro me / to speake with thee? Micheas sayde: Beholde / thou shalt see in the daye / when thou shalt go from one chamber to another to hyde thee.

¶ The kyng of Israel sayde: Take Micheas / and let hym remaine with Amos the ruler of his eynde / and with Joas the kynges sonne / and saye: Thus sayeth the kyng: Due this man in prison / and fede hym with bicade and water of trouble / till I come agayne in peace. Micheas sayde: If thou comest agayne in peace / thou shalt not see the Lord spoken of to me. And he sayde: Heke to all ye people. So the kyng of Israel and Iosaphat the kyng of Iuda went vp vnto Ramoth in Gilead. And the kyng of Israel sayde vnto

Iosaphat: I haunge thy clothes / and come in to the battayl in chyne aray. The kyng of Israel changed his clothes also / and wente in to the battayl. But the kyng of Suda commaunded the rulers of his charrettes / of whom there were two and therty / and sayde: Ye shall fighte with me agaynst the small no greue / but each agaynst the kyng of Israel. And when the rulers of the charrettes sawe Iosaphat / they thought it had bene the kyng of Israel / and fell vpon hym with fyngyng. But Iosaphat cryed: So when the rulers of the charrettes sawe that it was not the kyng of Israel / they turned backe from hym.

A certayne man bended his bowe beede / and shot the kyng of Israel betwene the armes and the longes. And he sayd vnto his charretmen: I haue the hande / and carry me out of the host / for I am wounded. And the battayl was sore the same daye. And the kyng stode vpon the charret agaynst the Syrians / and vied in the cunnynge / and the bloude ranne from the wounde in to the myddes of the charrettes. And when the Sunne wente downe / there was a piclamente made in the host / and sayde: Let vs see the kyng in to his eyne / and to his countre. Thus the kyng vied / and was brought vnto Samaria / and they buried hym in Samaria. And when they washed the charret in the pelt of Samaria / the dogges leyde his bloude / but the badones washed hym / and coudyng to the word of the Lord which he spake.

Wherfore theeto to saye of Achab / and all that he had / and of the many house which he buylde / he builde it in to written in the cronicles of the kynges of Israel. So Achab slepe with his fathers / and his sonne Achabias was kyng in his steade.

And Iosaphat the sonne of Iasa was kyng ouer Iuda in the fourth yere of Achab kyng of Israel / and was fyue and therty yere olde when he was made kyng / and reigned fyue and twenty yere at Ierusalem. His mayther was the wyf of Achab the daughter of Ethub / and he walked in all the waye of his father Iasa / and departed not therfro. And in the daye which was written in the sight of the Lord / yet was he not cleare the hie place

and the people offered and burnt incense yett upon the hie places / and he had peace wryth the kynge of Israel.

¶ What more there is to saye of Iosaphat a the iugite that he exercised / and howe he sought / beheld / or wrytten in the Cronicles of the kynge of Iuda. The put out of the lande also the rethorungers that yett were left / wchich remained ouer in the tyme of his father Asa / and at tyme there were no kynge in Edom. And Iosaphat had caused to make shippes vpon the se / wchich shoulde go to serue golden in Ophir. Vnder they reente no / for they were broken of Gezon Gibee. The that tyme / saide I Abasia the sonne of Achab vnto Iosaphat. Let my seruantes passe wryth thy seruantes in the shippes. But Iosaphat wolde it not. And Iosaphat slepe wryth his father / and was buried wryth his fathers in the cync of Beud. And Iosias sonne was kynge in his steede.

The ende of the thyrde booke of the kynges as the Lxxviii. reuen / the Beduoc call it the fyfth of the kynges.

The fourth booke of the kynges.

The first Chapter.



¶ Asa the sonne of Achab was kynge ouer Israel at Samaria / in the seuenth years of Iosaphat kynge of Iuda / and reigned ouer Israel two yeres / and dyd that which was curll in the sight of the Lord / and walkt in the waye of his father / of his mothee / and in the waye of Ieroboam the sonne of Nebot / wchich made Israel for to synne. And serued Baal / wchich was worshipped him / and dyckalesed the Lord God of Israel / in as his father dyd. The

¶ In the 2. of the Beduoc also set awaye from Israel / wcha Iosias was dead.

¶ And Abasia fill sheweth the grate in his chaumber at Samaria / and was dead slycke / and sent messungers / and saide vnto them: So youc me waye / and ore counsaill at Belesobub the god of Ieron / whether I shal reuocur from his synne or not. But the aungel of the Lord said vnto Eliah the Tysing: Dp / a go meete the messungers of the kynge of Samaria / and saye vnto the: Is there no God in Israel / that ye go to aserounsaill at the god of Ieron. Therfore thye seyth the Lord: Thou shalt not come from the bed wheron thou slest / but shalt dye the deeth.

¶ And Eliah wente his waye. And when the messungers come to Iosias againe / he said I Abasia vnto them: Why come ye againe? They saide vnto him: There came y man in our waye / and saide vnto vs: Go againe vnto the kynge that he had sent you / and saye vnto him: Thus seyth the Lord: Is there no God in Israel / that thou sendest to aserounsaill at Belesobub the god of Ieron? Therfor thou shalt not come from the bed wheron thou slest / but shalt dye the deeth. He saide vnto the: What name of man was it that mete you? A seydre shew vnto you: They saide vnto him: He had a rough synne vpon hym / and a lecherer Man. It a gyrdle aboute his loynes. He saide: It is Eliah the Tysing.

¶ The four vnto hym a captayne ouer fyfetye / wryth the same fyfetye. And when he came I c. xliiii. vnto hym / beholde / he sat aboue vpon the mount. He saide vnto hym: Thou man of Gods kynge seyth: Thou shalt come vnto Iosias / and answered the captayne ouer fyfetye / and saide vnto him: If I be a man of God / the fyre shall come downe from heauen / and consume the and the fyfetye. Then fell there fyre Luc. ii. f from heauen / and consumed hym and his fyfetye. And agayne he sent another captayne ouer fyfetye vnto him / wryth his fyfetye / wchich answered / and saide vnto him: Thou man of God / thus I verth the kynge: Come vnto me in all the hast. Eliah answered / and saide: If I be a man of God / the fyre shall come downe from heauen / and consume the and the fyfetye. Then fell the fyre of God from heauen / and consumed hym / and his fyfetye. Agayne he sent another captayne ouer fyfetye / wryth his fyfetye.

Now when he came to hym / he needed so Eliah / and besought him / and said vnto him: Thou man of God / let my soule / a the soules of thy seruantes / these thyfrye / be somewhat worke in thy sight. Behold / he fyre / sil boune from beauen / and hath consumed the first two captaynes our fyfye with their fyfrye: But now let my soule be somewhat worke in thy sight. Then saide the aungel of the Lord vnto Eliah: Go thoue with him / and seare him not. And he gat him vp / and wente / vnto the hill / vnto the synge.

And he sayde vnto hym: Thus sayed the Lord: Because thou hast sente four meffaigners / and caused to see counsaill at Bethel: the god of thefrye / as though there were no God in Israel: as: counsaill at his word / theofore shall thoue necome frid the bed where thou hast layed thy / but shall thefrye & death. So he dyed according to the word of the Lord / which Eliah saide. And Joram (his brother) was kinge in his stede in the seconde year of Joram the sonne of Iosaphat laige of Iuda: for he had no sonne.

The 11.

What moire there is to saye of I. Ohoas / he byd. Beholde / it is wynter in the Craycles of the kynges of Israel.

The 11. Chapter.

When the Lord was minded to take vp Eliah in the tempest / Eliah and Elifusa went frid Gilgal. And Eliah said to Elifusa: Eare thou here / I praye the / the Lord hath sent me vnto Bethel. But Elifusa saide: As truly as the Lord liueth / and as truly as thy soule lyueth / I will not forsake the. And when they came / vnto Bethel / the peophetes children that were at Bethel / wente forth to Elifusa / and saide vnto him: Knowest thou not / that the Lord will see thefrye to be awaye from thy head / this daye: He sayde: I knowe it well / holde ye close vnto me.

And Eliah saide vnto him: Elifusa eare thou here / I praye the / the Lord hath sent me vnto Jericho. Neuerthelesse / he saide: As truly as the Lord liueth / and as truly as thy soule liueth / I will not forsake the.

When they came vnto Jericho / the peophetes children which were at Jericho / wente forth to Elifusa / and sayd vnto him: Knowest thou not / that the Lord will take thy loide

awaye from thy head this daye: He sayde: I knowe it well / holde ye close vnto me. And Eliah saide vnto him: I praye the / thefrye to be / for the Lord hath sent me vnto thefrye. And he sayde: As truly as the Lord liueth / and as truly as thy soule lyueth / I will not forsake the. And they wente forth together. But thefrye men of the peophetes children wente forth / and stode ouer agaynst them asfure of: But they both stode vpon Jericho. Then toke Eliah his clothe / and wrapped it together / and smote the water / which becaide it selfe on both thefryes / so that they wente drye / shode thefrye. And when they were come ouer / Eliah saide vnto Elifusa: Thefrye what I shall doe / before I be taken awaye from the Elifusa saide: That thy spere maye be vpon me to speake thefrye / as much.

He saide: thou hast desired an hard thing / I neuer thefrye / thou shalt see when I am taken awaye frid thefrye / thou shalt see: If no / then shall it not be. And as they were goinge together / and called / there came a fyre chariit with horses of fyre / a parted thefrye asfure. And so wente Eliah vp to beauen: in thefrye. But Elifusa saide: I eare: My father / my father / where man of Iudaa / his brother / and he saw him no moire.

And he retholde of his clothes / and rent thefrye in two peces / a rose vp. Eliah clothe that was fallen frid him / a turned backe / a stode by the shore of Jordan / and toke the same clothe of Eliah which was fallen from him / a smote it in the water / a sayde: Where is now / the Lord God of Eliah: And he smote it in to the water / and then parted it asfure on both / thefryes / and Elifusa wente thowre.

And when the peophetes children / which were at Jericho ouer agaynst him / saue him / they saide: The spere of Eliah resteth vpon Elifusa / and so they wente forth to meete him / and woishyppid him to the ground / a saide vnto him: Beholde here / art fyfye valiant men amonge thefrye / vnto us / for them go and see thefrye / per aduenture / the spere of the Lord hath taken hym / and cast hym vpon some mountayne / or in some valleye. But he saide: Ande them not. Neuerthelesse / they bespayed him / it be was an harme / and sayde: Let them go. And they sent fyfye men / which sought

fought him the dayes: but they founde him not/ & came again vnto him. And he abode at Jericho/ & said vnto them: Told ye not I saye to ye (shalt ye not go): And the ml of the ciur said vnto Elifrus: Beholde/there is good bredd/ langle in this ciur/ & my loide sayth/ but the water is eack/ and the lande vnfructfull.

E He sayde: Byngte me hider a new vessel/ and put salt in it. And they broughte it hym. Then wente he forth vnto the well of water/ and cast y salt therein/ & sayde: Thus sayeth the Lord: I haue heald this water: from henceforth shall there no dearth nor vnfructfulness come of it. So the water was heald into this waye/ according to the woide of Elifrus which he spake.

And he wente vp towards Beihell. And as he was goinge up by y waye/ there came hite Boyes out of the ciur/ & nicked him/ and said: Come vp here thou balde heade. Come vp here thou balde heade. And he named him aboute. And when he sawe them/ he curst them in the name of the Lord. Then came there two Beeres out of the wood/ and sente two and fourte of the children. From thence wente he vp vnto mounte Carmel/ & steepe as turned he backe/ from Samaria.

The III. Chapter.

In Diam the sonne of Achab was kyng: & Shur Israel at Samaria/ in the cyghenth yere of Iosaphat kyng of Iuda/ and reygned twelife yeres/ and he/ that which was curst in the sygh of the Lord: bus not as his father a morther/ for he putte awaye y pillars of Baal/ which his father caused to make. Nevertheless/ he cleid vnto the synnes of Jeroboam the sonne of Elieba/ which made Israel to sinne/ & hepared nother of them.

Also the kyng of the Moabites had many theps/ and payed tribute vnto the kyng of Israel with the woolf of an hundred thousand lambe/ and ofen hundred thousande rammes. In the vntan Achab was dede/ the kyng of the Moabites sell a waye from the kyng of Israel. In the same tyme wente kyng Joasim from Samaria/ and mustered all Israel/ and sent vnto Iosaphat kyng of Iuda/ sayinge: The kyng of the Moabites is fallen awaye fro me/ come thou with me to fighte agaynste the Moabites. He

sayde: I will come vp/ I am curen as thou/ & he. xxij. a
and my people as thy people/ and my hoise as thy hoise. And he/ & more ouer: Which was shal we go vp: He sayde: By the waye is the wilderness of Edom.

So the kyng of Israel/ the kyng of Iuda/ and the kyng of Edom wente forth. And when they had gone seuen dayes iourney as bouste/ the host and the cattell that were amonge them had no water. Then sayde the kyng of Israel: Alas/ the Lord hath called these three kynges/ so beluee the mothe bandes of the Moabites. But Iosaphat said: In here no prophete of the Lord/ that we shal more see counsaill of the Lord by him: The answered one of y kyng of Israel/ scruantes/ and sayde: Here is Elifrus the sonne of Saphar/ which poured water vpon Elah handes. Iosaphat sayde: Byr woide of the Lord/ & so went hym. So the kyng of Israel/ and Iosaphat/ and the kyng of Edom aboute vnto him.

But Elifrus sayde vnto the kyng of Israel: What halt thou to do with me/ go to the prophetes of thy father/ and to thy mother prophetes. The kyng of Israel sayde vnto hym: No/ for the Lord hath called these three kynges/ so beluee the mothe bandes of the Moabites. Elifrus sayde: As truly as the Lord Iobotht hym/ before whom I stande/ I regard not Iosaphat kyng of Iuda/ I wolde not regard the/ nor sitte ought by the. So byngte he now a minstrel. And wha the minstrel played vpon the instrument/ & hode of the Lord came apd hym. And he said: Thus sayeth the Lord: make pynce by this thack/ for thus sayeth the Lord: Ye shal se myrther mynde not cayne/ for the water is full of water/ that ye a yore house/ & in your cattell may hyme. Ie/ and thar is a small thinge in the sygh of the Lord. And the Moabites shal be deliurynge your handes/ so thar ye shal mynne all the stronge ciites/ and all the chosen cytes/ and shall sell them all the good trees/ and steepe/ all the wellis of water/ and all the good sides shall ye nite waste with stones.

On the morow/ when he meate to fighte in the field/ beholde/ there came water the waye from Edom/ and filled the lande with water.

ter. But when the Moabites herbe / that the
Kynges came to fight agaiſt them / they cal-
led all the haecſſed men / and they rulers /
and ſtoode on the border. And when they roſe
early in the morning / and the Sunne wente
vp upon the water / the Moabites ſtraughte
the water ouer againſt them to be curd as
rind as clowde / and they ſaide : It is clowde /
the Kynges haue deſtroyed them ſelſe with
the ſwarde / and one hath ſtrauen another.
Now Moab getteth vp to the ſpoiles. But
when they came to the tentes of Iſrad / the
Iſraelites gott vp and ſmote the Moabites / and
they fled before them.

¶ Their rebelleſſe they came in / and ſmote
Moab / and ſate downe the ciues / and every
one call his ſonne vpp all good ſeldes / & made
them full / and ſtopped al the wellles of water /
and filled them al the good trees / tyll there
remayned but the ſtones of the City wall / and
they coppaſſed them about with ſtynges / and
ſmote them.

But when the Kyng of the Moabites ſaw
the battal was ſo ſtronger for him / he toke to
him ſeuen hundred men / which were the
ſwarde / to ſal upon the kyng of Iſrad. neuer
the leſſe / they were not able. Then toke he his
firſt ſonne / which ſhould haue ben kyng in his
ſtead / and offered him for a burnt offering vpp
the wall. Then came there a great warth ouer
Iſrad / that they departed from him / & turned
again into their lande.

The IIII. Chapter.

¶ And there appeared a woman among the wif-
es of the prophete children unto Eli-
ſeus / and ſayde : Thy ſeruaunt my hauſbande
is dead / and thou knoweſt that thy ſeruaunt
feared the Lord. Now remember the man
that he was better ones / and wyl take awaye
both my children to be bonde ſeruautes.
Eliſeus ſayde vnto her : What ſhall I do for
the? Call me / what haſt thou in the houſe?
She ſayde : Thy hand mayden hath nothing
in the houſe but a pittes wath orle. He
ſayde : What by mee / ſorrow without of all thy
neighboures empty veſſels / and that not a
ſ. we / and go in and ſhut the doore behynde
the wath thy ſonnes / and poure of it out all
the veſſels / and when thou haſt ſpilled them /
deſtroy them ſo : ſh.

She wente / and ſhoute the doore vnto her
with her ſonnes / which though her the orle
ſels / and ſo the poure in. And when ſhe weſ-
ſels were full / ſhe ſayde vnto her ſonnes : Bring
me yet one veſſell more here. The ſlode the orle
ſh. And ſhe ſtoode / and tolde the man of God.
He ſayde : Go thy waye / ſell the orle / a ſonne
the credmour : but ſeue thou and thy ſonnes
of it : ſh. ſh.

¶ And it ſortuned at this ſame tyme / that Eli-
ſeus wente vnto Simeon / and there was a
yonge woman / which badde him to eate with
her / and as he paſſed oſt thowen that way / he
went in vnto her / and did care with her. And ſhe
ſaid to her houſhold : Behold / I perceiue that
this is an holy ind of God / which good ſucc
thowen this waye / let vs make him a lictle ſhal-
ber of ſorbes / and ſo a Bedia tabila ſhould a
candleſtycke therein / that wha he cometh vnto
to vs / he maye reſt in it.

¶ And it ſortuned vpon a tyme that he came
in / and layd hym downe in the chamber / a
ſlepe there. And he ſayde vnto Gehaſi his
ſhade : Call this woman of Simeon. And
when he had called her / ſhe ſtoode before him.
He ſayde vnto him : Speake thou vnto her /
ſh. ſh. / thou haſt miniſtred vnto vs in all
theſe thynges / what ſhall I do for the? Call
thou any maner to be ſpoken for vnto the
kyng / or for the queene / ſapayne of the booke.
She ſayde : I dwell amonge my people. He
ſayde : What haſt thou then to do? Gehaſi
ſayde : Alas / ſhe hath no ſonne / and her hauſ-
bande is olde. He ſayde : Call her. And when
he called her / ſhe ſlode at the doore. And he
ſayde : I thought this tyme / if the fruite ſh. ſh.
ſh. / thou ſh. ſh. embrace a ſonne / She ſayde :
Alas / no maner / thou man of God / ſh. ſh. /
not thy hand mayden. And the woman com-
e / and ſh. ſh. ſonnes about the ſame tyme /
when the fruite coulde lue / accordinge as Eli-
ſeus had ſayde vnto her.

¶ But when the childes was growne / ſhe
nouriſhed that he went forth to his father vnto
ſhe ſh. ſh. / and ſaid vnto his father : O my
head / my head. He ſayde vnto his ſeruaunt.
Bring him vnto his mother. And he toke
him / and brought him to his mother : and ſhe
ſet him vpon her lappe vntill the noone day /
and

and then he dyd. And she went vp/and leyd hym vpo the bryd of the man of God/and but she doze/and wroote forth/and called her hous bande/and sayd vnto hym: Sende me one of the seruantes/and an ass: I wyll go quickly vnto the man of God/and come agayne. He sayde: Why wyl thou go vnto hym? To daye it is nyghte/ther moone/ner Sabbath. She sayde: Well. And she labled the casse/and sayde to the sounge man / Syue forth/and kepe me not backe with thynges/and so a 3 bryd the-

So she went/and came to the man of God sawe hie othe agaynst hym/ he sayde vnto his chyld: Gehasi: Beholde/ the Sunamosse is thine/ runne now and mete be/and ore her ift go well with her/and beehous bande and her sinne. He sayde: Well. But when she came to the man of God vpon the mounte/ she hidde hym by his feet. And Gehasi slepe w betw pnt hee away. But the man of God said: Let her alone/for hit soule is in huanitee/and the Lord hath bid reserue/and us shewed it me. He sayde: When I desyred a soune of my loude? Sayd I not/ther thou shouldst not moete me.

He sayde vnto Gehasi: Grede vp thy loyngs/and take my staffe in thy hande/ a go thy nyge. If any man salute the/ salute hym not: as if any man salute the/ salute hym not: and laye thou my staffe vpo the chyldes face. Eue the chyldes mother sayde: Is truly so? The Lord hurth/and as truly so thy soule hutch/ I wyll not leaue the. He sayd he vp/ a went after her. So: Gehasi/ he went before them/and laied his staffe vpon the chyldes face/ but thence was nyghte noyde not syngng. And he reed agayne to meete hym/and stered hym/and sayde: The chyld is not rysen vp.

And when Elisus came in to the houses/ braked/ the chyld laye dead vpon his bed. And he wente in/ a/ but the doze on the doth/ and made his prayer vnto the Lord/ a/ went vp/ and 7 layd hym selfe vpon the chyld/ and laied his mouth vpon the chyldes mouth / a/ bidd vpon his eyes/ and his handes vpon bid hande/ a/ so he staid bynselfe forth vpon hym/ so thence the chyldes body was waiue. And he cald vp/ and went in to the house/ and baba and thursh / and wene vp/ and laied

hym selfe a long vpon hym. Then ryfed the chyld seuen tymes/ and after ward the chyld opened his eyes. And he cryed vpon Gehasi and sayd: Call the Sunamosse. And when he had calld her/ she came in vnto hym. He sayd: Take thine thy sonne. Then came she/ a/ sell at his price/ a/ wo thyppd vnto the greoude and toke her soune/ and wente forth.

But when Elisus came agayne vnto Beth gal/ there was a verth in the lande. And the Prophete sayden vnto Beth gal/ and he sayde vnto his seruants: Ert on a greete pot/ and make portage for the dyblen of the Prophete. Then wente there one in to the felde to gather herbes/ a/ found a cucumbers stalk and gatherd waid cucumbers thap of his costell. And when he came he chopped seuen for portage to the pome/ for they knewe it not. And they poured a forth for the men to eate/ a/ when they dyd eate of the portage/ they cryed and said: O thou man of God/ see this in the poe for they might not eate it. Then the staffe he sayde: Bynge ned by hit/ and hit put in the poe/ and sayde: Poure it out for the poe/ chaet thy maye eate/ And then was not in biten in the poe.

There came a man from Beth Salts/ and broughte the men of God beade of the first frutes/ in manye measure/ each leaue/ and newe come in his garmente. Eue he sayde: What it was the people/ that they maye eate. His minister sayde: It was that I gite an hundred Job vij. 4 men of thine. He sayd: What vnto the people/ that they maye eate. So: thus sayeth the Lord: Thy staffe eate/ a/ thence leste our. And he set before the/ so that they dyd eate/ and they leste quet/ according to the word of the Lord.

The V. Chapter.

Ny Aman the chiefe captayn of the kynge of Syria/ was an excellent man in a fight of his leide / and me the first by / Ceter/ he was bym the Lord gote death vnto Syria/ and he was a myghte man/ but a leper. And there had men of warre fallen out of Syria/ a/ caried away a lute/ vnto our of the lande of Israell/ the same was in seruice with Damame/ wylf / a/ sayde vnto her mistress: O ther my mistress were with the prophete of Samaria/ he wold heale hym of the leprose.

not theyder. But he saide vnto him: Wente
not my harte with the/when thou canst
sharke from his charrette to nerie the? How
thou hast taken the flucor and the rogemet/
olyncrtes/whyn cyardes/theres/pen/seruauntes
and maydenes. But the leprousy of Glauc-
man shall cleue vnto the/and so thy seide sou-
er. Then wote he forth from hym leprouous
as now.

¶

The VI. Chapter.

And the chyldeyn of the prophets saide vnto
Elihu: Beholde/ the place where we
dwell before the/ is so narrow for vs/ let vs
go vnto Jordan/ and I wery one furdre sym-
ber there/that we may there dryd vs a place
to dwell in. He saide: Go youre waye. And
one saide: Wo is then/and come with thy ser-
uauntes. He saide: I wil go with you. And
he wente with them. And when they came
to Jordan/they hewed doune symber. And
as one was fellyng a doune a tree/ he fion fel
into the water/ and he cryed and saide: Alas
my lorde/ and it is bowed. But he man of
God saide: Where fill it in? And when he
strewed hym in the place/ he crie doune a strike/
and thus it is there. Then swaine the fion-
And he sayde: Take it vp. So he put fourth his
hand/ and toke it.

B And the kyng of Siria warred against Is-
rael/ and toke counsaill at his seruauntes/ and
saide: There and there wil we lye. But the men
of God sent to the kynges of Israel/ sayinge:
Beware that thou go not vnto spales/ for the
Sirians rest there. So the kyng of Israel
sent vnto the place where of the man of God
tolde him/ and kepte it/ as he belde watch there: a
nd that no one o wisse wyle.

Then was the kyng of Sirians herre
eured therfor/ and called his seruauntes/ and
sayde vnto them: Wyl ye not tell me/ which
of our men is fled vnto the kynges of Israel?
Then sayde one of his seruauntes: Woe so my
lorde. O kyng/ thus Elihu the prophete in
Israel telleth the kynges of Israel all that thou
speakest in thy chamber where thou lyste.

He sayde: Go youre waye then/ and lobe
where he is/ that I maye sende/ and cause
him to be seiched. And they shewed him and
sayde: Beholde/ he is at Dorthen. Then sent
he thither hisse and charrettes/ and a great

power. And when they came thither/ by
night/ they compassed the cyte aboute. And
the minister of the man of God arose early to
get hym vp. And as he went forthe/ he holde/
there lay an hoole of a man about the tyme with
hisse and charrettes.

Then sayde his chyde vnto hym: Alas
for howe wylle now be? He saide: I feare d
not/ for there are mo of the that are with vs/ b-
then of those that are with them. And Elihu
prayed/ and sayde: Lorde open his eyes/
that he maye se. Then the Lorde opened the
chylde eyes/ that he sawe/ and beholde/ the
meane was full of fyre hisse and charrettes
rourke about Elihu. And when they came
doun vnto hym/ Elihu made his praye/
and sayde: Lorde synge this people with
blindnesse. And he smote them with synde-
ness/ accordinge to the word of Elihu. Gen. 37
And Elihu saide vnto them: This is not
I wote not the cyte/ howe me? I wyl synge
you so the man whom ye se. And he brou-
ghte them vnto Samaria.

And when they came to Samaria. Elihu
us sayd Lorde open the meane eyes/ that they
maye se. And the Lorde opened they eyes/
that they sawe/ and beholde/ they were in the
myddes of Samaria. And when the kyng
of Israel sawe them/ he sayde vnto Elihu:
My father shal I smite them? He saide: Thou
shalt not smite them. Loke whome thou
wrest with thy sword/ a bowe/ synge thof. Set
hisse and water before them/ if they maye care
and vnto land let them departe vnto they
lorde. The was there a great synge/ peace.
And when they had cast a bowken/ he let the
go to departe vnto they lord. In that tyme
fourth came the men of warre of the Sirians
nowe: in to the lande of Israel.

After this it fortuneth/ that Dnabab the
kyng of Siria gathered al his hoost/ and wre-
up and layde siege vnto Samaria/ and there
was a greates death at Samaria. But they
layde siege to the cyte so longe/ till an offe-
heade was wouth foure foure seluer pyns/ and
the fourth parte of a lb. of vnto vnto a Cab is a
worth fyve shylers pena. And when the kyng certayne
of Israel wente vnto the wall/ a woman needles-
cryed vnto him/ and saide: Helpe me my lord
O kyng. He saide: If the Lorde helpe/ I not
wher-

to her with ſhal I helpe thee with the ſame as
with the mynſtriffes: And the kyng ſaid vnto
to hir: What eſtch thee? She ſayd: This wo-
man ſayd vnto me: Gueſt vs thy ſonne / that
we may care him to morow ſhal we care: my
ſonne: We toob my ſonne / and haue caren
him / and I ſaid vnto her on the next day:
Gueſt me by ſonne / and let vs care him / ſhal
ſhe: hath hee him awaye.

E When the kyng herde the womans wor-
de / he ſette his clothes / whyle he was goyng
to the wall: Then ſaw e a l people that he had
a ſackcloth vnder vpo his body. And he ſaid:
Whod do this and that vnto me? the heade
of Eliſeas the ſonne of Opharſhal this way
ſtande vpon him: As for Eliſeas / he ſat in his
houſe / and the Elders ſaſy him: And he ſent
an man before him / ſut as: uer the meſſaunge
came to him / he ſaid vnto the Elders: Haue
ye noſtice how this thilde of mirrhuſe hath
ſent by her to take away my head? Caſt hee /
whan the meſſaunger cometh / that ye ſhall
doe: and hold him at the doore. Beholde / the
noyſe of his lordes ſire ſoloweth him. Whyle
he was thus talking with the / beholde / the
meſſaunger came to him / and ſayd: Beholde /
this cuell cometh of the Lorde: and what
more ſhal I ſeſe of the Lorde:

The VII. Chapter.

E Eliſeas ſayd: Heare the word of I Lord.
Thus ſayeth the Lorde: To morow
aboute this tyme ſhal a buſſhel of fyne meede
be ſelde for ſyre ſick / and two buſſhels of bar-
leye for one ſyell / vnder the poote of Samaria.
Then a Nynght / vpon whaſe hande the kyng
leaned / ſaw ſiſwered the ma of God / and ſaid:
And though the Lorde made wyndowes
in heauen / ſo we could ſuch a thyng come to
poſſeſt he ſayd: Beholde / thou ſhalt ſe us ſh
thine eyes / and ſhalt not care thereof.

And there were ſoure ſperous men at the
doore before the poote / and one ſaid vnto ano-
ther: Why tarye we here whyle we ſyet
though we thought to come into the cyye /
yet is there ſerch in the cyye / and there ſhould
we haue ſayde to the. And yf we tary here we
muſt dye alſo. Let vs go now / a ſtrey vnto the
hooff of the Syrians: If they let vs ſtrey / we
ſhal lyue: if they laſe vs / then are we dead.
And ſo they gat them vp early / ſo comy vnto

the hooff of the Syrians. And whan they came
to the vnter moſt ende of the tenies / beholde /
there was no body.

I for the Lorde had made the Syrians to
heare a noyſe of hoſtes / ſharrenes / and of a
myghty great hooff / ſo that they ſaid out to
another amonge them ſelves: Beholde / the
kyng of Iſraell hath byed the kynges of the
Hebruthes / and the kyng of the Egiptians
againg vs / to come vpon vs. And they gat
them vp / and fled early in the nyght / and
left theyr houbtes / and hoſtes / and aſſes in the
tenies as they ſtode / a ſled cuntry ma wherby
myght ſaue his life.

Now whan the lepers came to the place of
the tenies / they went into the cenes / and did care
and ſynke / and toke ſilver / golde / and ramme /
and wente and hyd it: and came againe / and
entred into another tenie / and toke therout
a wenteard hid it. But one of the ſaid vnto a
nother: Let vs not do thus / this day is a day
of good noyſes. If we ſepe this ſiluer / and
alſo lght mourning / our reſpoſſe will be ſoud
our Let vs go now therfore: we may come
and all in vnto the kynges hooff.

And whan they came / they cryd at the
poote of the caue / and tolde them / and ſaid:
We came to the tenies of the Syrians / and
behold / therout comen there / neyther yet any
mans noyſe / ſut hoſtes / a ſilue ſounde / a
the ſouches as they ſtande. Then cryed a ponce
a ſolde it within in the kynges hooff. And
the kyng aroſe in the nyght / and ſaid vnto his
ſeruauntes: I wil tell you how the Syria-
nys deale with vs: they knowe that we ſuffer him-
ger / a are gone out of the tenies to hide them
ſelves in y ſeld / a ſynke thus: whan they go
out of the cene / we wil take them aſyne / and
come into the cene. Then aſynwered one of
his ſeruauntes / and ſaid: Let vs take the ſyue
hoſtes that remaine / whiche yet are lefte in
the cene: beholde / theſe are lefte them of all the
multitude in Iſraell / whiche is deſtroyed. Let vs
ſend theſe and ſe theyr toke theyr two ſharren-
tes with the hoſtes. And the kyng ſent them
vnto the tenies of the Syrians / and ſaid: Go
your waye and ſo.

And whan they wente after them vnto
Jordan / beholde / the waye laye full of gal-
limes and veſſels / whiche the Syrians had
left

cast from them/ while they made haist. And
 when they in Spain were come agayne / a told
 the kynge / the people were furth and spoiled
 the tenec of the Spane. And a busshel of
 fyre inel was solde for a sheyl / and two busshel
 of barley for a sheyl also / T accordyng to
 the word of the Lorde. But the kynge ap-
 pointyd the knyght Copd whose hande he lea-
 ned. To be at the gate/ and the people trode
 upon him/ so that he dyed / euen as the man of
 God sayd/ when the kynge came home vnto
 him. And it came to passe euen as the man of
 God tolde the kynge/ when he sayd : To mor-
 rowe about this tyme that two busshel of
 barley shold be sold for one sheyl / and a busshel
 of fyre inel for one sheyl vnder the gate at Sa-
 maria. And the knyght answered the man
 of God / a sayde : Behold / though the Lorde
 made vs myndes in beauen/ how coulde such
 a thynge come to passe : Where thesse he said :
 Beholde / with thine eyes shalt thou see / and
 shalt not see therof. And euen so fortunyd it
 vnto him / so the people trode vpo him in the
 gate/ that he dyed.

The VIII. Chapter.

In Eliseus spake vnto the woman / whose son
 he had restored vnto lyfe agayne / and
 sayd : Get the vp / a go with thine household /
 and be a stranger in reberc thou canst for the
 Lorde shall call for a veyth / which shall come
 in to the lande seuen yeare longe. The woman
 get her vp/ and dyd so the man of God sayd /
 and went with her household / a was a stran-
 ger in the lande of the Philistines seuen yeare.
 But when the seuen yeares were ended / the
 woman came agayne out of the Philistines
 lande / and went south to crye vpon the kynge
 for her house and lands. The kynge spake vnto
 Gehazi the seruaunt of the man of God /
 and sayd : Tell me all the great actes that Eli-
 sus hath done. And replye he was tellinge
 the kynge how that he had made one that
 was dead / to lyue / beholde / the woman / whose
 sonne he had caused to reuyn / a came euen in
 the same season / and cryed vnto the kynge
 for her house / and lands. The kynge sayde
 Gehazi : My lorde / O kynge this same is the woman /
 and this is her sonne / whom Eliseus restored
 vnto lyfe agayne. And the kynge asyd the wom-
 an / and she tolde him. Then the kynge bery-

ucred her a chamber / ayne / and sayde : Restore
 her agayne / what is her / and of the increase
 of the lande / forre the tyme that she is for the
 lande vntill now.

T And Eliseus came to Damascos / and
 benaded the kynge of Syria / layd sycke. And
 it was tolde him / and sayde : The man of God
 is come by this. Then sayde the kynge vnto
 Basail : Take gylde with the / and go meete the
 man of God / and see counsayll at the Lorde
 by hym / and saye : Maye I receiue from this
 sycke ness : Basail wente for to meete hym / and
 toke euardes with hym / and of al the goodes
 at Damascos / so much as fourtye Canella
 myght beare. And when he came he stode be-
 fore him / and sayd : Thy sonne Benadad kynge
 of Syria hath sent me vnto the sayng : May
 I receiue from this sycke ness.

Eliseus sayd vnto hym : Go thy waye and
 tell hym / Thou shalt recouer. But the Lorde
 had shewed me that he shal see the death.
 And the man of God toke carefullly / and
 made a troublous countenance / and wepte.
 Then sayde Basail : Wherefore wepest my
 lorde : He sayde : I know what euil thou shalt
 do vnto the chyldren of Israel. Thou shalt
 burne theyr stronge cyties with fyre / and slaye
 theyr young men with the sword / and kill
 theyr young chyldren / and rypp up theyr wo-
 men with chybre.

Basail sayde : How shal the seruants of
 Rogge / that he should do such a great thing :
 Eliseus sayde : The Lorde hath shewed me /
 that thou shalt be kynge of Syria. And he
 wente his waye from Eliseus / and came to
 his lorde / which sayde vnto hym : What sayde
 Eliseus vnto the : He sayd : He tolde me : Thou
 shalt recouer. But on the next daye he toke the
 bed coueryng / and dyed in it / water / a spyt
 is ouer him / and he died / a Basail was kynge
 in his steade.

In the fifth yeare of Joiam the sonne of
 Zabab kynge of Israel / was Joiam the sonne
 of Josaphat kynge of Iuda. T Two and thirtie y. Da. p. 111 a

111 d.

B
14 de FF. r.

name had wounded him / when he sought
with Gahal the kynge of the Simeon.

E And Jechu sayde: If it be youre mynde/
there shall no man scape out of the cync / to go
and tell it at Ierusal. And he rode / and departed
unto Ierusalem: For he laye there / and O-
hoshias the kynge of Iuda was come doune co-
wyshe Josiam. But the watchman that stode
upon the tower at Ierusal. sawe the company
of Jechu coming: and sayde: It is a compa-
ny. The sayde Josi: Take a charret / and sende
to meete the: and say: Is he peacet? And the
charret came to meete the: and sayde: Thus sayeth
the kynge: Is it peacet? Jechu sayde: What hast
thou to do with peacet? name the behynde me.
The watchman tolde it / a sub: The messenger
is come unto the: and cometh not againe.
Then sent he an order charretman / which whā
he came to them / sayde: Thus sayeth the kynge:
Is it peacet? Jechu sayde: What hast thou to do
with peacet? Turne the behynde me.

E And the watchman tolde it / and sayde: He
is come to them / and cometh not againe / and
the goinge is as it were the goinge of Jechu
the sonne of Nimsi: for he bymeth on as
he were madde. Then saide Josiam: Binde the
charret fast. And they bounde the charret / and
so they wente forth: Josiam the kynge of Ieru-
salem / and Oshias the kynge of Iuda / every one
upon his charret / to meete Jechu. And they
founde him upon the feld of Naboth the Ieru-
salem: And whā Josiam sawe Jechu / he said:
Jechu / is it peacet? But he said: What peacet?
The whodman and wyrdshere of thy no-
the Ierusalem is now in come to an ende.

Then turned Josiam his hande / and fled /
and saide vnto Oshias: There is treason O-
shias. But Jechu toke his bowe / a shot Josi-
am betwene the armes / thae the arrowe wete
throue his herte / and he fel bounc in his
charret. And Jechu sayde vnto Bihelai the
lyght: Take with thee hym in the peece of
land of Naboth the Ierusalem: for I remem-
ber the sence thou dost shew me in a charret after
that he had slain / that the Lorde wold belye
the heavy burden upon him: J holden / sayd
of the Lorde: I will recompence the the blouds
of Naboth / is of his children / cuen in this peece
of land. Take hym now / and cast hym in to
that peece of land: / accordinge to the woode

of the Londe.

¶ Whā Oshias the kynge of Iuda sawe /
that he fled by the way unto the garde house.
And Jechu folowed after hym / and commaun-
ded to synge hym also upon his charret in the
goinge: so towarde the / whiche lyeth by
Jehlamath he fled vnto the / dyed
there. And his seruantes caught him to be
caried to Ierusal / and there they buried him
in his owne graue with his fathers / in the
cync of Sion. Oshias raigned ouer Iuda in the
eleuenth yere of Josiam the sonne of Achab.
And whā Jechu came to Ierusal / and Jechu
had beeth the coloure of his face / and decer-
ed her head / and loked out at the wyndow.
And whā Jechu came vnder the gate / he
sayde: Prospered Symm well that slew his
lord.

And he lyfte up his face to the wyndow /
and sayde: Who is with me? Then turned the
two at the chambrelaine vnto him. He sayde:
Cast her downe headlinge: And they cast her
downe headlinge: / for that he waild the ho-
ses were spunkid with her blouds / and she
was rotten vnder sette. And whā he came
in / and had ascir a brook / he said: Kofe up-
pon yonder cursed womā / and bury her: / for
she is a kyngees daughter. Vnto the / whā
they wete in to bury her / they founde nothing
of her / but the ful / and the fire / and the pal-
mes of her hande. And they came againe
and brought him worde. He sayde: This is cuen
that the Lorde spake by his seruans: I shal
the the / and saide: In the feld of Ier-
usal shall the dogges cate Iesabels fleshe. So
the dead carcase of Iesabel became men as
donge in the fild of Ierusal / so that man
could not saye: This is Iesabel.

The X. Chapter.

¶ Achab had thre score and ten sonnes at
Samar. And Jechu wrote letters / and
sent to Samaria / vnto the rulers of the cync
of Ierusal / vnto the elders / a to Ihab
cousyns: sayng: these wordes: Whā this let-
ter cometh vnto you / with whom are your
loides sonnes / charretes / horses / the cync /
and vnto the / whā they be / a to Ihab
cousyns / and they your loides forme / sit him
upon his fathers steir / a sythe for youre loide
house.

And whereloffe / they were for afayed / and
 fayed: B. holdes two kynges were not able to
 ftande before hym / how will we then endure?
 And they that were ouer the houfe and ouer
 the ceteru / and the Elders and two or three vnto
 Jehu faying: We are thy feruantes / as we will
 do al that thou faffest vnto vs: We will make
 no man fynde / do thou what pleafeth the.
 Then wrote he the feconde letter vnto them
 with this wordes: If ye be myne / and hecken
 vnto my voyce / then take the heades of the me
 four lordes / fonnes / and bringe my them to
 moiton by this tyme vnto Iefead.

B The Kynges fonnes were chie feore men
 a / the chiefe men of the cyte brought them
 vp: Now when this letter came / they toke the
 kynges fonnes / and fleye them euen chie feore
 nu / and ten / a layd they heades in bulferes
 and fent them to hyne vnto Iefrael. And
 when the meffenger came / and tolde hym
 and fayed: They haue brought the heades of
 the kynges chyldren / he fayed: Laye them vpon
 two heapes a / of douer / of pome ryll to moiton.

And on the moiton when he went forth /
 he ftoode / and fayed vnto all the people: The ye
 ryghteous: Behold / I haue made an appoynt
 ment agaynft my kynde / and floyne him / who
 hath floyne all thefe then: Vnderftode ye now
 thefe / that there is not fallen vpon the earth
 one worde of the Lorde / which he fpake a
 gainft the houfe of Achab: and the Lorde
 Eliah. So Jehu fmoke al the re / naunt of the
 houfe of Achab at Iefrael / al his great men /
 his fyn / folles / and his puffed / yf there was
 not one lefte euer / and he gat him vp / wene
 his way / and came to Samaria.

C By the waye there was a fhepherdes houfe /
 where Jehu foynde the brethern of Whofias
 kyng of Iuda / and fayed: Whence are ye?
 They fayed: We are Whofias brethern / and ac
 goringe vnto me to falue the kynges chyldren /
 and the quenes chyldren. He fayed: Take them
 alyue. And they toke them alyue / and ftoore
 them by the welles fyde at the fhepherdes
 houfe / men two and fortye next / and let not
 one of them remayne.

And what he went from thence / he foynde
 Jonadab the foune of Nebad / whom he
 him / and fluted him. And he fayed vnto

hym: So thine heart ryghte / as myne heart is
 with thine heart: Jonadab fayed: See. If he
 fo / fawde he then geue me thy hande. And he
 gaue hym his hande. And fo he raued him to
 fyf he fide him in the chare / and fayed: Come
 with me / and I will take for the Lorde. And
 they caryed him with him vpon his chare.
 And what he came to Samaria / he fmoke all
 that remayned of Achab at Samaria / wyl he
 had deftroied him / according to the word of
 the Lorde / which he fpoke vnto Eliah.

And Jehu gathered all the people to gather /
 and fayed vnto the: Achab dyd Baal but lytle
 feruice / Jehu wyl ferue him better. Cal vnto
 me now / thefe are all Baals propheetes / all his
 feruantes / and all his puffed / there be
 none wanting: for I haue a great facrifice to
 do vnto Baal. Whofouer is myffed / fal not
 lyue. But Jehu dyd it craftely / that he myght
 deftroie al the myffers of Baal. And Jehu
 fayed: Catenus the fraft vnto Baal / and pro
 fayed: And Jehu fuit in al Iefrael / and
 caufed al Baals myffers to come / fo / that
 there was no man left behynd / which came not
 and they came in to Baals houfe: fo that the houfe
 of Baal was full from one corner to another.

Then fayed he vnto him that had the rule of
 the chare: Bringt forth rayment for al Baals
 myffers. And he brought forth the rayment.
 And Jehu went in to Baals houfe with Jo
 nadab the foune of Nebad / a / fayed vnto Baals
 myffers: Stand / a / that there be not here
 among you any myffers of the Lorde / but
 onely Baals myffers.

And when they came in to offre facrifice
 and burnt offeringe / Jehu appoynted him
 foure feore men with him / and fayed: If any of
 thefe me / kere / whom I deluyr vnder your
 handes / the I fhall the fame mans foule beft
 his foule. Now when he had made an ende
 of the burnt offeringe. Jehu fayed vnto
 the: Catenus a fuyghre: Go in / and fmyce every
 manke noman go forth. And they fmyce the
 wyl the edge of the fwordes. And the feore
 men and fuyghres there then: away / and
 wente vnto the cyne of Baals houfe / and
 brought forth the pyllere in the houfe of Baal
 and bent it / and brake doune Baals pyllere
 with the houfe of Baal / a / made a preynt houfe
 therof vnto the daye. Thus Jehu difroyed
 Baal

Baal out of Israel. But Jehu leste not off his
 10. synne of Jeroboam the sonne of Nabath
 (which caused Israel to synne) namely / from
 the golden calves at Bethel and at Dan. And
 the Lorde sayde vnto Jehu: Because thou
 hast ben myn eye to do that which was right
 in my sight / a hast done vnto Achabs house
 15. all that was in my derre / Therefore shall thy
 children sit vpon the seat of Israel vnto the
 fourth generation.

¶ Neerthelesse / Jehu was not diligene to
 walke in the lawes of the Lorde God of Is-
 20. rael with all his heart: he leste not off from
 the synne of Jeroboam / which made Israel
 to synne. At the same tyme beganne the Lorde
 25. to be greued at Israel. For Basafl smotherde
 in all the borders of Israel fro Jordane East
 ward / and all the lande: Gilead of the Gad-
 dres / Rubinicos / and Manassisa / from Sa-
 30. rator that is vpon the ryuce by Teno / and Ga-
 lilee / and Basan.

What more therre is to saye of Jehu / and all
 that he dyd / and all his powce / beholde in
 35. the booke of the Cronicles of the Kynges of Is-
 rael. And Jehu fill on slepe with his father
 and they buried him in Samaria. And Zoo-
 ba his sonne was kynge in his steade. The
 40. tyme that Jehu raygned ouer Israel / is eght
 and twenty yecares at Samaria.

The XI. Chapter.

¶ The thirde booke of Oholias / vnto
 5. the firste that his sonne was dead / her
 re / a distrowed all the kynges. But Zoo-
 ba / kynge Zouams daughter the syster of O-
 10. holias / was the sonne of Oholias / and
 slau him away with his noyse in the chum-
 ber / from amonge the kynges chylde which
 15. he sleight / and he hid him from Achas / so
 that he was not slayn: And he was byd with
 him in the house of the Lorde six yecares. But
 Achas was queene in the lande.

¶ Neerthelisse / in the seventh yecare sent
 20. Zouada / and toke the rulers ouer hundredes
 with the captiues and foote men / and car-
 ried them to come to byn in to the house of the
 Lorde: and made a conuenant with them /
 25. and he: an oth of them in the house of the
 Lorde / and strowed them the kynges sonne /
 and commaunded them / and sayd: This is it
 that ye shal do: One shalde pacc of you / whiche

enter on the Sabbath / shall kepe the watch
 in the kynges house / a one shal pacc shalbe
 at the poynt of the gate / and eue this pacc shalbe
 at the poynt / which is behynde the poynt men /
 and ye shall kepe the watch at the house of
 5. Massa.ouer the poynt of you all that go of
 in the Sabbath / shall kepe the watch in the house
 10. of the Lorde aboute the kyng / and eue
 one with his weapon in his hand: and who-
 so ever cometh within the wall / he shal
 15. be slayn: so that ye be with the kyng / when he goth
 out and in.

¶ And the rulers ouer the hundredes dyd all that
 20. as Zouada the puyss had commaunded them /
 and toke vnto them theyr men / which entred
 vpon the Sabbath / with those that reme of
 on the Sabbath / and came to Zouada the puyss.
 And the puyss gaue the captiues for to a
 25. sylde / which had diu fuge handis / and
 were in the house of the Lorde. And the foote
 men stode aboute the kyng / euey one with
 his weapon in his hande / from the corner
 30. of the left syde of the house / vnto the corner of
 the left syde / euen vnto the entrance and to
 the house. And he brought forth the kynges sonne /
 and set a crowne vpon his head / and he
 35. was sette / and made hym kynge / they were de-
 glad / and clapped theyr handes together / and
 sayde: God save the kyng.

¶ And when Achas hadde the maye of the
 40. people that came together / he came to the peo-
 ple in to the house of the Lorde / and loked /
 and beholde / the kynges stode by the pylle / as
 the wif was / and the kynges / and transpi-
 45. res by the kyng: and all the people of the lande
 were glad / and blew with corn pipes: But
 Achas reme her clothes / and sayde: Whow /
 50. vpon me Neerthelisse / Zouada the puyss / com-
 maunded the entree ouer hundredes / which
 were appointed ouer the host / and set de-
 55. vnto them: Hynge her without the wall / who
 forer followeth her / let hym the with the
 sword: for the puyss had sayd that the shoulde
 60. not dye in the house of the Lorde. And they
 layde handes vpon her / and the ment in by
 the waye where the portes go in to the kynges
 house / and there was the slayne.

¶ Then made Zouada a conuenant betwene
 65. the Lorde and the kyng / and the people: that
 they shoulde be the people of the Lorde. Lxxi
 Y is fawfic

him: and Iosabab the sonne of Somer/ his seruante wrote hym to deary: and he was buried with his fathers in the cyme of Dauid. And Amasias his sonne was kynge in his steade.

The XIII. Chapter.

In the thirde and twentieth yeare of Iosabab the sonne of Obosias kynge of Iuda/ was Iosabab the sonne of Zebub kynge ouer Iudaa at Samaria / thirteenth yeare: and byd the which was euell in the sight of the Lorde/ and was led after the synnes of Zerobabab the sone of Uria: which caused Iudaa to synne/ and left not of from them. And the wrath of the Lorde was kindred vpon Israel/ and he deliuered them apace vnder the hande of Hasak kynge of Sy: a / and vnder the hande of Benadab the sonne of Hasak/ as oungs as they lured.

And Iosabab besoughte the face of the Lorde. And the Lorde herde hym / for he conyced the mystryes of Israel/ how he kynge of Syria oppressed them. And the Lorde gaue Israel a sauour / which broughte them out of the power of the Syrians / so that the chyldeyn of Israel dwelt in theyr tentes / lyke as a fore tyme.

B Yet they were not of from the synnes of the house of Zerobabab / which caused Iudaa to synne: but walked in them. The groue at Samaria stode still also. For of the peop of Iosabab / it was no mo left but fiftyn hoisines / in Samaria / and ten thousande foreyners: for the kynge of Syria had destroyed them / and made them as the dust in the barme.

What more there is to saye of Iosabab / and all that he dyd / and his power / behold it is written in the Cronicles of the kyngees of Israel. And Iosabab fell on slepe with his father / and was buried in Samaria: and Iosabab his sone was kynge in his steade.

C In the thirte and thirteenth yeare of Iosabab kynge of Iuda / was Iosabab the sonne of Iosabab / kynge ouer Israel: a / Samaria thirte yeare. And he dyd that which was euell in the sight of the Lorde / and departed not from all the synnes of Zerobabab the sone of Uria: which caused Iudaa to synne: but walked in them. What more there is to saye of Iosabab / and what he dyd / and his power / how

he soughte with Amasias kynge of Iuda / he holde it is written in the Cronicles of the kyngees of Israel. And Iosabab fell on slepe with his father / and Iosabab his sone was kynge in his steade. And Iosabab was buried at Samaria with the kyngees of Israel.

As for Elifus he fell to a sickeynesse: whereof he dyed. And Iosabab kynge of Israel / she dounce vnto him / and wepte for him / and said: My father / my father / he was a iust man of Israel / and his hoisines Elifus layd vnto him. Take the bowe and the arrowes. And when he had taken the bowe and the arrowes / he said vnto the kynge of Israel: Denge the bowe with eue hande. And he bent it with his hande. And Elifus layd his hande vpon the kyngees hande / and said. Open the wounde towards the East. And he opened it. And Elifus said: Ohu. And he shot. He sayde: One arrowe of saluacion against the Syrians: a thou shalt synne the Syrians at Ephraim / till they be broughte to nought.

And he sayde: Take the arrowes. And when he had taken the bowe / he said vnto the kynge of Israel: Smyte the earth. And he smote the earth: a stode still. Then was the man of God wept at him / and sayde: I Iosabab haddest thou synne / as thou synnest / thou shalt not beare synne: the Syrians / till thou haddest broughte them vnto nought. But now shall thou synne them this tyme.

What Elifus was dead / he buried the men of Iudaa of the Maabites / fell in to the lande / the same yeare. And it foretold that they buried a certayne man. But what they sawe the man of Iudaa: they cast the man to Elifus graue. And when he was therein / a touchd Elifus. Then fflyd bones / he cryed / and stode vpon his feete.

So Hasak the kynge of Syria oppressed Israel / as Iosabab lured. But the Lorde was gracious vnto them / and had mercy vpon them / and named them to them for his clemencye sake with Shababab / Iudaa / and Jacob / and wolde not destroye them / till they were broughte out from his piteynesse vnto this houre.

And Hasak the kynge of Syria dyed / and Benadab his sone was kynge in his steade. But Iosabab turned backe / and toke out of the
Y in hande

hande of Benabad the sonne of Bafed the
 cyne / / which he had taken in daratous of
 the hande of his father Joabao: The cyne
 byd Joab (sing) byrne/and broughte the cyne
 of Israel agayne.

The XIII. Chapter.

In the seconde yere of Joas the sonne of
 Joabao kyng of Iffrael/ was Amasias
 the sonne of Joas kyng of Iuda made kyng:

4 Pa 370 a
 I ffyue and twentye yere olde was he when
 he was made kyng/ and reygned nyne and
 twentye yere at Ierusalem. His moirde name
 was Joabao of Ierusalem. And he dyd that
 which was right in the sighte of the Lordde:
 yecno! as his father Dauid/ buteuen as his
 father Joas dyd/ so did he also: for he bye pla-
 ces thre or ym downe/ but the people offered
 and bent inceder yett up the hie places. Now
 when he had gotten the power of the king-
 dome/ he smote his sicuncnes/ Turkish had
 smite the hie his father: durch dydden of
 his deod the kyng saw he nos: according to that
 which is wryt in y booke of y lawe of Moyses/
 wher the Lordd hath commaunded and saide:

14 37 b
 The fatheres shall not dye for the chyldre/ and
 the chyldre shal not dye for the fatheres: but e-
 very one shall dye for his owne synne.

3 37 c
 There was thowfande of the Edemite smote he
 also in the selvalley/ and wanne Selam bar-
 cell/ and called it Iachrell vnto this daye.
 4 Pa 370 c
 Then sente Amasias messagers vnto Joas
 the sonne of Joabao the sonne of Iebu kyng
 of Israel/ sayinge: Come hither see us se one
 another. But Joas the kyng of Israel sent
 vnto Amasias the kyng of Iuda/ sayinge:

3 37 d
 The bawdyng: iboris in Libanus/ sente to
 the kyng of Iuda in Libanus/ sayinge: Gue thy
 daughter vnto my sone to wyfe. But a wilde
 beall of the fildes in Libanus ranne ouer the
 bawdyng/ and treade downe. Thou hast smite
 the Edonite/ and therefore to thyme herre
 wexen proud. Take the praye/ and byde at
 benie. Why stryest thou for myffonne/ that
 thou mayest fall/ and Iuda with the? Howe-
 beit/ Amasias consuted no.

Then wente Joas the kyng of Iffrael vnto
 and they lew one another/ he and Amasias
 the kyng of Iuda at Beth Sennis which
 lyeth in Iuda. But Iuda was synner befoe
 Israel/ so that every one fled in to his counte-

And Joas the kyng of Iffrael seke Amasias
 the kyng of Iuda/ the sonne of Joas/ foun-
 dyd of Obosai at Beth Sennis/ and came to Je-
 rusalem/ and brast downe the wal of Jerusa-
 lem/ from the poynt of Ephraim vnto the co-
 ner poynt/ vnto som hundreth cubyte leughe/
 and toke al the golde/ and siluer/ and maner-
 nes that were founde in the house of the Lordd/
 and in the recessuris of the kynges house/ and
 the chyldre also to pldge/ as he parted agayne to
 Samaria.

What more therre is to saye of Joas/ what
 he dyd/ and of his power/ and how he fought
 with Amasias the kyng of Iuda/ beholde it
 is wryten in the Cronicles of the kynges of
 Iffrael. And Joas fell on slepe with his fa-
 thers/ and was buryed at Samaria/ the
 kynges of Iffrael. And Zecobias his sonne
 was kyng in his steade.

But Amasias the sonne of Joas kyng of
 Iuda/ dyd after the deach of Joas the sonne
 of Joabao kyng of Iffrael/ ffyfftye yere.
 What more therre is to saye of Amasias/ is
 wryten in the Cronicles of the kynges of Iuda.
 And they cospired agaynst him at Jeru-
 salen/ but he fled vnto Lechis. And they sent
 after him vnto Lechis/ and slew hym thre/
 and they broughte hys corpse/ as he was
 buryed at Ierusalem with his fatheres in
 the cytye of Dauid. And all the people of Iuda
 toke Amasias in his sixtyth yere/ and made
 hym kyng in sted of Amasias his father. He
 buylde thre Eloy/ and broughte it agayne vnto
 Iuda/ after that the kyng was fall in slepe
 with his fatheres.

In the ffyftiend yere of Amasias the sonne
 of Joas kyng of Iuda/ was Zecobias the
 sonne of Joas kyng ouer Iffrael at Sama-
 ria/ one and fortye yere. And he dyd that
 which was euill in the sighte of the Lordd/
 and departed not from all the synnes of Ze-
 cobias the sonne of Iffrael/ which caused Iff-
 rael to synne.

But the beryers of Iffrael broughte be-
 gonne some Semah vnto the she that lyeth
 in the plaine fildes/ accordeing to the wordes of
 the Lordde God of Iffrael/ which he dyde by
 his ffyrcunt/ I Jomoe the sonne of Ambar/ the
 prophete/ which was * of Galil Ephraim.
 Soe the Lordd cospired y miserable affliccion
 of Iffrael.

of Israel/dovek euen they which were one up and desaias were away/a sheeibre was na helper in Israel. And the Lord said now that he wold destroye the name of Israel fro euer/and euen. And he helped them by Jeroboam the sonne of Joas.

What more there is to saye of Jeroboam/ and all that he dyd/and of his power/ how he soughte and how he soughte Samoson and Hinnah agayne unto Juda in Israel/ beholde/ it is written in the Cronicles of the kynge of Israel. And Jeroboam fell on slepe with his father/ with the kynge of Israel. And Zacharie his sonne was kynge in his steade.

The. XV. Chapter.

In the thien and twyneth yeare of Jeroboam kynge of Israel sayned Asarias as the sonne of Amasias king of Juda: and was thirtene yeare olde when he was made kynge: and raygned two and thirtie yeare at Jerusalem. His mothers name was Zecharia of Jerusalem. And he dyd right in the sight of the Lord: accordinge to all as dyd Amasias his father/ savinge that they put not downe the hie places. For the people dyd sacrifice/ and burnt offerece upon the hie places. Therefore the Lord smote the kynge of Asarias. He departed not from the synne of Jeroboam the sonne of Nebat: which caused Israel for to synne. And Sellum the sonne of Zabab conspired against hym/ and smote him/ and was kynge in his steade.

What more there is to saye of Asarias/ and all that he dyd/ beholde/ it is written in the Cronicles of the kynge of Juda. And Asarias fel on slepe with his father/ as was sayed with his father in the cyte of David/ and Jotham his sonne was kynge in his steade.

In the eight and thirtenth yeare of Asarias kynge of Juda/ was Zacharias the sonne of Jeroboam kynge over Israel at Samaria six monethes. And he led that which was set in the sight of the Lord: euen as his father dyd. He departed not from the synne of Jeroboam the sonne of Nebat: which caused Israel for to synne. And Sellum the sonne of Zabab conspired against hym/ and smote him/ and was kynge in his steade.

What more there is to saye of Zacharias/ beholde/ it is written in the Cronicles of the kynge of Israel. And this is what the Lord sayd unto Jehu: The children shall sit upon the throne of Israel/ until the daye that I will raise up another kinge to sit there.

Sellum the sonne of Zabab sayned in the nyne and thirtenth yeare of Asarias kynge of Juda/ and raygned one moneth at read Ushe Samaria. For Manabem the sonne of Gadi wrote up from Thirza/ and came to Samaria/ and smote Sellum the sonne of Zabab at Samaria/ and slawe hym/ and was kynge in his steade.

What more there is to saye of Sellum/ and his sedicion/ whiche he stered up/ beholde/ it is written in the Cronicles of the kynge of Israel. At that tyme came dyd Manabem synge Lips/ and al that were there/ and the castles thereof from Thirza/ because they wold not let him in/ and smote al theyr wombe with child/ and eyer them up.

In the nyne and thirtenth yeare of Asarias the kynge of Juda/ beganne Manabem the sonne of Gadi to raygne over Israel ten yeares at Samaria/ and dyd that which was set in the sight of the Lord. As longe as he luyed/ departed he not from the synne of Jeroboam the sonne of Nebat/ which caused Israel for to synne. And Phul the kynge of Assiria came into the lande. And Manabem gave unto Phul a thousand talentes of siluer to holde with hym/ and to confirme him in the kyngdome. And Manabem receyved up a tax in Israel upon the ryndell/ thysse tydes of siluer upon every inant/ to give vnto the kynge of Assiria. So the synge of Assiria wrote home agayne/ and taried not in the lande.

What more there is to saye of Manabem/ and all that he dyd/ beholde/ it is written in the Cronicles of the kynge of Israel. And Manabem fel on slepe with his father. And Ditsabias his sonne was kynge in his steade.

In the thirtenth yeare of Asarias kynge of Juda/ beganne Peccabias the sonne of Manabem to raygne over Israel at Samaria vnto thirtie yeare/ and dyd that which was set in the sight of the Lord: for he departed not from

came from Damascus.

And when the kyng came from Damascus on a fawre che aultare he offered therof and gyfyde his burntofferings and meatofferings upon it and poured his burntofferings thereon and caused the cloude of the sacrificeffing which he offered to be sprentid upon the aultare. But the heaven aultare that stode before the Lord put he away / so that it stode not before the aultare and the house of the Lord / but set it in the corner on the Northsyde of the aultare.

And when the kyng commaunded Davas the priest and scribe: Upon that great aultare shalt thou fynde the burntofferings in the morning and the meatofferings in the evening: and the kynges burntofferings of his meatofferings: and the burntofferings of al the people in the land: wher they: meatofferings and burntofferings. And all the cloude of the burntofferings: and all the cloude of the other offeringes shalke thou sprentid thereon: but with the chosen aultare will I deuyf what I can. Was the priest wh had receyvinge as Davas the kyng commaunded hym.

Le. vii.

And kyng Davas shalke he: one the sydes of the steare / and put awaye the fentell from aboute / and toke the lance from the stein bulwicks that were there wider / and sett upon the pavement of stone. And the pulpyer of the Sabbath / whiche they had buylded on the house: and the entry of the kynges house: were he awaye / and he left of the Lord / for the kyng of Assira sake.

What meane there is to saye of Davas / what he whold holden is written in the Cronicle of the kynges of Juda. And Davas sel on slepe with his father / as was buryed with his fathers in the cite of Samid. And Lechias his sonne was kyng in his steade.

The XVII. Chapter.

In the twelfth yere of Davas / the kyng of Juda / wher gann Oseas the sonne of Elia / as sayne our Israel at Samaria nyne yere / and whid that which was written in the syde of the Lord: but not as the kynges of Israel / were before hym. To trasle hym whid Salmanafor the kyng of Assira come wpon. And Oseas was subiect unto hym: and gave

him tributes. But whid kyng of Assira perceaved that Oseas had conspired / as sent into saungers to take the kyng of Egipt / as perced not to come yearly to the kyng of the Assira: he beseyged him and put him in prison. And the kyng of Assira wrote vpon into all the lande / and to Samaria: and layed siege vnto it the yere. And in the nyntenth yere of Oseas whid the kyng of Assira wyane Samaria: and beseyged it: as he layed vnto Assira / and set the at Hazach and at Gabai by the water / Gofan / and in the cite of the Medoa.

104. r. xvij. b

104. v. vij. a

For when the children of Israel synned agaynst the Lord: they God / that broughte them out of the lande of Egipt / from the hande of Pharaos kyng of Egipt: and refused other goddes: and walked after the counseil of the Egipten: whome the Lord had buyen out before the children of Israel: as the kynges of Israel: and punished the Lord: they God: and whid secretly / things that were not right in the syght of the Lord: they God: namely in that they buylded them bys places in all cyties: both in castles and stronge cyties / and set vpon pylles and grooves upon all byc hylles / and amongst all grene trees: and bene in a que: there in all the byc places: as was whid the Egipten: whome the Lord had cast out before the / as wroughte thinges: wher whid they provoked the Lord: vnto wrath / and struck the foles: wher of the Lord sayd vnto them: Ye shall not do such thinges.

104. iij. a

And when the Lord visited in Israel and Juda: by all the prophetes and Seers: sayinge: Turne agayne from youe cruel wayes: and kepe my commaundmentes: and obediences: accordinge to all the lawe which I gave vnto your fathers: and that I sene vnto you by my seruantes the prophetes: they wolde not beken / that hardned their mytes: accordinge to the hardnesse of theyr fathers: whid shewed not on the Lord: their God. Yet they despyd his commaundmentes: and his iouenances: which he made with theyr fathers: and his testimones: which he witnessid among them: as walked in the: vnto vnto vnto: as he came wayne followinge the Egipten: wher they were rounde about the / as they whome the Lord had commaunded them: they

104. iij. a

104. iij. a

104. iij. a

104. iij. a

104. iij. a

that they should not do as they did. Neuer
theleffe they forsake all the commaundementes
of the Lord their God/and made them two
molten calves and grooves / and worshipped
at the hauf of beauen/and feared Baal/and
because they sinned and boughten to go
thowen the fire/and melted with forphryco
and wrethe/and gaue them selfe ouer to do
that which was euill in the sight of the Lord/
to please him into wrath.

q. R. 120

De. xviii. 2

Then was the Lozde very wroth at He-
rail/and put them away from his presence/
so that there remained no more/ but only the
tribe of Judah. Neether byd Judah the ob-
maundementes of the Lozde they God/
but walked after the customes of Israel/ which
they byd. Therefore byd the Lozde cast away
all the side of Israel/ a troubled them/ and de-
lyered them into the handes of the spayles/
till he had talt them out of his presence: for Is-
rael was deuyded from the house of Sauid.
And they made them a kynge/ one Jeroboam
the sone of Nebat/ which turned Israel backe
from the Lozde / and caused them to synne
so foie. Thus walkt the children of Israel in
all the synnes of Jeroboam / wherby he had
doni/ they departed not from them/ vntill the
Lozde put Israel out of his presence/ ac-
cording as he had spoken by all his seruante
the prophetes. So Israel was carryed a-
way out of their owne lande as Assna vnto
this daye.

q. R. 121

Jer. 17. 4

i. Esd. 10. 6

The kynge of Assria caused men to come
from Babylon/ from Eutha/ from Ass/ from
Bemah/ and Sepharuam/ and caused them
to inhabite the cyties in Samaria/ in steade
of the children of Israel. And they toke posses-
sion of Samaria/ and dwelt in the same cy-
ties. But when they beganne to dwell there/
and feared not the Lozde / the Lord sente
Lions amonge the/ which slew the. And they
caused it to be sayd vnto the kyng of Assria:
The Hevryns whom thou hast broughte he-
ther/ and caused them to inhabite the cyties of
Samaria/ hitore not the lawe of the God
of the lande: Therefore hath he sent Lyons a-
monge them/ and behold/ they slaye them/ be-
cause they knowe not the ordinance of the
God of the lande.

The kynge of Assria commaunded and

sayde: Whyge herbe one of the priestes that
were carryed away from thence/ and let him
goe thyther and dwell there / and teach them
the ordynaunce of the God of the lande. The
came one of the priestes / which were carryed
awaye from Samaria / and dwelt at Be-
thel/ and taughte them how they should feare
the Lozde. But euery people made their
goddies/ and put them in the houses vpon the
hyle places / which the Samaritans had
made/ vnto people in their cyties wher they
dwelt. They of Babylon made Sodorah/ Be-
nosch. They of Eub made Etergil. They of
Bemah made Assna. They of Ass made
Abebas and Tharphal. They of Sephar-
cuam burnt they: sinned vnto Adiameth
and Zamaeth the goddesses of thyn of Se-
pharuum.

And whyle they feared the Lord/ they
made questes in the hyle places of the lowell
amonge them/ and put them in the house of
the hyle places: Thus they feared the Lord / a
fewed the goddesses also/ according to the
custome of euery nation/ wher they were
broughte. And vnto this daye / do they aske
the olde custome/ so that they yet feare the
Lozde / not yett theye owne ordinaun-
ces and lawes/ after the law and commaun-
dementes that the Lozde commaunded the
children of Jacobs/ vnto whome he gaue the
lawe of Israel/ and made a commaunty with the
and commaunded the/ and said: I fear the
other goddesses/ a worshippinge them not / a seru-
them not / and aske not vnto them: But the
Lozde which broughte you out of the lande
of Egypta / with great power/ and omstra-
ced ayme/ theye feare/ him worshippinge a vnto
to him to sacrifice: and the statutes/ ordinaun-
ces / lawes and commaundementes / which he
hath caused to be written vnto you / those he
thay yett feare/ that he alwaye be ther after / and
feare none other goddess. And feiger not the
commaunty which he hath made with you/
lest you feare other goddess. Thus saie the Lozde
your God / ye shal deliuer you from all your
enmyes. Neuer theleffe theye wld not hve
ken/ but did after thyr olde custome.

Thus the Hevryns feared the Lozde/
and fewed the/ Idols also/ and so byd they
chylde and chylde chylde iskyest.

6

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I came up hither without the Lorde to
destroy these cyties: The Lorde hath com-
manded me: Go up into that lande and de-
stroye it.

E Then saide Eliachim the sonne of Belshia/
and Sobna/ and Iosh vnto the chiefe Butler:
Speake to thy seruantes in the Syriano
language/ for we wnderstande it/ and speake
not vnto vs in the Jewes speche before the
eares of the people that are vpon the wall.
Nevertheless/ the chiefe Butler said vnto the:
Hath my lord then sent me vnto thy tobe/
or to the/ to speake these wordes? Yet/ euen vnto
to the men/ which sit vpon the wall that they
may eate theyr owne brygge/ and drinke their
owne skale with you. So the chiefe Butler
stode and cryed with loude voyce/ in the Je-
wano language/ and said: Heare the word of the
great Kyng/ the King of Assyria: Thus saith
the Kyng: Receiue Iechias because you / for
he is not labe to deliuer you fro my hande/
and let not Iechias make you to trust in the
Lorde/ sayinge: The Lorde shall deliuer
vs/ and this cytye shall not be geuen in to the
handes of the Kyng of Assyria. Solow
no cye Iechias/ for thus sayeth the Kyng of
Assyria.

So me the blessinge/ and come forth vnto
me/ so shall euery man eate of his vyne/ and
of his fyngre tree/ and drinke of his well/ tyl
I come my selfe and fetch you into a lande/
which is lyke your owne lande/ wherein is
oyle/ wyneye/ bicabe / wyneyardes / oyle trees/
oyle/ and honys/ so that ye lyue/ and not dye.
Solow no cye Iechias/ for he receaueth you
whan he sayeth: The Lord shall deliuer vs.
Hauie the goddesses of the Cheryten deliuered
euery one his lande from the hande of the
Kyng of Assyria? Where are the goddesses of
Hemath and Arphad? Where are the godde-
des of Sepharaim Hena and Iua? Where
were deliuered Samaria from my hande?
Where is there one god among the goddesses
of all landes/ which hath deliuered his lande
fro my hande/ when the Lord shoulde deliuer
Ierusalem fro my hande.

So for the people they held theyr peaci/ a
gauc bym no ayn/ were: for the kynges had com-
manded and sayd: Amittre him dooing.
Then came Eliachim the sonne of Belshia the

steward/ and Sobna the scribe/ and Iosh
the sonne of Assaph the secretary vnto Iechi-
as/ with rente clothes/ and tolde bym the
wordes of the Butler.

The XI. Chapter.

So Pan Iechias the kyng berde the/ and
reue his dothes/ a put on a sacke cloth/ a
went into the house of the Lorde/ and sent
Eliachim the steward. And Sobna the scribe
with the elde/ puerles / clothed in sacke cloth/
vnto the prophete Esay the sonne of Amos/
and they sayde vnto hym: Thus saith Iechi-
as: He is a boye of trouble/ and of mys-
aunce and blasphemie. The children are come
to the kyng/ and there is no strength in the be-
lyucred of them. If haply the Lord thy God
will heare the wordis of the chiefe Butler/
whome his tobe the kyng of Assyria hath
sent to blaspheme the kynges: God and his
wyllye hym with such wordes as the Lorde
thy God hath bred: therefore lyffe thou vp
thy prayer for the remanent/ whiche ar
left behinde.

And whan kyng Iechias seruantes
came to Esay/ Esay said vnto them: Speake
thus vnto your lord: Thus saith the Lord:
fear not thou the wordes that thou haste
herde/ wherewith the kyng of Assyria ser-
uantes haue blasphemed me. Behold/ I wil
put him in another mynde/ so that he shall
heare rynges/ and go a game into his owne
countre/ and in his owne lande: wil I cause
him to sal honore the streete.

And whan the chiefe Butler came againe/ he
founde the kyng of Assyria a syghing against
Lybna: for he had herd that he was departed
from Lachis. And he berde of Tharacha the
kinge of the Moabys: Beholde/ he is gone
forth to syght with the. He is ruened he be-
cast/ and sent messaungers to Iechias/ and coun-
sed to sac vnto hym: Eate thus vnto Iechi-
as the kyng of Iuda: Let not thy God be
caused the/ on whome thou trustest/ and sayest:
Ierusalem shall not be geuen into the hande
of the kyng of Assyria. Beholde/ thou hast
berde what the kynges of Assyria haue done
vnto all landes/ a how they damned them/ a
stale thou be deliuered: Hauie the goddesses
of the Cheryten deliuered them/ whom my ser-
uantes destroyed/ as Wofan/ Sarai / Kefep/
and

and the children of Eden which were as The
lestar. Where is the kyng of Semarh the
kyng of Tybbad and the kyng of the epte
Sipharum/Gemal and Juar

¶ And when Ezechias had receaved the
letters of the missaungers and had red the
he went up to the house of the Lord and
layed them aboade before the Lord and
made his prayer before the Lord and sayd
O Lord God of Israel/ thou that sitest
upon the Cherubyn/ thou onely art God a-
monge all the kyngdomes of the earth/ thou
hast made heauen and earth. And thine eynes
are O Lord/ and heare: open thine eyes/
and beholde/ and heare the wordes of Sem-
nachs: which hath syn charyer to blasphem-
me the kyng of God. It is true (O Lord)
that the kynges of Assyria haue destroyed the
heiden and their lande with the swordes/
and haue cast their goddes in the fyre: for they
were noe goddes: but the worke of mens
handes/ woodes and stoncs/ therefore haue they
destroyed it. But now O Lord helpe thou
me out of this bande/ that all the kyngdomes
vpon earth may knowe that thou Lord art
God alone.

¶ Then sent Esay the sonne of Amos vnto
Ezechias sayinge: Thus sayeth the Lord
God of Israel: Whence as thou hast made
thy prayer vnto me/ concerning Semnachs
the kyng of Assyria/ I haue heard it. This
is that the Lord hath spoken agaynst him.
Scharh besyde the/ and meked the O vi-
gin thou daughter Zion: be thy self in his
bede at the O daughter Ierusalem. Whome
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¶ But haste thou not herde how that I

haue done this longe ago/ and haue prepa-
red it fro the beginninge: Now haue I cau-
sed it for to come/ that contraryous stronge
cynic/ myght fall into a wastle heap of ste-
nes/ and they that dwell therein/ shall be sayit
and fearefull/ and ashaamed/ I and shall be
as the grasse vpon the felde/ and as the grene
herbe/ and haue vpon the haustroppis/ that
withered afore it be growen vpon. I knowe
thy habitacion/ thy out and in goynges/ and
that thou ragest agaynst me. For so muche
as thou ragest agaynst me/ and sayng thy pre-
sumpcion is come vpon to myne eares/ therfore
will I put a ringe in thy nose/ and a dibble bit
in thy lippes/ and will bringe the again/ vnto
the same waye thou camest.

¶ And let this be a token vnto the O Eze-
chias. In this yere eate that which is fallen.
In the seconde yere such as groweth of it
it selfe: In the thyrde yere sowe a capse/ and
plante vnyngardes/ and eate the fruite thereof.
And the daughter Iuda which is escaped
and remaineth/ shall from heere forth take rote
branch/ and beare frute aboade. For the rem-
nant that go forth from Ierusalem/ a they
that are escaped/ shall go out from mount Si-
on. The gelousy of the Lord Saboth shall
bring this to passe.

¶ Therefore thus sayeth the Lord God con-
cerning the kyng of the Assyriars: He shal not
come into this cite/ and shal shoue no arrow
therin/ neither shal theye come any sorde be-
fore it/ neyther shall he bygger any banke a-
bout it/ but shal go agayn the waye that he
came/ and shal not come into this cite/ sayeth
the Lord: and I will defende this cite/ to
helpe it for myne owne sake/ and for my ser-
uauncs souldes sake.

¶ And in the same myght went the aungel of
the Lord/ and smote in the host of the Assi-
ans/ and hūshed and slew a fourtye thousand
men. And when they gaue them vp in the
mornynge/ behold al lye full of dead carcases.
¶ So Semnachs kyng of Assyria stode vpon
and departed/ remitted/ and abode at Hama-
uc. And so he was slayd in the booke of Ierem-
ias: he god/ his owne sonnes Darnalesch
and Saccar slew him with the sword/ and
shed into the land of Ieraz. And Sarrabon
his sonne was kyng in his steade.

The

The XX. Chapter.

AND that tyme was Ezechias dead syde. **A**nd the prophet **E**say sonne of Amos came to him/and said vnto him: Thus sayeth the **L**ord: See thyne house in order/as thou shalt be/and not lye. And he turned his face to the wall/and prayed vnto the **L**ord/and sayde: Remember **O** **L**orde/that I haue walked synfully before the/and with a perfect heart/and haue done that which is good in thy sight. And Ezechias wepte sore. But when **E**say was not gone out of halfe the cytie/ the voice of the **L**ord came to him and sayde: Turne backe/ and tell Ezechias the punice of my people: Thus sayeth the **L**orde **G**od of israhel sayd: I haue deuide thy prayer/ and considered thy teares. Beholde/ I will heale the. On the rynde thou shalt thou go vp into the haufe of the **L**ord/ and syfene yeares will I haue vnto thy lye/ and will befyer the/ and the cyte from the finge of Assur/ and this cyte will I defende for myne awne sake/ and for my seruaut Dauides sake. And **E**say sayde/ thusge herber a quantite of syfene. And when they brought them/ they layed them vpon the foye/ and it was healeth.

Ezechias saide vnto **E**say: Why is the token/ that the **L**ord will heale me/ and that I shal go vp into the house of the **L**orde on the rynde/ that **E**say saide: This token shalt thou haue of the **L**ord/ that the **L**ord shal do according as he hath saide: Shal the shadowe go ten degrees forward/ or shal it turne ten degrees backward? Ezechias saide: It is an easy thinge for the shadowe to go ten degrees backward/ that is not my mynde/ but that it go ten degrees backward. Then he ceyed the prophete **E**say vnto the **L**orde/ that the shadowe wold backe ten degrees in Achas house/ which he was descended of.

In the same tyme Merobach Balob the sonne of Baadan kynge of Babylon sent letters and presentes vnto Ezechias/ for he had hearde that Ezechias had ben syke. And Ezechias charged with them/ and shewed them at the house of frounce/ the siluer/ gold/ speere/ and the best of sicke/ and the haufe of ordinaunce/ and all that was founde in his treasures. There was nothinge in his house/ and in all his Dominion/ but Ezechias shewed them.

Then came **E**say the prophete vnto kynge Ezechias/ and saide vnto him: What haue these men sayde/ and whence came they vnto the? Ezechias saide: They came to me out of a strange countrey/ from Babylon/ the sayde: What haue they sene in thy house? Ezechias saide: They haue sene al that is in my house/ there is nothinge in my treasures/ but I haue shewed it them. Then saide **E**say vnto Ezechias: Heare the worde of the **L**orde: Beholde/ the name cometh that it shalde carryed away and vnto Babylon/ and whatsoever thy fathers haue layed vpon this dyer/ and there shall nothinge be left/ sayeth the **L**ord: Yet/ and the children which come of the/ whome thou shalt begite/ shalde taken away to be chandlers lames in the kynge of Babilons palace. Ezechias saide vnto **E**say: It is good that **L**ord hath spoken. And he sayde mooure/ that there be peace yet/ and sayfulness in my tyme.

What more there is to saye of Ezechias/ all his power/ and what he dyd/ and of the pool and water conduite/ whereby he conued water into the cyte/ beholde/ it is written in the Cronicles of the kynge of Iuda. And Ezechias fell on slepe with his fathers/ and Manasse his sonne was king in his steede. The XXI. Chapter.

Manassee was in the yere elde when **J** was and syfye yere at Jerusalem. His mothers name was Sephy. He had wyfe wherich was called in the gyfte of the **L**ord/ and he was the abhominacions of **G**od. In the tyme the **L**ord expellid before the children of **I**uda/ and theyd forward/ and theyd vnto the bye places/ which his father Ezechias had destroyed/ and sit vpon Baals altare/ or a maner grouce/ as **I** had the kynge of **I**srail dyd/ and was shipped all the booff of heauen/ and serued them. And sayldo Taulance in the **L**orde a house/ where of the **L**ord saide: I will sit my name at Jerusalem. And in this the courtes of the house of the **L**ord buylded by aultare/ and all the hauff of heauen. And **I** caused his sonne to go thowow the sye/ and regarded Gybes crynges/ and tofene/ and he matured synthynges/ and exponiers of wylfons/ as much dyd he of this/ which was

uel in the syght of the Lorde that he prouoc
ed bym vnto war.

B A geue Iddo also which he had made for
by in the house / wherof the Lorde said vnto
Dauid and to Salomon his sonne: In this
house stand at Jerusalem (which I haue cho-
sen out of all kyngdomes of Israel) wyl I set my
name for euer / and wyl not cause the site of
Israel to be remoued any more from the lade
which I gaue onto theyr fathers / yee / so that
they obserue / and do accordinge vnto all that
I haue charged them / and after all the lowe
that my seruantes Moyses commaunded the
Hebrewe the lesse they wolde not becke / but Mo-
yses becaued them / so that they dyd worke
then the Hebrewe whom the Lorde respic-
tid before the chyldren of Israel.

This spake the Lorde by his seruantes
the prophetes / a sayd: Because that Manasse
the kyng of Iuda hath done these abhor-
minacions / which are worse then all the abhor-
minacions that the Amonites haue done /
which were before the / and hath caused Iuda
esse to sinne agaynst they God: therefore thus

**saith the Lorde God of Israel: I whilde
I wyl bringe such a plague vpon Jerusalem
I wyl that whosoeuer heareth w both his
eares / shall shewe / and ouer Jerusalem wyl I
stretch forth the lynce of Samara / and the
weyght of the house of Iddah / and wyl wepe
out Jerusalem / euen as one wepeth a plauer /
and I wyl ouercome it. And the remanens
of myne embracement wyl I cast out / a scaw-
er the abowd / and wyl vlytut them in to
the handes of theyr enemyes / so be spoyled a
rtine of all theyr enemyes: because they haue
done that which is euell in my syght / a haue
I prouocid me vnto wrath / hence I saye that I
drought theyr fathers out of Egipte / now
saye I Manasse also shal exceede much
in euill behaue / so longe wyl Jerusalem be
fill on euery syde / bys byd synnes wherwith
he caused Iuda to synne / so that they dyd
that which was euell in the syght of the Lorde.**

What more there is to say of Manasse /
and all that he dyd / and his synnes whiche he
committid behalde / it is wryten in the Cro-
nicles of the Kynges of Iuda. And Manasse
fell on slep with his fathers / and was bur-
yed in the garden besyde his house / namely /

in the garden of Usa: and Amon his sonne
was kyng in his stead.

Two and twenty year olde was Amon if he
whan he was made kyng / a he raygned two
year at Jerusalem. His mothers name was
Mesum (the cheche daughter of Barua of Zar-
babe) he dyd euell in the syght of the Lorde /
as Manasse his father had done / and walk-
ed in all the way which his father walked / a
serued the Idols which his father had serued /
and worshipped them / and forsote the Lorde
the God of his fathers / and walked not in the
waye of the Lorde.

And his seruantes conspyred agaynst A-
mon / and stwe the kyng in his house. But
the people of the lande stwe all thin that had
conspyred agaynst kyng Amon. And the pro-
ple of the lande made Josias his soune kyng
in his stead. As for other thinges that Amon
dyd / or holdeth / they are wryten in the Cron-
icles of the Kynges of Iuda. And he was bur-
yed in his graue in Usas garden. And Jos-
ias his soune was kyng in his stead.

The XXXI Chapter.

So was t was eight year olde whan he
was made kyng / and raygned one and thre-
tyny year at Jerusalem. His mothers name a
was Jedida the daughter of Baia of Bas-
sath / and dyd that which was ryght in the
syght of the Lorde / and walked in all the way
of Dauid his father / a turned not asyde / ney-
ther to the ryght / a bande / nor to the left.

And in the eightieth yere of kyng Jos-
ias the kyngs sene Captan the sonne of Usa
his the sonne of Mesulam the scribe / in to the
house of the Lorde / and sayd: Go thy way
thou thye part / that the money that is brought
vnto the house of the Lorde (which the res-
pitable lepers haue gathered of the people)
maye be payed vnto theyr em / that they maye
geue it to the woollmen which are appoynt-
ed in the house of the Lorde / and to geue it
vnto the labourers in the house / a they maye
repayre the decaye in the house / namely / vnto
the carpenters / and buylders / and masons / a
to the that theye synde / and hie / stone for the
repoynting of the house: but so that theye be
no accomptes taken of the / concerninge the
money that is vnder theyr hande / but that they
deale wrythall vpon credence.

B And Helchias the hye priest sayd vnto Saphan the scribe: I haue founde the booke of the lawe in the house of the Lorde. And Helchias gaue the booke vnto Saphan / that he mighte reade it. And Saphan the scribe bare it vnto the kyng / and brought hyme wordes agayne / and saide: Thy seruantes haue gathered together the money that was founde in the house: / a haue desyered it vnto the weste men: which are appoynted in the house of the Lorde. And Saphan the scribe tolde the kyng: and sayde: Helchias the hye priest hath desyered the booke: / and Saphan red it before the kyng.

But when the kyng herde the wordes of the booke of the lawe: he rent his clothes. And the kyng commaunded Helchias the priest: and Ahiam the sonne of Saphan: and Ichon the sonne of Inhania: / and Saphan the scribe: / a this is the wyse counsailler the Lorde for me / for the people: and for all Iuda / concauntyng the wordes of this booke shaw founde: for greuous is the wrath of the Lorde: that is kyndled ouer vs: / because ouer fathers haue not hearkened vnto the wordes of this booke: / so do all thar in vs: which are vnto vs this day.

Then went Helchias the hye priest: / a Ahiam the sonne of Saphan: / and Ihsaia vnto Iuda: he prophesyed the wordes of Isaia / the sonne of Amos: / the sonne of Baran: the kepe of the chaldeans: the dyde at Ierusalem in the second yere: / as they spake vnto har. And she said vnto them: Thus sayth the Lorde God of Israhel: Tell the man that hat you vnto me. Thus sayth the Lorde: Beholde: I will bunge euill vpon this place: / and the inhabitants thereof: / men all the wordes of the lawe which the kyng hath caused to be red: / because they haue forsaken me: / and diem in mee: vnto other gods: / so proude me ouer reward with all the wyse of their wyde. This is for my wrath kyndled agaynst the cytye: / and shall not be quenched.

But tell the vnto the kyng of Iuda: which hath sent you: / a councounsailler: as the Lorde: Thus sayth the Lorde: God of Israhel: he is: if he come herte: / so he departed from the word: / so which thou hast herd: / and hath bin called: the Lorde: / so he are vnto

I haue spoken agaynst this place: / and the inhabitants thereof: / (home that they shall become a very desolacion: and wast) / and hast rente thy clothes: / a wept before me: / I haue herd it: sayth the Lorde: Therefore will I gather the vnto thy fathers: / so that thou shalt be put vnto thy graue in peace: / and thy name shall not be called: euill: that I will bunge vpon this place. And they brought the kyng wordes agayne.

The XXIII Chapter.

Said the kyng sent forth: / and all the Elders: / which were in Iuda: / and Ierusalem: / so that they should come to him: / and the kyng wente up in to the house of the Lorde: / and all the men of Iuda: / and all the inhabitants of Ierusalem: with hym: the priestes: / and prophetes: / a all the people: both small and great: / and all the wordes of the booke of the concauntyng that was founde in the house of the Lorde: / were red in thys: / acco. And the kyng stode vpon a pylle: / and made a concauntyng before the Lorde: / that they should walke after the Lorde: / and to kepe his commaundmentes: / and iustices: / and ordinaunces: with all theys herte: / and with all theyr soule: / that they should set vp the word: / of the concauntyng: / which are written in this booke. And all the people cried: / in to the concauntyng.

And the kyng commaunded Helchias the hye priest: / and the priestes of the seconde course: / the keepers of the tresholde: / that they should put out of the temple: / all the vessels: / which were made for Baal: / and for the grouse: / and for all the host of heauen: / and he burnt them vnto Ierusalem: / in the valley of Ecion: / and the duste of them was carryd vnto Babel.

And he purdome the Remurims: / whome the kynges of Iuda had founde: / so buent in: / and cecre vpon the hye place: / in the cytye of Iuda: / and aboute Ierusalem. Lequire drome: / also the that burnt in mee: vnto Baal: / the Shil: / the Moloch: / and the twelfe idoles: / and to all the host of heauen: / and the grone cause to be carryd from the house of the Lorde: / out of Ierusalem: / in to the valley of Ecion: / and burnt it: / and cast the duste vpon the graue of the concauntyng people. And he brake downe: / the which: / was hors: / and was: / were by the beuse of the Lorde: / wher in the wom: / in: /

li. pc. xxx.

b

ii. re. xxx. d

ii. Paral.

xxxi. a

e. xl. d. d

Ezra. i.

Jehonias

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3. re. xxx. d

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† In his tyme went Pharaos Necho the kynge of Egypte up against the kynge of Assiria by the water Euphrates. But kynge Josias went agaynst hym and dyed at Megiddo/whan he had sente hym. And his seruantes caried hym dead from Megiddo / and brought hym to Jerusalem / and buryed hym in his graue. / And the people of the land toke of Joabab the sonne of Josias / and anoynted hym kynge in his fathers steade.

¶ The and thertye yere olde was Joabab whan he was made kynge / and reigned thie monethes at Jerusalem. His mothers name was Hamatal / the daughter of Jeremia of Libna. And he dyd that which was euill in the sight of the Lorde / euen as his fathers had done. But Pharaos Necho toke hym prisoner at Melbaha in the lande of Hamath / that he shoulde not reigne at Jerusalem: and rayed a targe upon the lande / an hundred cartelies of siluer / and one talent of golde. And Pharaos Necho made Eliachim the sonne of Josias king in his fathers steade / and turned his name Joachim. / But Joabab reke he / a daughter him in to Egypte where he dyed. And Joachim gauit the siluer and golde vnto Pharaos / yet reke he the lande that he myghte geue the siluer / according to Pharaos commaundement. Every one amonge the people of the lande sayd he after his aduylt in siluer and golde / a greit vnto Pharaos. Syce and thertye yere olde was Joachim whan he was made kynge / and reigned eleuen yeres at Jerusalem. His mothers name was Sedida the daughter of Debaia of Rama / and he dyd euill in the sighte of the Lorde / euen as his fathers had done.

The XXXIII. Chapter.

¶ In the tyme came up Nabuchodonosor the kynge of Babilon / and Joachim was in subiection vnto hym this yere. And he wened becke / and rebelled agaynst hym. And the Lorde sente nen of water vpon hym out of Chalde / out of Sien / out of Moab / and fro amonge the dytyens of Ammon / and cused the so to come in to Iuda / to destroye it according to the woide of the Lord / which he spak by his seruantes the prophetes. It founde euill so vnto Iuda / according to the woide of the Lorde / that he wolde purche

awaye fro his presence / because of the synnes of Moab / which he dyd / and because of the innocer bloude that he shed. And he synned Jerusalem with innocer bloude / therefore wolde not the Lorde be reconcyled.

¶ What more therto in tyme of Joachim / and Babilon / all that he dyd / behaldden in wynter in the last nyghte of the kynge of Iuda. And Joachim fel on slepe with his fathers. And Joachim the sonne was kynge in his stead. And the kynge of Egypte came north out of his lande for the kynge of Babilon had conquered all that was the kynge of Egypte / from the ryuer of Egypte vnto the water Euphrates. Eghtere yere olde was Joachim whan he was made kynge / a reigned thie monethes at Jerusalem. His mothers name was Nebulbaha the daughter of Elnathan of Jerusalem. And he dyd euill in the sighte of the Lorde / euen as his father had done.

¶ In the same tyme went the seruantes of Nabuchodonosor kynge of Babilon vnto Jerusalem / and came vpon the citty / with a nauence of water. And whan Nabuchodonosor and his seruantes came to the citty / they layd siege vnto it. But Joachim the kynge of Iuda wente south to the kynge of Babilon with his mother / with his seruantes / with his rulers and chamberlaynes. And the kynge of Babilon receaued hym in the eighth yere of his captiue.

¶ And he toke south from thence all the treasures in the house of the Lorde / and in the kinges house / and brake all the golde vessels that Salomon the kynge of Israel had made in the house of the Lorde / according as the Lorde had saide / and caried awaye all Jerusalem / all the rulers / all the myghty men / euen thousande prisoners / and all the captiues / and all the sinners / and left none behinde / but the poore people of the lande.

¶ And he caried Joachim awaye vnto Babilon / a the kynge's mother / the kinges myghty men / and his chamberlaynes / and the myghty men of his lande led he awaye prisoners / some from Jerusalem vnto Babilon / and some charyntes of the best men / and a thousande captiues / and synners / and all the strong men of water. And the kynge of Babilon brought hym awaye captiue vnto Babilon.

¶ And

1 And the kynge of Babylon made Matania his vncle kynge in his stead / and turned his name Zedechias.

4 And after twenty yere olde was Zedechias / when he was made kynge / and raygned eleven yere at Jerusalem. His mothers name was Shithai the daughter of Teruua of Libna. And he had tweluen the syghte of the Lorde / euen as Ioaquim had: for thus sayned it vnto Jerusalem and Jude: howe the wrath of the Lorde / shall he had cast them out fro his presence. And Zedechias fell awaye from the kynge of Babylon.

The. XXV. Chapter.

1 And it fortuned / that / in the nyenth yere of his raygne / upon the tenth daye of the tenth moneth / Nabuchodonosor the kynge of Babilon came with all his power agaynst Jerusalem. And they layed siege vnto it / a buylde stronge holdro rounde aboute it. This was the cytye besyged vnto the twelfth yere of the kynge Zedechias. But on the nyenth daye of the fourth moneth was there hunger so stryde in the cytye / that the people of the lande had no kynge to eat. And the cytye was broken open / and all the men of warre fled in the night by the waye of the porte betwene the two walles / which goeth to the kynge garden. But the Caldees laye aboute the cytye. And Zedechias fled by the waye to the playne side. Nevertheless / the power of the Caldees folowed after the kynge / and toke him in the playne side of Zedechias: and all the men of warre that were with hym / were scattered abroad from hym. And they toke the kynge / and led hym vp to the kynge of Babylon vnto Reklartha. And he gaue iudgement vpon hym. And they slew Zedechias theyden before his eyes / and put ouer Zedechias eyes / bounde hym with chaynes / and carryed hym vnto Babilon.

2 Upon the seuenth daye of the fifth moneth / that is the nyenth yere of Nabuchodonosor the kynge of Babylon / came Nabufardan the cheefe captayne / the kynge of Babylons first / vnto vnto Jerusalem / and burne the house of the Lorde / and the kynge house / and the house at Jerusalem / and all the greater house burne he with fyre. And all the power of the Caldees / which was with the cheefe captayn / brake downe the walles rounde aboute

Jerusalem. As for the people that yet were left in the cytye / and were fallen vnto the kynge of Babilon / and the other that remayne people / Nabufardan the cheefe captayne carryed them awaye. And of the poorest people byd the cheefe captayne take in the lands to be wyngardens and plowmen.

But the brasse pillars in the house of the Lorde / and the frames / and the brasse lance that was in the house of the Lorde / byd the Caldees brake downe / and carryed the metall vnto Babilon. And the portes / houses / cellars / houses / and all the brasse vessel that was occupied in the stryce / carryed they awaye. And the cheefe captayne toke awaye the vessels and beles / that were of golde and silver / and pillars one luter / and the leares that Salomon had made for the house of the Lorde. The metall of all these ornaments coude not be weyged. The kynge rounde bye was one pyller / and the knoppe thereon was of brasse / also / and the rubies therean the rape a the Daignation upon the knoppe rounde aboute were all of brasse. After the same maner was the other pyller also with the rape.

And the cheefe captayne toke Searia the eldest of the first course / a Sophony the eldest of the second course / and the boie Sepho / and one chambrelayne out of the cytye / which was oppoynd ouer the men of warre: and they men that were cuer before the kynge / which were foude in the cytye: and Sopher the captayne / which caught the people of the lande to fyght: / and the seuen men of the people of the lande / that were founde in the cytye: thes byd Nabufardan the cheefe captayne take / a brought them vnto the kynge of Babilon vnto Reklartha. And the kynge of Babilon slew the at Reklartha in the lade of Hemath. Thus was Juda caryed awaye out of his lande.

But ouer the remnaue of the peoplen the lande of Juda / whome Nabuchodonosor the kynge of Babylon lefte bynden / the Cheefe Captayne the sonne of Thicam the sonne of Saphan. Now what all the captaynes of the southerne / and the men here / that the kynge of Babylon had made Godolias governour / they came to Godolias vnto Jerusaleme. Wher they founde the sonne of Itai / whome they called Hanni the sonne of Carca / and Searia the Mesphar.

sonne of Eandomech the Metopbanic / a Ierusalemite the sonne of Machari with thre men. And Godaliah wente vnto them / and to their men / and sayde vnto them : I feare not ye the officers of the Caldees / for ye in the lande / and submitte your selfe vnto the kynge of Babilonia / and ye shall prosper. But in the seuenth moneth came Simai the sonne of Maibanus the sonne of Usilama / (of the kynge of Tyre) and ten men with hym / and seue Godolico / and the Tewes and Caldees that were with hym at Usilpa. Then all the people gat the word / and small and great / and the captaynes of the booke / and came in to Egypte / for they were afraied of the Caldees.

Iere. li.

¶ Toward the seuen and thirtieth year after that Joachim the kyng of Iuda was carryed away on the seuen and twentieth day of the month / Leuincroded the kyng of Babilon in the fiftie year of his reygne / lift vp the head of Joachim the kyng of Iuda out of prison / and spake loungly vnto hym / and he shewd abone the troncs of the kynges that were with hym at Babilon / and changed the clothes of his captiue. And he vndercarde alway before hym as long as he lyued. And he appoynted hym his portion / which was euer greden him dayly of the kyng / as long as he lyued.

The ende of the fourth booke of the kinges / whiche after the Hebrewes is the second.

The fyrst booke of the Cronicles / o therwise called

Paralipomenon.

The first Chapter.

G. n. v. c.

G. n. p. a.



Sam / Suih / Enos / Zeezen / Mabeleel / Jared / Benoch / Marubisaf / Ramoch / Noe / Sem / Ham / Japher.

¶ The chyldren of Japher are these / Gonce / Ula-

gog / Madai / Javan / Tubal / Mesch / a Thicas. The chyldren of Gonce are these / Aiscnaos / Niphat / Logania. The chyldren of Javan are these / Elifa / Tharsis / Chirim and Sodarim.

The chyldren of Ham are these / Chus / Misraim / Phucia / Canaan. The chyldren of Chus are these / Seba / Zivula / Sabra / Kema / and Sabbecha. The chyldren of Kema are these / Sheba a Sidai / Chus begat Nimrod / whiche beganne to myghty upon earth / Methram begat Ludim / Ananim / Eshabim / Naphtuhim / Patruschim / a Kaslumim / whiche came the Phylistynes and Caphtolim. Canaan begat Sidon his first sonne / Beth / Jebusi / Amoi / Gergosi / Heui / Ziti / Sini / Arubai / Semon and Hetrarhi.

The chyldren of Sem are these / Elami / Difer / Aephaschad / Kubi / Trai / Ts / Enli / Gether and Mosch. Arpachad begat Salah. Salah begat Eber. Vnto Eber there were borne two sonnes : the name of the one was Peleg / because it in his tyme the world was denyed / and his brothers name was Jafcan. And Jafcan begat Almodad / Saleph / Hazar / Phet / Terah / Abobian / Vall / Sifdar / Eball / Abimari / Echa / Ophir / Ceusla and Jobab. These all are the chyldren of Jafcan.

¶ Sem / Arpachad / Salah / Eber / Peleg / Regui / Serug / Nabo / Tharab. Abim tharab / Abichan. The chyldren of Abichan are these / Isaac and Ismael. This is thei generation. ¶ The fiftie sonne of Ismael / the Sem bawith / Cedar / Abdeel / Mibsam / Misina / Dumai / Mas / Achad / Thema / Gebur / Nephis and Kedma. These are the chyldren of Ismael.

¶ The chyldren whiche Terhura / Abichanis concubine bare / are these / Simram / Jafson / Medan / Midia / Chesab and Surah. The chyldren of Jafson are these / Siba and Sedan. And the chyldren of Midia are Ephra / Epher / Heuch / Abiba and Ithas. All these are the chyldren of Terura. Abichab begat Isaac. The chyldren of Isaac are / Eliau and Aiael. ¶ The chyldren of Eliau are / Eliphaz / Reguel / Teus / Isaelim / Aniab. The chyldren of Eliphaz are / Theman / Omri / Hephu / Gaerham / Kenaz / Hinnai and Anial. The chyldren of Reguel are / Nisrah / Sarah / Samina

Saimna and Mis.

¶ The chyldren of Seir are: Lothan / Sobal / Sibon / Ina / Sison / Ezer / Sifen. The chyldren of Lothan are: Bori and Homan: and Timna was the syster of Lothan. The chyldren of Sobal are: Aluan / Manabari / Yeal / Serpi / Omam. The chyldren of Sibon are: Aia and Ana. The chyldren of Ina / Sison. The chyldren of Sison are: Hamran / Ushan / Jechan and Uacan. The chyldren of Ezer are: Hahan / Scawan and Zean. The chyldren of Sifen are: Uj and Zean.

¶ These are the kynge that reigned in the lade of Edom / as ever there reigned any kynge amonge the chyldren of Israel: Bala the sonne of Beer / and the name of his eyre was Unbaba. And whan Bala dyed / Jobab the sonne of Serah of Hosa was kynge in his steade. And whan Jobab dyed / Husam one of the lande of the Temanites was kynge in his steade.

Whan Husam dyed / Hadad the sonne of Bebad (which more the Madianites in the felde of the Moabites) was kynge in his steade / and the name of his eyre was Anah. Whan Hadad dyed / Samla of Masraf was kynge in his steade. Whan Samla dyed / Saul of Rehoboth by the water syde / was kynge in his steade. Whan Saul dyed / Baal Huan the sonne of Achoc was kynge in his steade. Whan Baal Huan dyed / Hadab was kynge in his steade / and the name of his eyre was Paguan / and his wyfes name was Mebeabel the daughter of Masraf / and daughter of Masfabah.

But whan Hadab dyed / there were prynces as Edom / prynces Timnah / prynces Moa / prynces Japheth / prynces Thalbama / prynces Ela / prynces Dimon / prynces Aena / prynces Theuan / prynces Uthazar / prynces Magdol / prynces Isa. These are the prynces of Edom.

The 11 Chapter.

¶ These are the chyldren of † Isaac: Ruben / Simeon / Leui / Juda / Issachar / Zabulon / Dan / Joseph / Ben Jamin / Nephtali / Gad / Aser. ¶ The chyldren of Juda are: Er / Lusan / and Sela: these thre were boorne unto him of the

daughter Sara the Canaanisse. Ruben is the first son of Juda was wicked before Lord / and therefore he flew hym. But Tamar his soune wyfe bare him Pharo and Zarah / so that all the chyldren of Juda were frue.

¶ The chyldren of Pharo are: Hirs a Gar Ruth iiij. a mul. The chyldren of Zarah are: Sime / Er / Ber / Heman / Shelcoll / Saca / which all are frue in numbre. The chyldren of Er / Hemi are: / Joseph which troubled Ifrad / whan he synned in the synne that was named. The chyldren of Leah: Hama.

The chyldren which were borne unto Besron / are: Hata / Talubai. † Rain begat Aminabab / Aminadab begat Naasson the pynce of the chyldren of Juda Naasson begat Salmon / Salmon begat Boos / Boos begat Obed / Obed begat Issai / Issai begat Dauid his first sonne / Aminadab the seconde / Saimna the thyrde / Nathanal the fourth / Kaddai the fyfth / Uze the sixte / and the seueneth. And they ffoure were Hema and Abigail.

The chyldren of Hema are these: Uze / Bhisur / Joab / and Abich. Abigail begat Amasa. The father of Amasa was Jether an Israelite.

Calah the soune of Besrom begat Ashba the woman / and Jengoth. And these are the same woman chyldren: Jechi / Uthad / and Ardun. But whan Ashba dyed / Saleb toke Ephraim / which bare hym. † Huc begat Ezo / Ezo a Un / Un begat Bezalel.

Aster made lay Besrom with the daughter of † Nadai / father of Gilead / and by othe her whan he was thre score yearre olde / and she bare hym Segub. Segub begat Jai / which had thre and twenty cyties in the lande of Gilead. And he toke out of the same Jisur and Arem the conuex of Jai / and Benai with the villages thereof / in the same cyties. All these are the chyldren of † Nadai the father of Gilead. After the death of Besrom in Galad Ephraim / leste Besrom his wyfe unto Abia / which wyfe bare hym † Abur the father of J. Par. iij. a Ebecoa.

Jerahmeel the fyfth sonne of Besrom had chyldren: the fyfth Ram / Duna / Dina / and Wajon / and Uthia. And Jerahmeel had yet another wyfe / whose name was Thamar / she is the noother of Dauid. The chyldren of Ram the

first sonne of Jerahmeel are Maaz / Zamin
and Ithra.

C Onani had chyldren : Samai and Joda.
The chyldren of Samai are / Kadab and Abisur.
Abisur's wyfe was called Abihal / which bare hym Abdam and Nolid. The chyldren of Kadab are / Seled and Appaim. And Seled dyed without chyldren. The chyldren of Appaim: Jefa. The chyldren of Jefa: Sesan. The chyldren of Sesan: Ahtan. The chyldren of Joda the brother of Samai are / Ziber a Jonathan. But Ziber dyed without chyldren. The chyldren of Jonathan are / Petha a Sasa. These are the chyldren of Jerahmeel.

As for Esra / he had no sonnes / but a daughter. And Esra had a struunt an Egyptian / whose name was Zeba. And Esra gave his daughter vnto Zeba his struunt to wife / which bare hym Zepai. Zepai begat Nathan / Nathan begat Sabab / Sabab begat Ephal / Ephal begat Obed. Obed begat Jehu / Jehu begat Asana / Asana begat Hales / Hales begat Elieasa / Elieasa begat Eissana / Eissana begat Sallum / Sallum begat Zefania / Zefania begat Elifama.

The chyldren of Caleb the brother of Jerahmeel are / Mesa his first sonne / whiche is the father of i. Ephai / and of the chyldren of Mesa the father of Hebron.

4 10. xxxij. 4

D The chyldren of Lebonare: Corah / Thaphab / Nefem / and Sama. Sama begat Kadabim the father of Zarfadam. Refem begat Sina. The sonne of Sama was called Naon / and Naon was the father of Berthia. Ephai Calab concubine bare Haram / Nofai / and Gafsa. Haram begat Gafsa. The chyldren of Gafsa are / Refem / Joibam / Gesan / Pethi / Ephai / and Saaph. Maacha Calab's concubine bare Seber and Thisbena. And she bare Saaph also the father of Madamania / and Sebia the father of Madbena / and the father of Gibeai. But Achsa was Calab's daughter.

3. i. xv. b
Iud. i. x. c

These were the chyldren of Caleb: But the first sonne of Ephraim. Soballe the father of Amad / Jearam: Salme the father of Berthelem: Gaerai the father of Berthaber. And Soballe the father of Amad / Jearam had sonnes / namely the halfe kyned of Manasse. The kyned of Amad / Jearam were the

Jechites / Durhites / Ouanahites / and Misraites. Sed these same / for the Zaregubites and Elphalutes. The chyldren of Sama are Berthelem / and the Metopahites the conne of the house of Joab / and the halfe of the Manasse of the Zarema. And the kyned of the Zarema whiche dwelt at Zabea / are the Eneahites / Symeahites / and Sudothites. These are the Zambites / that came of Easab / which was the father of Berthekadab.

The 11. Chapter.

E These are the chyldren of Dauid / which were borne vnto hym in Hebron. The first sonne / Amnon of Thirioam the Zefarathite: the seconde Daniel of Bigail the Carathite: the thyrde / Absalon the sonne of Geiur: the fourth Adonias the sonne of Hagith: the fyfth Saphathia of Abithail the Gite: the sixt / Iechiam of his wyfe Eglia. These fyve were borne vnto hym at Hebron: I for he raygned there seven years and sixe monethes. But at Jerusalem raygned he thre and thyrtye years.

And these were borne vnto hym at Jerusalem: Semei / Sebab / Nathan / Salomon: these foure of Bathsheba the daughter of Ammiel. And Zebai / Elifama / Eliphai / Nooga / Nepef / Tapia / Elifama / Elisada / Eliphelai: these fyve. These al are the chyldren of Dauid / besyde those that were the chyldren of the concubines. And Thamar was theyr syster.

Salomons sonne was Roboam / whose sonne was Abia / whose sonne was Asa / whose sonne was Josaphat / whose sonne was Jooram / whose sonne was Ahafia / whose sonne was Ioan / whose sonne was Amasias / whose sonne was Asaria / whose sonne was Joathan / whose sonne was Achas / whose sonne was Ezechias / whose sonne was Manasse / whose sonne was Amos / whose sonne was Josiah. The sonnes of Josiah were the fyve: Johanna / the seconde Zechiam / the thyrde Sedechias / the fourth Sallum. The chyldren of Zechiam were / Zechonias / whose sonne was Sedechias.

The chyldren of Zechonias whiche were twelve persons / were / Zebai / Malchiram / Phadaia / Semeias / Zefania / Elisama / Adobai. The chyldren of Phadaia were / Zoobab and Sima. The chyldren of Zoobab

babel were: Mesillem and Panania / and their sister Belonnih / and Basiba / Obel Barabaa / Basidna / Jusib / Kaska / these five. The children of Panania were Plana and Jecaa / whose sonne was Reppaa; whose sonne was Arnan / whose sonne was Obedia / whose sonne was Sachana. The children of Sachana were: Semaa. The child of Semaa were: Barua / Jecgal / Baruah / Naria / Sappah and Sela / thise six. The children of Naria / were: Elionai / Jechizai / and Aftimam / these thie. The children of Elionai were Godaa / Elisid / Plana / Abuh / Johanna / Delaa and Anam / these seven.

Chr. III. Chapter.

I The children of Juda were: † Pharae / Hefion / Charin / Hur and Sobal. Reppaa the sonne of Sobal begat Jeahab. Jeahab begat Abumai / and Labad. These are the fruites of the Jare garchuro / Elle the father of Elham / Jeciel / Jecma / Jeddab and their sister was called Hazelphom / and Demad the father of Obedi and Efee the father of Hafia. These are the children of Hur / the first sonne of Ephraim the father of Berthelem.

I Ashur the father of Thecoz had three wyfes / Helia and Naara: Naara bare Abumai / Sappah / Chemin / and Abasur: these are the children of Naara. The child: of Helia were Jecub / Jecoban and Erhnan. Ehoon begat Anub and Hajabeba / and the first of Abherel / his sonne of Barum. Jacob was more honorable then his brethren / and his mother called him Jacob / for he said: I have bene him with myne trouble.

And Jacob called upon the God of Israell and said: If thou wilt esse me / I will care the borders of my land: and yf thy hande be with me / and thou remove me from eurl / what trouble me nor. And God caused it for to come that waye.

B Galub the brother of Snah begat Nerhar: his the father of Isthon. Isthon begat Bithappa / Passah / and Thehinna the father of the cynic of Labas / these are the men of Necha. The children of Amas were: Jehusel a Sarai. The children of Jehuel were: Bahab.

And Mronothai begat Aphia. And Sa-

raia begat Joab the father of Ghebarasim / for they were carpenters. The children of Eliah the sonne of Jephune / were: Jru / Ela and Naam. The children of Ela were: Amas. The children of Jchasser were: Oph / Sappa / Thoria / and Jisrael. The child of Jstra were: Zerber / Mared / Ephra and Jalon / a Tabar with Musam / Samas / Jisrah the father of Elshemaa / his wyfe Judi bare: Jered / father of Obedi / Eher the father of Socho / Jchubel the father of Sanoah: these are the children of Buba the daughter of Pharae / which Mared stole.

The children of the wife Boddia the sister of Labem the sonne of Begia / were: Hagaram and Elshomaa the Maccharure.

The children of Sina were: Amia / Kimono and Benhanan / the first. The child: of Jecher were: Sopher / and Ben Sobir.

The children of Oela the sonne of Judah were: Re / the father of Lecha / Laeda the father of Marasa / and the first of the Isuen called uero in the house of Jbedan / Jolimi / the men of Gofda / Joas a Scraph / which were householders in Moab / and dwell at Labem and Gadbarum / Bithim. These were pot makers / and dwell amonge plantis and hedgcs / Beside the fymg in his wyfite / a came and dwell there.

Chr. V. Chapter.

I The children of Ithamar were: Lemuel / Yamin / Jacub / Oerab / Saul / whose sonne was Galluri / whose sonne was Mispiani / whose sonne was Mifina. The children of Mifina were: Samuel / whose sonne was Sathur / whose sonne was Semer. Semer had six sonnes / and five daughters / and his brethren had not many children. And all they kynred multiplied / nor as the children of Juda. But they dwelt at Birsiba / Moleda / Ba Jof. vij. a

Parma / Ziclag / Beth Marahob / Gazarasissim / Buh Bircal and Saraim: these were they cyms untyll the tyme of kynge Dauid. And their toune Etam / Dim / Kimmon / Tochen / Zani: these fyve cyms / and all the villages / that were aboute these cyms / untyl Dauid / this is the habitation and they kyndred amonge them.

And Mefobab / Jantlech / Jofa the sonne

of Amasia / Joel / Jchu the sonne of Jechu
 bis the sonne of Secaa / the sonne of Auel /
 Elionai / Zaccari / Zifobai / Aiaa / Auel / H-
 mael and Benaa. Vnto the sonne of Sipher
 the sonne of Aion / the sonne of Zebaa / the
 sonne of Sumi / the sonne of Semana. These
 were famous princes in their kynedes of
 the house of they fathers / and multiplied in
 nombre.

And they wente forth / that they myght
 come vnto Gedon to the Eastside of the val-
 ley / to see pasture for they shepe. And found
 far and good pasture / and a lande large on
 both the sydes / quyet and ryche: for they of
 Ham dwelt there afoze tyme:

And these that are now Described by na-
 me / came in the tyme of Eschuaas the King of
 Juda / to sinare the tentes and dwellinges of
 israhel that were founde there / and rampned
 them vnto this day / and dwelt in their heade
 for there had they pasture for they shepe.

There wents of them also / of the chyldren
 of Simeon. nyue hundred men vnto moat
 Sec / wch theyr tules: Plana / Neana / Ke-
 phaa and Uziel / the chyldren of Jechu / and
 smoe hermannes of the Amalechites / wch
 were escaped / and dwelt there vnto this
 daye.

The VI Chapter.

The chylden of Ruden the first sonne
 of Israel: for he was the first sonne / but
 because he desyde his fathers Bed / wherefore
 was his first byrthrighte giuen vnto the chy-
 lden of Joseph the sonne of Israel / and he
 was not referred to the first byrthrighte: for
 vnto Juda which was myghte among his
 brethren / was giuen the pynncipalle befoze
 hym / and the first byrthrighte vnto Joseph.
 The chylden now of Ruden / the first sonne
 of Israel are these: Hanach / Pallai / Esron
 and Charan.

The chylden of Joel were / Semai / whose
 sonne was Wag / whose sonne was Semel /
 whose sonne was Alichu / whose sonne was
 Keaa / whose sonne was Baal / whose sonne
 was Becca / whoseme Ceglarphalaser King
 of Assiria carryd away prysone. He was a
 pynce among the Rubenites. But his bro-
 thers among his kynedes / whan they were
 referred among they generacyon had Joel

and Sachana to theyr heades.

And Bela the sonne of Aion the sonne of
 Sama / the sonne of Joel / dwelt at Bezer / Jos-
 phat and vntill Ucha and Baal / Mon. And
 dwelt toward the East / as one cometh to
 the wyldernes by the waye of Suphates: for
 they calld were many in the lande of Be-
 lead.

And in the tyme of Saul they fought a-
 gainst the Agarenes / which fall thowen theyr
 handes / and they dwelt in they tentes toward
 all the East part of Belead.

But the chyldre of Gad dwelt ouer against
 them in the contrie of Basan / vntill Salcha.
 Joel the chieft / and Saphar the seconde /
 Joana and Saphar at Basan. And they dwelt
 in the house of they fathers were / Ma-
 char / Mehallam / Gera / Jona / Jaccan / Sic-
 a / Eber / these seuen.

These are the chyldren of Abihail the
 sonne of Hur / the sonne of Jorabab / the sonne
 of Gilead / the sonne of Michal / the sonne of
 Jechu / the sonne of Jabad / the sonne of Bua-
 thi the sonne of Abdiel / the sonne of Chu-
 man was a ruler in the house of they father /
 and they dwelt at Gilead in Basan / and in
 the villages thereof / and in all the sububee
 of Sharon / vnto the vntermost partes thereof. All
 these were referred in the tyme of Josham
 the King of Juda / and of Jeroboam the King
 of Israel.

The chylden of Ruden: the Gabbies and
 the halfe tye of Manasse. (of such as were
 syghyng men / which theyd weare syde and
 sword / and could bende the bowe / and were
 men of armes) were foue and forty thou-
 sand and seuen hundred and thyn scoie: that
 went forth to the wace.

And whan they foughte against the A-
 garites / Jona / Naphea and Hodab helpe
 them / and belmyered the Agarenes into theyr
 handes / and all that was with them / for they
 cried vnto God in the battayl. And he berde
 them / because they put they trust in him.
 And they carryd away theyr carrell / fytte
 thousande camels / two hundred and fytty
 thousande shepe / two thousande asses / and
 an hundred thousande soules of men. For
 there were many wounded / for wher they bar-
 rayl was of God. And they dwelt in they
 heade /

Gen. xij. a
 Exod. vj. b
 1. K. xxi. a

1. K. xv. c

Reade/untill the tyme that they were carryd awaye prisoners.

The children of the halfe trybe of Manasse were in the land / from Basan south vntill Beal Hermon and Seur / a mount Hermon: for they were many. And they were the heade of the house of they fathers / Ephraim / Issachar / Zebulun / Gad / Dan / Asher / Benjamin / Simeon / Judah / Issachar / Zabiel / myghty valiant men / a ancient heades in the house of they fathers.

And when they synned against the God of they fathers / and went a whoynge after the Gabbos of y people of the land / whome God had destroyed before them / the God of Israel styed up the spere of Phil the kynge of Assyria / and the spere of Teglabasseir the kynge of Assyria / and led awaye the Remmites / Gebditas / and the halfe trybe of Manasse / and brought them vnto Galab / and Habas / and Gasa / and to the water of Gofan into the Baye.

The VII. Chapter.

The children of Leui were / Gerson / Kehath / and Merari. The children of Kehath were / Amram / Jeschec / Hebron and Ofiel. The children of Amram were / Aaron / Moses and Miriam. The children of Aaron were / Nadab / Abihu / Eleazar and Ithamar. Eleazar begat Phinias / Phinias begat Zebulun / Zebulun begat Bala. Bala begat Ofiel. Ofiel begat Serabia. Serabia begat Merarioth. Merarioth begat Merari. Amasa begat Achitob. Achitob begat Zadoc. Zadoc begat Achimasa. Achimasa begat Azaria. Azaria begat Iobanah. Iobanah begat Iliama. Iliama was puffed in the house that Salomon builded at Jerusalem. Azaria begat Amaria. Amaria begat Achitob. Achitob begat Zadoc. Zadoc begat Gallum. Gallum begat Baldias. Baldias begat Azaria. Azaria begat Serai. Serai begat Jofedec. But Jofedec was carryd awaye whil Lord called Juda and Jerusalem to be captyue by Nabuchodonosor.

The children of Leui are these / Gerson / Kehath and Merari. These are the names of the children of Gerson / Libni and Semai. The names of the children of Kehath are these / Amram / Jeschec / Hebron and Ofiel. The names of the children of Merari

are / Mahal and Musi. These are the kynredes of the Leuites amonge they houses.

Gersons sonne was Libni / whose sonne was Jarab / whose sonne was Sima / whose sonne was Jeab / whose sonne was Jadda / whose sonne was Serab / whose sonne was Jeasasa. Babas sonne was Aminadab / whose sonne was Coab / whose sonne was Assi / whose sonne was Elana / whose sonne was Zebulaph / whose sonne was Assi / whose sonne was Lebah / whose sonne was Drai / whose sonne was Usa / whose sonne was Saul.

The children of Elifana were / Amasi and Ahimoth. And Elifana / whose sonne was Elifana of Zuph / whose sonne was Mahath / whose sonne was Eliab / whose sonne was Zerobem / whose sonne was Elkana / whose sonne was Samuel. Whose first borne sonne was Sem and Abi.

Meraris sonne was Maheli / whose sonne was Libin / whose sonne was Semai / whose sonne was Dea / whose sonne was Semar / whose sonne was Haggai / whose sonne was Asa.

These are they whome Dauid appointed to keepe in the house of the Lord / wher the Ark rested / and they ministered before the habitation of the Tabernacle of wyrmes till weh syngynge / vntill Salomon had builded the house of the Lord at Jerusalem / and they stode after they manner in they office. And these are they that stode and they children. Of the children of Kehath was Kemam the yngre / the sonne of Jod / the sonne of Iacobam / the sonne of Eliel / the sonne of Coah / the sonne of Zuph / the sonne of Elifana / the sonne of Mahath / the sonne of Amasa / the sonne of Elkanah / the sonne of Jabel / the sonne of Azaria / the sonne of Sophomias / the sonne of Zebath / the sonne of Assi / the sonne of Zebulaph / the sonne of Coah / the sonne of Jeschui / the sonne of Zabath / the sonne of Leui / the sonne of Israel.

And his brother Assaph stode at his right hand / and Assaph was the sonne of Barachias / the sonne of Semca / the sonne of Michal / the sonne of Masca / the sonne of Masca / the sonne of Libni / the sonne of Serai / the

the sonne of Adai / the sonne of Erhan / the sonne of Simai / the sonne of Sumer / the sonne of Zabab / the sonne of Gerson / the sonne of Leui.

They: these: are the children of Israel / stande on the left hand / namely / Erhan the sonne of Kus / the sonne of Abdi / the sonne of Uthal / the sonne of Kasabai / the sonne of Amasa / the sonne of Belchua / the sonne of Amzi / the sonne of Bani / the sonne of Samer / the sonne of Mahel / the sonne of Uusi / the sonne of Merai / the sonne of Leui.

As for they: which are the Leuites / they were geuen to all the offices in the habitacion of the house of the Lord: in the office of Aaron / and his sonnes: was to synde the syn: upon the altare of burnt offerings / and upon the altare of incense / and to all the busines in the most holy: and to make atonement for Israel: according as Moses the seruaunt of God commaunded.

These are the children of Aaron: Eleazar his sonne / whose sonne was Phineas / whose sonne was Abisua / whose sonne was Buzi / whose sonne was Usi / whose sonne was Orabai / whose sonne was Merari / whose sonne was Amari / whose sonne was Apherob / whose sonne was Sadoc / whose sonne was Amisai.

And thus is they: habitacion and rowme in they: boundes / namely of Aarons children of the kynred of the Zababyns: for this lot fell vnto them: And they gaue them Hebion in the lande of Iuda / and the suburbs of the same rounde aboute. Ben the seldre of the cite and the villages therof / gaue they vnto Carleb the sonne of Iephune. Thus gaue they vnto the children of Aaron these fyve kynes.

Hebion and Libna were they: suburbs / Zaber / and Usthemca / Uden / Debir / Isan / and Berseme / were they: suburbs. And out of the kynes of Ben Jamin / Gaba / Memeth / and Ana / were they: suburbs / so that all the cities in they: kynes were thysen. The other childen of Zabab of they: kynred / had out the halfe tribe of Manasse / ten cities by lot. The childen of Gerson of they: kynred / had out of the tribe of Iaschar / and out of the tribe of Isser / a out of the tribe of Nephtali / and out of the tribe of Manasse / in Basan / thysene

cities. The children of Merari of they: kynred had by lot of the tribe of Ruben / a out of the tribe of Gad / and out of the tribe of Zabul / twelue cities.

And vnto the Leuites gaue the children of Israel cities with they: suburbs / euenly by lot / out of the tribe of the children of Iuda / a out of the tribe of the children of Simeon / a out of the kynes of the childen of Ben Jamin / euen thise cities / which they appointed by name. But the kynedes of the childen of Zabab had the cities of they: docters out of the kynes of Ephraim.

So gaue they now vnto them / namely vnto the kynred of the childen of Zabab / the cities / Sichen / vnto manasse / Ephraim / Gether / Jarmam / Berseme / Aloua / Gaba / Kimon / these suburbs. And vnto the halfe tribe of Manasse / Mer and Bica / were they: suburbs. Vnto the childen of Gerson they gaue out of the kynes of the halfe tribe of Manasse / Gelaen / Basan / and Basath / with they: suburbs. Out of the tribe of Iaschar: Ber / Sabath / Kainoth / and Zenu / were they: suburbs. Out of the tribe of Isser: Kusa / Abdon / Sufath / and Rehad / were they: suburbs. Out of the tribe of Nephtali: Bedon / Gath / Hamud / and Amathaim / were they: suburbs. Vnto the other childen of Merari gaue they out of the tribe of Zabul / Kimano and Chabon / were they: suburbs. And beyonde Jordan ouer against Gerad / Esrae / beside Iordan out of the kynes of Ruben: Beron / the wilderness / Jajja / Bedomoth / a Merari / were they: suburbs. Out of the tribe of Gad: Karmoth / Gelaer / Mahanaim / Sefban and Jafer / were they: suburbs.

The VIII. Chapter.

The childen of Iaschar were: Thola / Pua / Iasub / and Simeon / these foure. The childen of Thola were: Usi / Kephana / Jecad / Sabenai / and Jisiam / and Samuel / these foure in the house of they: fathers of Thola / and they: men / they: kynedes / in numbe / in the tyme of Dauid / was and twenty thysende and fye hundred. The childen of Usi were: Iesabai. The childen of Iesabai were: Michael / and Uedia / Joel / and Schar / all these fyve were heades. And with them among they: kynes: in the house of they: fathers

father there were ready harness'd men of
warre to the battail size and thirtie thousand:
so thry had many wyfes and children. And
the myghty men of they: brethren in all the
kingdome of Iſrahel were ſeuen a foure thouſe
thouſande and were of numbred.

The children of Ben Jamim were: Bela/
Becher/and Jedeel/these thre. The children of
Beia were: Eſben/Deſi/Viſel/Beconoth and
Ira/these fyve beades in the house of they: fa-
ther: myghty men: and were numbred two
and twenty thousand and foure and thye.

The children of Becher were: Semua/Jo-
as/Eleſee/Elionoi/Amel/Beconoth/Adia/
Anatho and Alamech/all these were the chil-
dren of Becher/and were rekened in the kin-
dome after the beades in the house of they: fa-
ther: valiant men: twentie thousande and
two hundred. The children of Jedeel were
Bilbon. The children of Jethai were: Jeeu/
Ben Jamim/Abud/Euonoi/Serhan/Thara-
ſion and Thophor/all these were the children of
Jedeel/beedes of they: fathers: valiant men
ſeuen thye thousand and two hundred/
which were ſent to the warre for to fighte.
And Supim and Supim were the children
of Jethai. And Hufim were the children of Je-
thai.

The children of Ephraim were: Jolyell/
Gim/Jeger and Sollum: the children of
Epho.

The children of Manasse are these: Elreſ/
whome his concubine Amal had beare.
And Elreſ begot be Manſie the father of
Gilead. And Manſie gave wyfe unto Supim
and Supim: a they: sisters name was
Macha. And ſeconde ſonne name was Je-
lephad. And Jelephad had daughters.
And Macha the wyfe of Manſie bare a ſone
whose name was Phares: and his brothers
name was Sereu: and his ſonnes were Uſi/
and Rafni. Phares ſonne was Bedi. These
are the children of Gilead the ſonne of Ma-
chab: the ſonne of Manasse. And his ſiſter
Molocher bore Jethu/Deſter and Mabe-
la. And Sereu had these children: Abcan/
Schem/Elſu and Amim.

The children of Ephraim were these: Eſu-
biach/whose ſonne was Sereu/whose ſone
was Thobah/ whose ſonne was Elad/
whose ſonne was Tabah/ whose ſonne was
Sabad/whose ſonne was Suthab/ whose
ſonne was Elreſ and Elcod. And the men of
Gad that dwelt in the lande: ſawe them: be-
cauſe they were gone downe to take they: car-
tell. And they: ſath: Elphaim mourned for
thene a longe ſeaſon: and his brethren came to
comforte hem.

And he went into his wyfe: which con-
cealed: and bare a ſonne: whome he called
Enaſ: becauſe of the aburſſit that was in his
house. His daughter was Sereu: which built
ded the lower and upper Bethonai and Do-
ſen Sereu. Whose ſonne was Keſeph a Ke-
ſeph/whose ſonne was Thelab/ whose ſonne
was Thaban/whose ſonne was Ladi/ whose
ſonne was Ammihub/whose ſonne was El-
ſama/whose ſonne was Elun/ whose ſonne
was Joſua.

And they: ſubſtaunce and dwelling was
Bethel: and the villages therof: towarde
the Eaſſide of Manasse towarde the Weſt
part of Giler and the villages therof. And
them and her villages unto Aſa and her vil-
lages. And by the children of Manasse/
Bethonai and the villages therof: Thana-
ced the villages therof. Megiddo and the
villages therof. So and the villages therof.
These dwelt the childre of Joſeph the ſone
of Iſrahel.

The children of Iſſer were these: Jemua/
Jefim/Jefu/Beu and Serah they: ſiſter.
The children of Beu were: Jether and Ma-
chab: this is the father of Benſonath. Jether
begot Japhlet/ Soneu/ Bathan/ and Beu
they: ſiſter. The children of Japhlet were:
Paſſab/ Bimehal an Aſaſy: these were the
children of Japhlet. The children of Soneu
were: Abi/ Kabag/ Jethubal/ and Beati. And
the children of his brother Belem were: So-
phab/ Jemua/ Beles and Amel. The children
of Jethubal were: Suiab/ Saneſpher/ Suiab/
Ben/ Jemua/ Jeger/ Eod/ Soma/ Elſa/ Je-
thian and Beera. The children of Jether were:
Jephune/ Uſſipa and Beu. The children of
Vila were: Ira/ Hanel and Kizo.

All these were the children of Iſſer: beedes
in the house of they: fathers: thof: ſon: in
warre: me and beades amonge the Danites/
and were muſſed to the warre for to fighte.

In theyr number fixe and twene thousande
men.

The .X. Chapter.

BEN Jamin begat Beia his first sonne/
Whose the seconde was Abrah the thirde/
Nobah the fourth / Kapha the fifth. And Be-
la had thirtie / Adas / Gera / Abub / Z-
bisus / Meian / Abah / Gera / Sphuphan /
and Huram.

These are Jephubs children / which were hea-
des of the fathers amonge the cynefens as Ge-
ba / a wente awaye onto Manahach / namely
Nacian / Abia and Gera / whose carried the
awaye and begat Usa / and Abud. And Ser-
harum / whose he had sent them awaye / be-
gat children in the lande of Usab of Husim /
a Becca his wife. And of Hodas his wife
begate Jobab / Sibca / Nefsa / Malcham / Je-
sus / Saca / and Nirma / these are his children /
heades of the fathers.

B Of Husim begate Abas and Elpac.
The children of Elpac were: Eber / Misiam
and Saime. These buylded Ono and
Lod / and the villages therof. And Bria and
Sama were heades of the fathers amonge
the cynefens at Ziglon. These had awaye
them of Garb. His brethren Gafat / Jer-
moib / Zebadia / Arab / Adir / Michaell / Jelpa
and Jaba / these are the children of Bria. Se-
badia / Melissalam / Ezech / Eber / Jemeral /
Jesia / Joab / these are the children of Elpa-
all / Jalmi / Sidon / Saddy / Leonai / Zilhan /
Eli / Bria / Bias and Simrah / these are
the children of Seime. Jelpa / Eber / Elic / Abdi /
Sichu / Hanan / Hanan / Elam / Enbohia /
Zepheda / and Venuell / these are the children
of Gafat. Samicra / Schemo / Abah / Jac-
ref / Elia and Sichu / these are the children of
Jeromai. These are the heades of the fathers
of theyr kynredes / which dwelle at Jerusa-
lem.

i. Para. f. But at Gibeon dwelle the father of Gi-
beon / and his wives name was Necha / and
his first sonne was Adon / Sur / Cis / Baall /
Nabab / Geda / Jho and Se-ber. Misrah
begat Sinea. And they dwelt over against
theyr brethren at Jerusalem with theyr.

i. Reg. ix. s.
and i. Reg. g.
q. Par. f. The sonne of Joabias was Merbaal. Me-

rabal begat Michas. The children of Michas
were Duron / Melch / Ephra and Jho-
Abas begat Joabba. Joabba begat Be-
nech / Amaveh and Simi. Simi begat
Moga. Moga begat Binea / whose sons
were Kapha / whose sonne was Eleas / whose
sonne was Jid. Jid had fixe sonnes / whose
names were: Esiam / Bada / Jemach / Se-
ara / Abadia / Hanan / all these were the sons
of Jid.

The children of Eshai his brother were: U-
his first sonne / Zusa the seconde / Epele the
thirde. The children of Uam were valeum-
me / a coulde handle bowes / a had many sons
/ a sonnes sonnes an hundred / a fynde. Al-
these are of the children of Ben Jamin.

The .X. Chapter.

S All of Israell were numbered / and be-
yngelde / they are wysen in the boke of the
kynges of Israel and Juda / and now are
they caryd awaye unto Babylon for they
synne / when they had stode dwelt in theyr pos-
sessions and cytes / namely Jirail / the kyng-
dome / Leuies / and Kerchim. But at Jerusa-
lem dwelle: rayne of the children of Juba /
sonne of the children of Ben Jamin / sonne of
the children of Ephraim and of Manasse:
Namely of the children of Dabre the sonne of
Juba / was Diba / the sonne of Amud /
the sonne of Amud / the sonne of Jarm / the sonne
of Dore / Of Siloni / Jia / the first sonne / and
his other sonnes. Of the children of Serah /
Joguel and his brethren / fixe hundred / a fynde
score and ten.

O The children of Ben Jamin / Sallu the
sonne of Melissalam / the sonne of Godespal /
the sonne of Gahna. And Zebnia the sonne
of Jerobai. And Ela the sonne of Diti / the
sonne of M. chi. And Melissalam the sonne
of Siphana / the sonne of Reguel the sonne
of Jechna. And they brethren in theyr first
redemyns hundred and first and fyfye. All
these are heades of the fathers in the house of
thei forbea.

O Of the priestes: Jebaia / Joian / Jadhni /
and Apera the sonne of Keliha / the sonne of
of Melissalam / the sonne of Dabce / the sonne
of M. vach / the sonne of Adub / a pri-
nce in the house of God. And Joma the sonne
of Jerobai / the sonne of Passur the sonne
of

3ud. ix b

And the Archers came upon him/so that he was wounded of the archers The said Saul vnto his weapenbearers. I sawe our thy forehead / and thus it rebotom me/ that these mercumised come not/and deale shamefully with me. Neuerthelesse/ his weapenbearers would not/ for he was sore frayed. Then rofe Saul his forehead/ and fell thereon When his weapenbearers sawe that Saul was dead / he fel vpon his forehead also/ and dyed.

Thus dyed Saul and his three sonnes/ and all his household together. And when the men of Israel which were in the valley/ sawe that Saul and his sonnes were dead / they left theyr cities and fled: and the Philistines came and dwelt therein.

1. Ke. xiii. b

¶ On the morrow rane the Philistines to spoyle the layne/ and founde Saul and his sonnes leinge vpon mount Gilboa/ a striped their out/ a toke his head/ a his harness/ and sent it aboue into the land of the Philistines/ and caused it to be strowed before they: Idols and the people. And his weapen layd they in the boule of theyr gods/ a stakc vpon his head vpon the house of Daggon.

1. Ke. xiii. c
1. Kg. i. c

¶ Thus vpon all they of Iabes in Gilead herde of euery thing/ that the Philistines had done vnto Saul/ they gat them vp/ as many as war men of armes. And toke the body of Saul and of his sonnes/ a brought them vnto Iabes/ a buried they: bones vnder the tree at Iabes/ and fasted seuen daies.

1. Ke. xii. b
1. i. xviii. b

¶ Thus dyed Saul in his trespass which he committed against the Lorde/ because he kepte not the woide of the Lorde: and because he ased counsil at the feythisayer / and ased not at the Lorde/ therefore slew he him/ and turned the kyngdome vnto Dauid.

The XII. Chapter.

1. Kg. v. a

¶ Now all Israel reioiced to Dauid vnto the vntion/ and said: The hold/ we are thy bone and thy flesh. And afore tyme when Saul raygned thou leddest Israel out and in. So the Lorde thy God barly sayd vnto the: Thou shalt fepe my people of Israel / a thou shalt be the prince ouer my people of Israel. And all the Elders of Israel came to the kyng vnto Hebron. And Dauid made a conuenant with them at Hebron before the Lorde. And they anoynted Dauid to be kyng ouer Is-

rael/ according to the woide of the Lorde. 1. Ke. vi. 1.

¶ And Dauid and Israel wente vnto Jerusalem/ that is Iebusai/ as the Iebusites dwelt in the lande. And the caryes of Iebus said vnto Dauid: Thou shalt not come in hither. Howbeit/ Dauid wanne the castell of Zion/ which is the cite of Dauid. And Dauid sayd: I rethosouer synicity the Iebusites first. I shall be a greece and captayne. Then Iob the sonne of Terua climmed vp hylle / and was made captayne. So Dauid dwelt in the castell/ therof was it called the cite of Dauid. And he builded the cirt rounde aboute / fro the hills south on euery side. As for the remnaite of the cite Iob builded it / and repared it. And Dauid wente forth and grewe/ and the Lorde Iabaoth was with him.

¶ These are the chief amonge: the myghty men of Dauid/ which valew valiantly with him in his kyngdome with all Israel/ to make him kyng/ according to the woide of the Lorde ouer Israel. And this is the nombre of Dauids myghty men: Iesababam the sonne of Hachmoni the chiefest amonge thynne/ he lyft vp his spere/ and smote thie hundredth at one name.

¶ Istarhim was Eleazar the sonne of Do- do the Ithobite/ and he was amonge the the myghty. This man was with Dauid when they blasphemed / a the Philistines had gathered themselves thet to the barrail. And neuer there was there a pece of lade full of dais / and the people fled before the Philistines. And they stode in the middes of the lande/ and rescued it/ and smote the Philistines. And the Lorde gaue a greete breith.

¶ And the of the chiefest amonge thy wate / vnto the reede vnto Dauid into the cause of the of Ibuliam Bar the Philistines hooff lay in the valley of Rephaim. So for Dauid he was in the castell. And the Philistines people were therein at Bribchem. And Dauid was deffrous/ and sayd: O that some wold gaue me to thynge of the water out of the well at Bribchem vnder the gate. Then I shal drake those that in the Philistines hooff/ and due of the water out of the well at Bribchem vnder the gate/ and carrye it/ and bringe it vnto Dauid. Neuerthelesse wold not Iunke it/ but pour
100

red it unto the Lord/and sayde God let this be sarr frome/that I shoulde doe it /a dunke the bloude of this me in the parrell of theys lyfe: for with the pecc of theys lyfe haue they doughte it therefor wolde he not vyfne it. Thus dyd the thie Wothyes.

Abisa the brather of Joab/he was the churff amonge the. And he lyre vp his speare and smote the thie hdderb. And he was famous amange the /and before the thirde trowe honorable thei: the rowe /ys came he not vnto the thie.

D T Benaiia the sonne of Joiada the sonne of Ishal of Cabseel/ was a man of great accorde. He smote two Lyons of the Moabites. And he wente vnto a smort a Lyon in the myddes of a wellle in the tyme of snowe. He sinned a man of Egipt also/whiche was fyue eithre tye greare of stature/ and had in his hande a speare lyke a weaure lorne. Yet wai he doune to hym with a sicke/ and toke the speare out of his hande/ a flew: him with his owne speare. Thus dyd Benaiia the sonne of Joiada/ a was a famous man amonge the Wothyes /and mooste auncient amonge thysye. But vnto the thie came he not. Howbeit/ Dauid made hym of his feteece cains/yll.

The valeaunt Wothyes are these: Ashill the brather of Joab/Elhanan his vnckle sone of Berthems/ Samoth the Haradite / Beleg the Pelonite/ Ira the sonne of Ekas the Cherone. Abiahe the Anathothite / Sibeai the Hushithite. Alai the Adobite / Matheras the Hephane: Beled the sonne of Baraa / Heliybanit / Irbai the sone of Ribai of Giberat the chyldren of Ben Jamin/ Benaiia / Dargabonite/ Hura of the brok of Gaas / Abiel the Anathothite/ Amia the Dabrumite/ Elshai the Saabamit. The chyldren of Basan the Wisomite/ Bonabas the sone of Sags the Haaunit/ Alaiin the sonne of Sagar the Haaunit / Elphal the sone of De / Hephert the Madabratite/ Abia the Pelonite/ Bezro of Carmell / Klaiat the sonne of Abai/ Jod the brather of Harhan/ Madegar the sanne of Hagni / Seleg the Amimonue / Haberau the Errothue / weapendeater of Joab the sonne of Jeremia/ Ira the Jeronite/ Waied the Jeronite/ Klai the Hethite/ Sabad the sonne of Abai/ Abina the sone of Sise/ the Rubenite/

a captayne of the Rubenites/ and thire were thysye vnder hym: Bani the sonne of Naashe/ Josaphar the Naithonit/ Nisa / Nabarathie/ Sama and Saul the sonnes of Hootha be Aracure/ Ichai the sonne of Simir/ Juba his brather the Elythite/ Eliel the Maabennue/ Zerhai and Josua the sonnes of Elho Naas/ Ichmas the Moabite / Elul / Obed/ Naasiel of Moabias.

The. XIII. Chapter.

T Hese also came to Dauid vnto Sidlag/ T Urban he was yett kypis syde deaste of I. r. r. r. r. Saul the sonne of Cis. And they were lykewise amonge the Wothys that belord in the battayl/ and could handle bowes with both theys handes/ and coude cast stones/ a stout arrowe with the bowe.

Of Saule chyldren which were of Ben Jamin the chieffest thysie and Joas the chyldren of Samas the Gibeathite. Jersiel and Delet the chyldren of Amansai/ Bracha and Jehu the Anathothite / Jeshiaa the Gibeonite/ valeaunt amonge thysie and ouer thysye/ Jeremia/ Jabsiel/ Zohab / Josabab the Gederathite/ Elcusai/ Jerimoth/ Belsai/ Samaria/ Saphoea the Anaphite/ Elfana/ Jeshua/ Hared/ Joser/ Jabsam the Corahite/ Joas and Sabadia the chyldren of Jeroham of Gad.

Of the Gaddites reposed there vnto Dauid to the castell in the wylderneffe / i. iij. thysye Wothyes and men of armes/ whiche hande led speares and stredges/ and had sacres like Lyons/ and were as wyffe as the Kooe vpon the mountaynes. The first Hefer/ the seconde Obadia / the thirde Klai / the fourth Masmana/ the fyft Jeremia/ the sise Arbai/ the seuenth Eliel the eghit Jobanna/ the nynth Elshad/ the tenth Jeremia / the iij. thysye Masabanai. These were of the chyldre of Gad / bradee in the boot/ / yeast ouer an hundred/ and the greaist ouer a thousand. These are they/ whiche in the first moneth were ouer Joabada when it was full on both the floute/ / that all the valleye were euen both towarde the West and towarde the West.

There came of the chyldren of Ben Jamin also/ and of Juda onto the castell of Dauid. But Dauid wente forth onca i. iij. / and auerced and said onto the: If ye come in peace/

and to helpe int/ my bertie shalbe with you.
 Buysye came vpon Beccare/ and to be myne
 aduersarye / where as there is yett nothin
 egypt in me / the God of oure fathers loke
 vpon it/ and redurke it kenerlye/ for the spere
 ended Amasa the captayne amonge / thys
 ye / and he sayde / We are thynne O Dauid/
 and halde with the thou sonne of Ihu Dauid/
 prate be with the / peace be with thy helpe /
 for thy God helpe the. Then Dauid recea
 ned them / and made them captaynes ouer the
 men of warre.

¶ And of Manasse there fell certeyne into
 Dauid/ when he came to the battayl with the
 Philistynes agaynst Saul / and helped them
 ¶ Kc. xxx. a not / for the pntes of the Philistynes coun
 stoyled to let him go for the / and sayde / If he
 fell vnto the lorde Dauid / is myght east vs our
 nectes. / How when he departed vnto /

¶ Kc. xxx. c Sic clegh there fell vnto hym of Manasse / Dna /
 Josabab / Zeduel / Michael / Josabab / Elhu /
 Siluab / brades ouer thousandes in Manasse.
 And they helped Dauid agaynst the men
 of warre / for they were all valiant Worthies/
 and were the captaynes ouer the hoost. And
 eury wy came there some to Dauid to helpe
 hym / yf there was a grece hoost as an hoost
 of God.

¶ And this is the nombre of the heades har
 nessed vnto the warre / which came to Dauid
 vnto Hebron / for to turne the kyngdom of
 Saul vnto hym / accordyng to the woode of
 the Lorde.

¶ Of the chyldren of Iuda / whiche haded spea
 cce and force / were six thousand / and
 eght hundred ready harnessed vnto warre.
 Of the chyldren of Simeon noble men of ar
 mes for the battaile / seven thousande and one
 hundred. Of the chyldren of Leui four thou
 sand and six hundred. And Jojada the pnce
 among the of Iaren with the thousand and
 seven hundred. Sadoc the yonge valcunt
 nia of armes with his fathers hous / two and
 certeyn rylers. Of the chyldren of Ben Jar
 min Sauls brother / three thousande / for vnto
 that tyme hadde many of them yett with the
 hoost of Saul.

¶ Of the chyldren of Ephraim / certeyn thou
 sande and eght hundred valcunt men of ar
 mes / as famous as the hoost of thee fathers.

¶ Of half tribe of Manasse / certeyn thou
 sande / named by name to come and make De
 uid fyng. Of the chyldren of Iehochab / which
 were men of vnderstanding / whan theye ac
 quired to knowe what Israel shoulde do / theye
 hundred captaynes / and all theye brethren fo
 lowed theye word. Of Zabulon / such as were
 forth in the hoost to the warre / ready with all
 maner of weapons for the battayl / yf theye
 saide / theye of one mynde to kepe them / sil
 kes in orde.

¶ Of Nephtali / a thousand captaynes / and 2
 with them suche as haunted the lorde / and sprate
 seven and thynne thousand. Of Dan ready
 harnessed to the battayl / egypte and certeyn
 thousande and six hundred. Of Assur / such
 as were forth in the hoost / ready harnessed to
 the battayl / fourty thousande. From drynde
 Jordan / of the Rubenites / Gadites and the
 half tribe of Manasse / with all maner of
 weapons to the battal / an hundred and certeyn
 thousande.

¶ All these men of warre / ready harnessed /
 in the battayl / came with a whole hert vnto
 Hebron / to make Dauid fyng ouer all Israe
 el. And all Israel besyde were of one hert /
 Dauid shoulde be made fyng. And there was
 theye with Dauid the daye of certeyn aduise
 fyng / for theye brethren had prepared for the.
 And such certeyn hours as were aboute them
 vnto Iehochab / Zabiel and / Nephtali / dought
 bread vpon asses / camels / mules and oxen / to
 carrie all / fynges / casens / myne / oyle / wax /
 theye very many / for there was ioye in Is
 rael.

The XIII. Chapter.

¶ And Dauid helde a counsaill with the cap
 tayne ouer thousandes / and ouer hun /
 dredes / and with all the pntes and saide vnto
 all the congregacion of Israel / If it lye yett /
 and yf it be of the Lorde our God / let vs
 sende forth on euery syde to oure other brethren
 in all the contris of Israel / and to the pntes
 & cities in the eyres where they haue sub
 urbes / that they maye be gathered together
 vnto vs / a let vs see / what the oue God agane
 vnto vs / for by Sauls tyme we ased after it.
 The sende / whole congregacion / that the same
 shoulde be done / for it pleased all the people well.
 So Dauid gathered all Israel together fro
 Epte

Shor of Egypt: yill a man come vnto Semarho to seche the Arke of God from Amarah Tearam. And Dauid went vp with all Israel to Amarah Tearam / which lieth in Iuda to bringe forth the Arke of God: the Lord that steyth vpon the Cherubyns / where the name is named: and they caused the Arke of God to be carryed vpon a new cart from the house of Abinabab.

¶ And his brethren were the cart. As for Dauid and all Israel / they played with all their strength before God with songes / with harpes / with psalteries / with tabernes / withymbales and trompes.

But when they came to the barene flood of Ebron / vs stretched out his hande to holde the Arke: for the oxen went out of syde. Then was the warsh of the Lord seene ouer vs: and smote hym / because he stretched out his hande to the Arke: so that he dyed there before God. Then was Dauid sayd / because the Lord had made vs a rente vpon vs: and called the place Pithy vs: vnto this day. And Dauid stode in face of God the same day and sayde: How shall I bringe the Arke of God vnto me? The soie wolde he receiue the Arke of God: but carried vnto hym in to the cytye of Dauid / but carried it in to the house of Obedi-Edom: the Gathite. So the Arke of God abode with Obedi-Edom in his house the monethes. And the Lord blessed Obedi-Edoms house and all that he had.

The. XV. Chapter.

¶ And it came the synge of Tyre sent messengers vnto Dauid and Ledo: rymbre / and masons and carpenters / to buyde hym an house. And Dauid perceaued that the Lord had confirmed him synge ouer Israel: for his kyngeom encreased for his people of Israel sake. And Dauid toke yet mo wyke at Jerusalem / and begat yet mo sounes and doughters. And the names of the that were borne vnto hym at Jerusalem are these: Samma / Sabab / Arban / Salomon / Ichebar / Elisua / Elphat / Uloga / Ataphet / Zaphia / Elisamma / Baal / Zade / Eliphale.

¶ And when the Philistines heere that Dauid was anoynted synge ouer all Israel: they went vp all to seke Dauid. Wha Dauid herde that he wente forth agaynst them. And the

Philistines came / and scattered themselves beneth in the valley of Keppaim. And Dauid asked counsaile of God: and sayde: Shall I go vp agaynst the Philistines? and wylt thou deliuer the in to my hande? The Lord seide vnto hym: Go vp / I wyl deliuer the in to thy hande. And wha they were gone vp to Baal Paraim / Dauid smote the host. And Dauid sayde: God hath deuyded my gentryes thorow my hande / euen as the waite parteth a sunder: that soe called they the place Baal Paraim. And there left they the gods: when I commaunded Dauid to buene the with sye.

¶ But the Philistines gat them thither as they gaue / and scattered them selfe beneth in the valley. And Dauid asked counsaile of God agayne. And God sayde vnto hym: Thou shalt not go vp behinde them: but turne thy front the: that thou mayest come vpon thei / ouer agaynst the Detresses. So whate thou shalt shoute vpon the Detresses: the noyse of the gongyls: go thou forth then eue the battayl: for God is gone forth then: for: e he to synie the host of the Philistines. And Dauid byd as God commaunded hym: and they smote the host of the Philistines from Gibeon south vnto Gaser. And Dauid's name was noyed on in all landes. And the Lord caused the feare of hym to come vpon all the Reythen.

The. XVI. Chapter.

¶ And he buyded hym houses in the cytye of Ierusalem: and made ready a place for the Arke of God / and pitched a Tabernacle for it. The tyme sayde Dauid: The Arke of God is not to be docten: but onely of the Leuites: for the hath the Lord chosen to beare the Arke of the Lord: and to minister vnto him for euer. Therefore gathered Dauid all Israel together vnto Jerusalem: to buyde vp the Arke of the Lord vnto the place which he had prepared for it.

And Dauid brought the chyldren of Israhel and the Leuites together. Of the chyldren of Bazar: thral the chiefe with his brethren / an c. and twentye. Of the chyldren of Merari: Isua the chiefe with his brethren: two hundred and twentye. Of the chyldren of Gerson: Isid the chiefe with his brethren: an. c. and thysyete. Of the chyldren of Eliphaz: Soma the chiefe with his brethren: two hundred: th.

Deut. xij. a

1. q. R. v. b

Num. ij. b

Of the children of Hiron & Eliel the chiefe /
with his brethren / foure score. Of the children
of Ofiel: Aminadab the chiefe / with his bre-
thren / an hundred and twelfe.

B And Dauid called Badao and Abiathar &
puffes and the Leuites / namely Oziel / Asa-
Joel / Semaias / Eliel / Aminadab / and sayde
vnto the: Ye see the benedice of the fathers a-
monge the Leuites / sanctifie youre selves there-
fore and youre brethren / ther ye may dyngge
vp the Ark of the Lorde God of Israel / to
the place that I haue prepared for it. I for a-
foure vnto ye were not there / the Lorde our
God made a rent amonge vs / because we
sought hym not / as we shoulde haue done.

So the puffed and the Leuites halowed them-
selves / that they might dyngge vp the Ark of
the Lorde God of Israel. And the children
of Leui bare the Ark of God the Lord vp-
pon their shouldeis with the staves therof / as
Moses commaunded accordyng to the worde
of the Lorde.

And Dauid spake vnto the rulers of the Le-
uites / that they should ordeyne some of their
brethren to be syngers with psalteries / harpes
and lorde instruments / and Cyntales / so
syng lorde with vs.

E Then the Leuites appoynted Heman the
sonne of Joel: and of his brethren / Assaph the
sonne of Barachias: of the children of Me-
ranai: they brethren / Esham the sonne of U-
sasia: and with them they brethren of the se-
conde course / namely Zacharias / Zaeziel / Be-
niamoth / Zebiel / Dnni / Ehab / Benai-
/ Masstai / Maithuria / Eliphelca / Masnea / O-
bededom / Zuel / the doctores: for Hem-
/ Assaph / and Esham were syngers with tra-
sen belles makinge a loude noise: but Zacha-
rias / Zaeziel / Beniamoth / Zebiel / Dnni / E-
hab / Masstai and Benaias with psalteries
to Alamoth / Zuel / Eliphca / Masnea / O-
bededom / Zuel and Assaph with harpes to
syng alone the on bye. Chemania the ruler of
the Leuites was the master of musike to teache
them so to syng: for he was a man of vnder-
standinge.

And Barchias and Eleazar were the doct-
ters of the Ark. By: Zacharias / Josephus /
Nathanai / Insiel / Zacharias / Benaias / Ele-
for the puffed / blewe the ropes / before the

Ark of God. And Obededom and Jehaias
were docters of the Ark.

So Dauid and the Elders of Israel a-
captaynes ouer thousandes / wente vp to sech
the Ark of the conuauant of the Lorde out
of the banke of Obededom with ioye. And
when God had helped the Leuites that bare
the Ark of the Lorde conuauant / there were
offred foure bullockes and sixten rammes. And
Dauid had a lyncen garment vpon hym / and
so had all the Leuites that bare the Ark / and
the syngers / and Chemania the master of Mus-
sick with the syngers. Dauid had an oyle
bodye care of hymen vpon hym also.

Thus all Israel brought vp the Ark of
the conuauant of the Lorde with myrre /
with ropes / tabrettes / loude Cyntales /
with psalteries and harpes. I Now when the
Ark of the conuauant of the Lorde came
to the cyne of Dauid / Micholl the daughter
of Saul forst out at a window: and when
she sawe syng Dauid Dauid syng and play-
ng / she despised hym in her heart.

The XVII. Chapter.

D Dauid & when they brought in the Ark of
the Lorde / they set in the Tabernacle / that Da-
uid had preched forie / a sedit burniofferynges
and thankeofferynges before God. And
when Dauid had ended the burniofferynges
and thankeofferynges / he blessed the people in
the name of the Lorde / and distributed vnto
every man in Israel / both vnto man and
woman / a cake of bread / and a peece of flesch /
and a peece of portage.

And he appoynted before the Ark of the
Lorde certayne Leuites to minister / that they
shoulde geue praye / thanke and songes
vnto the Lorde God of Israel / namely / Ze-
saph the first / Zacharias the seconde / Zuel
/ Semiamoth / Zebiel / Maithuria / Ehab / Be-
nias / Obededom / and Zebiel / with psalteries
and harpes. But Assaph with loude cynta-
les / Benias and Zebiel the puffed with tra-
bence / alwaye before the Ark of the con-
uauant of God.

At the same tyme ordeyned Dauid first of
all / to geue thankes vnto the Lord by Assaph
and his brethren.

I To geue thankes vnto the Lorde / call
vpon his name / tell the people what thyng
he hath

be hath done.

Let your voices be as him: praise him / as
let your tallings be of his wondrous woordes.
Goe his holy name a good repouce: let the
heart of them reioyce: that fele the Lorde.

O fele the Lorde and his strength: fele his
force for euermore.

Remede his maruylous woordes that he
hath done: his wonders: and the iudgements
reioyce of his nighbour.

Ye fele of Israel his seruante / ye chylidren
of Jacob his chesen.

Be ioice the Lorde our God: his iudgements
reioyce are in all landes.

Be myndfull euer of his conuincement: what
he hath commaunded in to a thousand gene-
rations.

Which he made with Abisai: and his
son vnto Isaac.

And confirmed the same vnto Jacob for
a perpetual lawe: and to Israel for an euerla-
sting conuincement.

And sayde: Vnto the wyll I geue the lande
of Canaan: the inheryence of youre enheritaunce.

When they were yet but small and fewe in
numbre: and straungers in the same lande.

And they wente from one nation to ano-
ther: and from one realme to another people.

He suffered none to hurt them: and re-
proued euen hynges for thys sake.

Touch not myne anoynted: and do my
prophecies no haecne.

W sing: vnto the Lorde: let all the earth
be iudged of his saluacion from daye to daye.

Declare his holynes amonge the He-
breys: and his wondrous woikes amonge the
people.

For the Lorde is great: and can not
only be praised: and is more to be had in awe
then all goddes.

In for all the goddes of the Hebreys they
are but Idols: but is the Lorde that made
the brautes.

Chaires: gawinge and worshippe are before
him: strength and ioyce is in his place.

Ascribe vnto the Lorde ye hymnes of
nacione: ascribe vnto the Lorde wor-
shippe and strength.

Ascribe vnto the Lorde the honoure of his
name: byngs presentes and come before him:

and worshippe the Lorde in the beautye of
his holynes.

Let the whole earth stande in awe of him: he
hath made the compass of the world so fast:
that it can not be moued.

Let the heauens reioyce: and let the earth be
glad: and let it be tolde amonge the Hebreys:
that the Lorde raggeth.

Let the see make a noise: and the fulnesse
thereof let the selde be reioyfull: and all that there
reioyce.

Let al trees in the wood leape for ioy: be-
cause the Lorde: for he commaundeth to iudge the
earth.

O geue thanks vnto the Lorde: for he is
gracious: and his mercy endureth for euer.

And saye: Helpe vs O God our Saucour:
and graue vs together: and dislure vs from
the Hebreys: that we maye geue thanks vnto
thy holy name: and syng praises vnto the
in thy Psalmes.

Praised be the Lord God of Israel from
euerlastyng: to euerlastyng: and let all the
people say: Amen. And praise ye vnto the
Lorde.

So he left Assaph and his brethren there
before the Arke of the conuincement of the Lo-
rd: to minister alway before the Arke: eue-
ry day his daye worke.

But Obed Edom and
his brethren: cygh and the seie: and O-
bed Edom the sonne of Jeduthun: and Bessa-
ra be doctores: / And Sadob the prest: and
his brethren the prestes: left hi before the
baubacion of the Lorde: vpon the hye place at
Gibcon: to offer burn sacrifices daily vnto
the Lorde: vpon the autere of burn offeringe
in the morninge and in the euenyng: as
it is wynt in the 7. l. of the Lorde: which
he commaunded vnto Israel.

And with them
Beman and Jeduthun: and the othere docten:
which were named by name to geue thanks
vnto the Lorde: because his mercy endureth
for euer. And with them Beman and Jedu-
thun to streke vpon the tabrettes and Sym-
bales: and the musickall instrumentes of God.

As for the chylidren of Jeduthun: he made the
doctores.

So all the people disparted: eue-
ry one to his house. And Dauid returned also to
bless his house.

As for the chylidren of Jeduthun: he made the
doctores.

So all the people disparted: eue-
ry one to his house. And Dauid returned also to
bless his house.

As for the chylidren of Jeduthun: he made the
doctores.

So all the people disparted: eue-
ry one to his house. And Dauid returned also to
bless his house.

1 Kc. vii. 2

And it fortuned that when David dwelt in this house / he sayde vnto y^e prophet Nathan. Behold / I dwell in a house of Cedar / & the Ark of the conuincments of the Lord is amonge the curtaynes.

Nathan sayd vnto David: Whatsoeuer is in thine heart / that do: for God is with the. And the same nyght came the word of God vnto Nathan / and sayde: Go & speake to David my seruant: Thus sayeth the Lord: Thou shalt not buyde me an house to be an habitation. For I haue dwelt in no house since the daye that I haue broughte forth the children of Israel vnto this day: But where the Tabernacle and habitation both ben / there haue I ben / wheresoeuer I haue walked in all Israel. Speake I euer to any of the iudges in Israel / whome I commaunded to kepe my people / and sayde: Wherefore do ye not buyde me an house of Cedar timber?

B So shalt thou speake now vnto my seruant David: Thus sayeth the Lord Sabaoth: I toke the fro the pasture behind the shepe / that thou shouldest be the prynce ouer my people: and haue bin with the wheresoeuer thou wentest / and haue rooted out all thine enemies before / & I haue made the a name / accordinge to the name of the great men that are vpon earth. And as for ny people of Israel / I will appoynt them a place / and will plante them / that they may dwell there / and nomore to be remoued. And the dydmen of wickednesse shall appresse the / nomore / hke as asenatymus / when I commaunded the iudges ouer ny people of Israel. And I will subdue all thine enemies / and do declare vnto the that y^e Lord will buyde the an house.

1 Kc. vii. 2

When the daye is fully shewed that thou departest hence / with thy father / I will after the rayse vp thy sene / which shall be euen one of thy sones: he kyngdome will I stablish / that he shall buyde me an house / & I will make his seate sure for euer. I will be thy father / and he shall be my sene. And I will not withdrawe my mercy fro hym / as I haue withdrawn it from hym that was before the: But I will be hym in my house / and in my kyngdome for euer: so that his seate shall be sure for euermore.

1 Kc. vii. 2

And when Nathan had spoken vnto Da-

uid / accordinge vnto all these wordes / and as his vision / singe David came and sat him doune before the Lord / and said: O Lord God who art I? & what is my house / that thou hast broughte me thus farre? And this O Lord God / hast thou thought yet to hke / or buxst spoken of thy seruantes / how yet longe for to come. And thou Lord God hast lofed doune vnto me from aboue / euen as one man loketh vpon another. What more shall David saye vnto the / that thou bringest thy seruants vnto such honoure? Thou knowest thy seruants O Lord / for thy seruants a sal / and accordinge to thy herte hast thou done all these great thynges / that thou myghtest shewe all great thynges vnto thy seruants. Lord: there is none on hke / & there is no God but thou / of whome we haue herde with our eares. And where is there a people vpon earth as thy people of Israel / where God wret to deliuer hym a people / & to make himselfe a name thowm great and terrible thynges / to call out the Kings then before thy people / whome thou hast deliuerd out of Egypte? And the people of Israel hast thou made thy people for euer / and thou Lord art become thye God.

Now Lord: let the worde be verified for euer / that thou hast spoken ouer thy seruants and ouer his house / and do as thou hast spoken: and let thy name endure and be magnified for euer / that it maye be sayd. The Lord Sabaoth the God of Israel is the God in Israel / and that the house of thy seruants David may be stablished before / for thou Lord hast opened the care of thy seruants / that thou wilt buyde him an house. Therefore hard thy seruants founde comforte / do make his prayer before the. Now Lord / thou art God / a halle praisede such good vnto thy seruants. Begyn now to blisse the house of thy seruants / that it maye be euermore before the: for loke what thou blestest O Lord / that same is blisset for euer.

The XIX Chapter.

After this smote David the Philistines / & he and reke Gath and the villages thereof out of the hande of the Philistines. He smote the Ulabites / & the Gittites / so that the Ulabites were subdued vnto David / and gaue him tribute. He smote Gath /

Esfer also the kynge of Zoba in Armarh/wcha
by wme to set up his power by the water Eu-
phrates.

And Dauid roke fro hym a thousand char-
rettes/steuen thousande housmen/and trettyn
thousande footmen. And Dauid lomed all
the charrettes/and keppe an hundred char-
rettes our. And the Syrijs came from Dama-
scus to helpe Hadad Esfer the kynge of Zoba.
Howbeit/ Dauid smote two a rowntie thou-
sande of the same Syrians/ and layed men of
warre at Damascus in Syria/ that the Sy-
rians were subdued vnto Dauid / a brought
hym tribute. For the Lorde helped Dauid/
wher he fouer he went.

B And Dauid cut the shylde of gold & Ha-
dad Esfer seruauinco had/ a brought them to
Jerusalem. And out of Terebah a Chun the
cnyce of Hadad Esfer/ roke Dauid very much
brasse/ & wher of Salomon made the brasse la-
uer/ and piller/ and basin vessels.

C And when Thogu the kynge of Bemat
herde that Dauid had synken all the power
of Hadad Esfer/ he sent his sonne Hadasaam
vnto kynge Dauid to salute hym / and blesse
hym/ because he had foughten with Hadad-
Esfer/ and smitten hym/ for Thogu had warre
with Hadad Esfer. And al the same vessels of
golde/ siluer/ and of brasse/ byd kynge Dauid
consecrate vnto the Lorde/ with the siluer
and golde that he had taken from the Gerbe-
nians/ from the Edomites/ Moabites/ Am-
monites/ Philistines and Amalechites.

C And Abisai the sonne of Ner/ he smote
a cxxxij thousande of the Edomites in the
sib valley/ a layed men of warre in Edomca/
so that all the Edomites were subdued vnto
Dauid/ for the Lorde helped Dauid / whe-
re fouer he wente.

Thus Dauid raygned ouer all Israel/ and
erected iudgements and ryghtheines vnto
all his people. Zoab the sonne of Ner/ was
captayne ouer the host. Zophar the sonne
of Ahilud was chauncer. Sadac the sonne
of Achis/ and Ameldec the sonne of Abia-
har/ were prynces. Samsa was scribe. Be-
neai the sonne of Joiada was ouer the Cre-
tians and Plethians. And Dauids sonnes
were chiefe of the kynge hande.

The XX. Chapter.

And after this dyed Nabab the kynge
A of the chylden of Ammon/ and his sonne q. Reg. 4
was kynge in his steade. Then sayde Dauid:
I will do meeie vpon Hanun the sonne of
Nabab/ for his father did meeie vnto me: and
he sent messaungers to comfort him ouer his
father. And when Dauides seruantes came
vnto the lande of the chylden of Ammon vnto
Hanun to comfort hym/ the prynces of the chy-
lden of Ammon sayd vnto Hanun: Thinke
thou that Dauid honoureth thy father in thy
sight/ that he hath sented foote vnto thee/ &
his seruantes are come vnto thee/ to searche a
ouertheawe/ and to spye out the lande. Then
toke Hanun the seruantes of Dauid / a shoue-
red them/ and cut the halfe of theyr garteries off
euery by the loynes/ a so let them go. And they
went they waye: and sent men to tell Dauid.
Newerthelesse/ he sent to meete them/ for they
were put to great shame/ and the kynge sayd:
Ahyr at Terebah/ till your beedes be growe/
and then come agayne.

When the chylden of Ammon sawe that
they synked in the sight of Dauid / both Ha-
nun and the chylden of Ammon sent a thou-
sande talents of siluer/ a hye charrettes and
housmen out of Mesopotamia / and out of
Maacha/ and out of Zoba: and hied two and
ahynde thousande charrettes/ and the kynge of
Maacha with his people/ which came a pi-
shed theyr tentes before Moaba. And the chy-
lden of Ammon gathered the seltes together
one of theyr cnyces/ and came to the battell.
Wha Dauid herde that he sent Zoab the her
with all the host of the men of armes. And
the chylden of Ammon were gone forth/ and
prepared them seltes to the battell before the
gare of the cnye. But the kynge that were
came/ keppe them asyde in the sibe.

Now when Zoab sawe that the battell
was agaynst him/ both before and behynd/ he
chose of al the best yong men in Israel/ and
prepared him selfe agaynst the Syrians. As
for the residue of the people/ he put them ou-
der the hande of Dothan his brother/ that they
shoulde prepare the seltes agaynst the chylden
of Ammon/ and he sayde: If the Syrians be to
myghty for me/ helpe thou me/ but if the chy-
lden of Ammon be to strong for thee/ I shall helpe
the: take a good courage vnto the/ and let vs

quyte our selves manly / for our people and for
the yeece of our God: neuertheless / the Lo-
rd do what pleaseth hym. And Joab made
him forth with his people that was with him /
to fight agaynst the Syrians: and they fled
before hym. And when the chyldren of Am-
mon sawe that the Syrians fled / they fled also
before Absai his brother / and came in to
the cyrie. And Joab came to Jerusalem.

But when the Syrians sawe that they were
smitten before Israel / they sent messengers /
and brought forth the Syrians / which were
beyond the river. And Sophach the chiefe
captayne of Hadad Eser went before them.
When this was tolde David / he gathered all
Israel together / and went ouer Jordan. And
when he came at Bethel / set the battayll an-
a raye agaynst the. And David prepared him
selfe to the battail agaynst the Syrians / as they
sought with him / but the Syrians fled before
Israel. And David slew of the Syrians se-
uen thousand charrettes / and fourtye thou-
sand foote me. And Sophach the chiefe cap-
tayne lewe he also. And when Hadad Eser
seruaunt sawe that they were smitten be-
fore Israel / he made peace with David and
his seruaunt. And the Syrians would helpe
the chyldren of Ammon no more.

The. XXI. Chapter.

I And when the yere came about / that
hym as the kynge vs to go forth / Joab
brought in the power of the host / and destroyed
the lande of the chyldren of Ammon / and came a-
layed sege vnto Rabba. But David chode at
Jerusalem. And Joab smote Rabba / and
broke it downe. And David toke there kynge
circuncion his heade / and soude the weight
of a talent of golde theron / and preyed ho-
nes. And it was set vpon Davids heade. And
very much spoyle caried he out of the cyrie. As
for the people that were therein / he brought in
the forth / and parted them in sunder with sawes /
and hokes / and beynde of yds. Thus dyd Da-
uid vnto all the cyries of the chyldren of Am-
mon. And David departed agayne / with the
people vnto Jerusalem.

But there were arose there warre at Waser
Ne. 33 e with the Philistines. Then Sicheai the Su-
sathite smote Sibai a Ghyte was one of the
chyl- dren of Kephai / and he subdued hym. And

there arose warre agayne with the Philis-
tines. Then Elhanan the sonne of Jaui smote
Lahmi the brother of Goliath the Ghyte /
whose speare staffe was like a weaues loome.
Afterward was there a battayll at Gathy
where there was a man of a great stature / that
had sixe syngers a fute beate: which made seure
and rewey. And he was borne also of Kapha /
and spake dyspretyll vnto Israel. But Jo-
nathas the soune of Simca Davids brother
slew him. These were the chylde of Kapha at
Gath / and fell thowen the hande of David /
and of his seruantes.

The. XXII. Chapter.

I And sarhan stode agaynst Israel / and ten-
32 10
thousand David to number Israel. And Da-
uid said vnto Joab and the rulers of the peo-
ple: Go your waye / and numbere Israel from
Bersaba vnto Dan / as by gage me the num-
bre of them / that I may knowe it. Joab sayd:
The Lo:rd make his people an hundredth yee-
mes mo the they are now. But my lorde O
kyng / are they not all in y lodes seruaunt?
Why doth my lorde thesye the cyrie? Wher-
fore shal there a trespass come vpon Israel?

Neuertheless / the kynge would be perswaded
agaynst Joab. And Joab wente forth / and
walked thowen all Israel / a came to Jeru-
salem / and deluyced vnto David the numbre
of the people that was tolde. And of all Israel
there were a thousand nines a thousand / and
an hundredth thousand men / that dwere out
of the secounde of Juda four hundredth thou-
sande / and seuen thousand in the which dwere
out the streade. As for Leui and Ben Jamin /
he numbered the not amonge theses / for the kin-
ges word: e was abominable vnto Jeab.

But this displeasid God ryght foer by
smote Israel. And David sayd vnto God: I
haue sinned greuously / that I haue done this:
But now take away the trespass of thy ser-
uaunt: for I haue done very mysse. And
the Lo:rd spake vnto David Davids Ser-
uaunt / and sayd: Go forcht to Gad / as I saye: Thus
sayeth the Lo:rd: Thine thynge laye I be-
sought the: the one of them / that I more do
it vnto the. And when Gad came to David /
he spake vnto hym: Thus sayeth the Lo:rd:
Thek the cyrie the yere darthe: the mo-
33 e
arche

ricbes to flye the four thyne aduersaryes / and
before the swerde of thynne enemyes / that
it maye succrate the: as the wyre the swerde
of the Lord / and pestilence in the lande / that
the aungel of the Lord maye bestoie in all
the coasts of Israel. Nowe what aun-
swere I shall geue unto hym that sente me.

said

Dauid sayde vnto Gad: I am in greare
troublers yett will I rather fall into the hande
of the Lord: for his mercy is exceedinge
great: and I will not fall in to the handes
of men.

Then byd the Lord: cause pestilence to
come vnto Israel / so that there fell of Israel
thre score and ten thousande men. And God
sent the aungel to Jerusalem for to bestroie
it. And euen in the destructione the Lord
consydered: and he repented of the euell / and
sayde vnto the aungel the bestroie: It is
enough: holde nowr thy hande.

The aungel of the Lord stode beside the
burne of Arnan the Jebusite. And Dauid
lyft vp his eyes: and sawe the aungel of the
Lord standinge betwene heauen a carth /
and a naked swerde in his hande / stretched
out ouer Jerusalem. Then Dauid and the cl-
ero beinge clothed with sackcloth / fell vpon
theyr faces. And Dauid sayd vnto God: Am
not I he that caused I people to be numbered:
I am he that hath synned and done euell: so
fit: these theye: what haue they done? Lord
my God: let thynne hande be against me / and
against my fathers house: and not against thy
people to plague them.

And the aungel sayde vnto Gad: that he
shoulde speake vnto Dauid: / Dauid shoulde
go vp / kee vp an altiare in the burne of Ar-
nan the Jebusite. So Dauid went vp accord-
yng to the worde of Gad / which he spake
in the name of the Lord. But when Arnan
turned him / and sawe the aungel: a hee forre
fennes much hym: theye hyd them selves: for
Arnan reboldeed where.

Nowe when Dauid came to Arnan / Arnan
liked and was aware of Dauid: / and went forth
out of the burne / and worshipped Dauid w-
th his face to the grounde. And Dauid said vnto
Arnan: Weine ine to myne in the burne: / to
byde an altiare vnto the Lord theam: for
I ful money shalt thou geue me: that I pla-

gue maye cease from the people.

But Arnan sayde vnto Dauid: Take it
vnto the: and let my lord the syngre do as it
pleaseth hym. Beholde: that offer geue I for
a burnt offering: at this syngre leades for wood:
and wher for the meate offering: I geue it
all. Menechethse / the syngre sayde vnto Ar-
nan: What? But for the full money wyl I
bye in: for that which is thynne wyll not I take
for the Lord: and offer a burnt offeringe for
nought.

So Dauid gaue Arnan for the roume
fise hundred sicles of golde in weyght.
And there be, sith Dauid an altiare vnto
the Lord: and offered burnt offerings: and
thank offerings. And when he called vpon
the Lord: he heede hym thowore the sye
from heauen vpon the altiare of the burnt
offringe. And the Lord sayde vnto the
aungel that he shoulde pue his swerde into
his scabb.

At the same tyme when Dauid sawe that
the Lord had hade an vpon weom: Hee
of Arnan the Jebusite: he byd sette it there.
for the habitarion of the Lord: / In whiche
Moses had made in the wyld: and the ii. Para: i. a
altiare of burnt offerings: was at the same
in the hye place at Gibeon. But Dauid could
not goe thither to see God thowore: / for he
feared the swerde of the Lord: the aungel. And
Dauid sayde: Here shalbe the house of God:
the Lord: and this the altiare of burnt off-
ringes for Israel.

The XXXIIII Chapter.

Whe Dauid commaunded to gather together
the strangers that were in the lande of
Israel: and appoynted mens to beow stone
for the buildinge of the house of God. And
Dauid prepared much more for mayles in the
voies of the portes: / for such things as were
to be nayled to gether: / so much as for the
it was not to be weyde: a Cedre trees innum-
berles: for they of Tydon: and Tyre broughte
Dauid much Cedre timber. For Dauid boughe
grete Solomon my synne is but a daye and
sender: But the house that shalbe builde vnto
the Lord: shalbe graut: that his name and
praise may be called in all landes: of the wyl-
d I proude for him. So Dauid made grete
prouision before his deaith.

B And he called Salomon his sonne / a com
maunded hym to buyde the house off Lord
God of Israel / and sayde vnto hym: My
4. Ki. vii. a sonne / I was myned to buyde an house
vnto the name of the Lord my God / but the
wode of the Lord came vnto me / and said:
17. Reg. v. a Thou hast (said) made floude / and stryken
many bazayles / therefore shalt thou not buyde
an house vnto my name / for as much as thou
hast (said) so much floude vpon the earth be
foie me. Beholde / the sonne which shal be
boine vnto the / shal be a quyet man: and I
wyl cause hym to be in rest from all his ene-
myes on euery syde / for his name shal be Sa-
lomon: for I wyl geue peace and rest vpon Is-
rael as long as he lyueth. He shal buyde an
house vnto my name. He shal be my sonne /
and I wyl be his father. And I wyl star-
kly be the steate of his kyngdome vpon Israel
for euer.

E Now my sonne / the Lord shal be with
thee / and thou shalt prosper / that thou mayest
buyde an house vnto the Lord thy God /
17. Re. ii. b according as he hath spoken of the. The
Lord also shal graue the wysedome and vnder-
standynge / and shal counteyne Israel vnto
thee / that thou mayest kepe the lawe of the
Lord thy God. But then shalt thou pro-
sper / if thou take heed to do after the admaun-
ces and lawes / which the Lord commaun-
17. Reg. ii. a ded vnto vs Israel. Be strange / a take
good courage vnto the / spare not / and be not
fayntheard. Beholde / I haue in my pauer
prouided for the house of the Lord / an hun-
dred thousand talents of gold. And a thou-
sande tymes a thousand talents of siluer / a
thass / and yon withoute number: for there is
so much of it.

And mynder and stone haue I prepared /
thou mayest get moiche cof. Thou hast many
workemen also / masons a carpenters in stone
and mynder / and all maner of men that haue
vnderstandynge / in all worke of golde / siluer /
brasse / and yon withoute number. Yet get the
wp and be voynges / and the Lord shal be
with thee.

And David commaunded al the rulers of
Israel / to helpe Salomon his sonne / a sayde:
17. Is not the Lord e your God with you / and
hath giuen you rest on euery syde: So he

hath vsyured the inhabitants of the lande
into your handes / and the lande is subdued
before the Lord and before his people. Gaue
ouer your herte now therefore and your soule
as ife / the Lord your God / and get you
wp / and buyde a sanctuary vnto the Lord
God / that the Tike of the cornuaine of the
Lord / and the holy vessels of golde / may be
brynged into the house / which shal be builded
vnto the name of the Lord. So David
made Salomon his sonne kynge ouer Israel /
when he hym selfe was olde / and had lye-
ued ynough.

The XXXIII. Chapter.

Now David gathered all the rulers in Is-
rael together / and the prestes / and Leu-
ites / a number the Leuites from thre years
old a boue. And the number of them / which
were strongemen / from heade to head / was
eyste and threty thousand / of whom there
were foure and twenty thousand / which dyd
thee diligencie in the worke ouer the house of
the Lord / and sixe thousand officers a Iuda-
ges / and foure thousand porters / and foure
thousand synge playes ouer / a Lord with
instrumentes / which he had made to synge
psalme withall.

And David made the ordinaunce among
the chyldren of Leui / namely among Gers-
son / Bahath and Merai. The Gersomites
were: Ladan and Simi. The chyldren of
Ladan were the first / Jisiel / Serban / and Zodi
thuse thee.

The chyldren of Simi were: Salomith /
Basiel and Hasan / thee thee these were the
chefe amonge the fathers of Ladan. Thee
also were the chyldren of Simi: Zabab / Si-
na / Zus and Bria / thee foure were Simi's
chyldren also. Zabab was the first / Bina the
seconde. As for Zus and Bria / they had not
many chyldre / that for were they counted but
for ome fathers house.

The chyldren of Bahath were: Amram /
17. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 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man of God were named amonge the trybes of Iſraell. ¶ The children of Moſes were Gerson/and Eliezer.

The children of Gerson/the fyſt was Bebul. The children of Eliezer/the fyſt was Kechab: and Eliezer had none other children. But the children of Kechab were many thereouer. The children of Iezhar were: Salami the fyſt/ Amaria the ſeconde/ Iabaſiel the thyrde/ and Zaccanean the fourth. The children of Oſiel were: Miſcha the fyſt/and Zeſia the ſeconde.

¶ The children of Merari were: Mabel and Muſi. The children of Mabel were: Eleazar and Eſo. And Eleazar dyed/ and had no ſonnes but ſounghters. And the children of Eſo they: Beſethen: ofe them. The children of Merari were: Mabel/ Eder and Jeremoch/ theſe thre. Theſe are the children of Leuie amonge thyr fathers houſes/ and the chyff of the fathers/ which were counted after the number of the names heade by heade: whiche executed the worke of the officers in the houſe of the

Lord/ from thyrre yeare olde and aboue. ſo Dauid ſayde: The Lord God of Iſraell hath gotten his people/ and ſhall dwell at Jeruſalem for euer.

¶ Amonge the Leuies alſo were the children of Levi numbered from thyrre yeare olde and aboue: that they neede not to heare the habitation with all the deſſes of theyr office/ but accordinge to the laſt wyde of Dauid/ that they ſhould ſtande vnder the bande of the children of Aaron to miniſter in the houſe of the Lord. In the court/ and to the chyffes/ and for purſeyge/ and to all maner of ſanctification/ and to every worke of the office in the houſe of God. And ſo for the weatid/ for the ſyne flour/ for the meat offering/ for the vngloubded waſers/ for the paine/ for the fryenge/ and ſo for all maner of weyghte and meaſure. And in the moyngge ſo ſtande ſo to graue thair ſoules/ and to praye the Lord/ and in the cunying Iſraell. And vpon all Sabbathes/ Newmones/ and feaſtes to offre all the burnt offerings vnto the Lord/ accordinge to the number and oide/ alwaies before the Lord: to waite vpon the Tabernacle of witneſſe and of the Sanctuary/ and vpon

theyr brethren the children of Aaron/ to miniſter in the houſe of the Lord.

The XXV. Chapter.

¶ This was the ordinaunce of the children of Aaron. The children of Aaron were: Leui. ſ. a. Nadab/ Abihu/ Eleazar and Ithamar. But Nadab and Abihu dyed before they fathers/ and had no children. And Eleazar and Ithamar were prieſtes. And Dauid oided them after this maner: Sador out of the children of Eleazar/ and Abimelech out of the children of Ithamar/ accordinge to their number and office. And there were no chyff ſtronge men founde amonge the children of Eleazar/ then the children of Ithamar. And he oydred them after this maner: namely/ ſpene out of the children of Eleazar/ to be rulers througout their fathers houſe/ a cygher the children of Ithamar/ to ſeeke out their fathers houſe. He wether he oydred them by lot/ becauſe that both the p. p. n. all of the children of Eleazar and Ithamar were in the Sanctuary/ and chyff before God. And he ſcribe Semei the ſonne of Nethaneel the ſonne of the Leuies/ wrote the v. before the kinge/ a before the euners/ and before Sador the prieſt/ a before Abimelech the ſone of Abiſhar/ and before the thirde of the fathers amonge the prieſtes and Leuies: namely ouer fathers houſe for Eleazar/ and the chyff for Ithamar.

And the freſt lot fell vpon Joabab/ the ſeconde vpon Ithamar/ the thirde vpon Sarim/ the fourth vpon Ecorin/ the fiſth vpon Melchior/ the ſixte vpon Melchior/ the ſeuenth vpon Saloz/ the cygher vpon Abia/ the nygth vpon Zeſia/ the tenth vpon Ophania/ the eleuenth vpon Iſaſib/ the twelth vpon Iſaſim/ the thirteenth vpon Iſaſim/ the fourteenth vpon Iſaſim/ the fyfteenth vpon Bilga/ the ſixteenth vpon Immer/ the ſeuenth vpon Beſu/ the cyghteenth vpon Sapirz/ the nygteenth vpon Peſabab/ the twentieth vpon Zebeſel/ the one and twentieth vpon Iſaſim/ the twa and twentieth vpon Samull/ the thre and twentieth vpon Saloz/ the foure and twentieth vpon Maſia. This is theyr couſe after theyr offices to go into the houſe of the Lord/ accordinge to thyr maner vnder their father Aaron/ ſo the Lord God of Iſraell commanded him.

C Of the children of Leui amonge the children of Amram/was Subal. Amonge the children of Subal/was Jobba. Amonge the children of Rebaia/was the firste Zepo. Amonge the Zepharas was Selamoth. Amonge the children of Selamoth was Zabab. The children of Gebon were: Jero the first, Amara the second, Gebasid the third, Jalmam the fourth.

The children of Ofiel were: Mocha. Amonge the children of Mocha was Samur. The brother of Mocha was Jesta. Amonge the children of Mocha was Zabarao. The children of Mirars were: Mabel and Masi/whos sonne was Jacia. The children of Meari of his sonne Jacia were: Soban/ Sacuc and Jhu. Mabel had Measar; for he had no sonnes. Of Cis/the children of Cis were: Jerephiel a Masi. The child of Masi were: Mabel, Eber and Jerimoth. These are the children of the Leuite thosowen of the house of theyr fathers. And the lot was cast for them also before theyr brethren the children of Aaron in the presence of Kinge David and Sadoc and Ahimelech; and so here the chiefe fathers amonge the priestes of Leuite/as well for the best as for the chiefe amonge the fathers.

2 The .XXVI. Chapter.

AND David with the chiefe captaynes furnished the offices amonge the children of Issaph/ Heman and Jeduthan the prophets with harps of psalteries andymballes; and they were numbered unto the worke/ according to theyr office. Amonge the children of Issaph was Sakur/ Joseph/ Nethan/ Mareah/ children of Issaph/ onder Issaph with prophetic beside the Kinge. Of Jeduthan. The children of Jeduthan were: Gedas/ Iazoi/ Jekaa/ Babia/ Maruthis (Sime) these sixe onder theyr father Jeduthan with harps/whos prophesyng was to give thankes and to playe the Lotte. Of Heman: The children of Hema were: Bukio/ Morthanua/ Miel/ Seduel/ Jerimoth/ Hanania/ Hanania/ Elabba/ Gili/hi/ Nomi/ thuse/ Jaf balsa/ Malasib/ Gorbir and Mebeseth. These were the children of Heman the Kinges Secy in the wordes of God to lift up the heart for God gaue Heman thre sonnes and

the daughters.

All these were under theyr fathers Issaph Jeduthan and Heman; so finge in the house of the Lord withymballes/psalteries and harpes/ according to the office in the house of God by the ch. finge. And theyr number wh theyr brethren with were taughten in the songe of the Lord; every one having onder standing; was two hundred and cyghte a foure score. And they call the lotter ouer theyr office for the lot as for the graue; for the measure as for the scolar.

And the first for his son Joseph which was of Issaph; the seconde was Gedolio with his brethren and sonnes; of whom there were twelfe. The third upon Sacur with his sonnes and brethren; of whom there were twelfe. The fourth upon Jero with his sonnes and brethren; of whom there were twelfe. The fifth was Nethan with his sonnes and brethren; of whom there were twelfe. The sixte upon Bukia with his sonnes; a brethren; of whom there were twelfe. The seventh upon Jecreah with his sonnes and brethren; of whom there were twelfe. The eyghte upon Jekaa with his sonnes a brethren; of whom there were twelfe. The nynth upon Malhamia with his sonnes and brethren; of whom there were twelfe. The tenth upon Sime with his sonnes and brethren; of whom there were twelfe. The eleuenth upon Meacul with his sonnes a brethren; of whom there were twelfe. The twelfte upon Sababia with his sonnes and brethren; of whom there were twelfe. The thirteenth upon Subal with his sonnes a brethren; of whom there were twelfe. The fourteenth upon Maruthia with his sonnes a brethren; of whom there were twelfe. The fiftenth upon Jerephiel with his sonnes a brethren; of whom there were twelfe. The sixteenth upon Amara with his sonnes a brethren; of whom there were twelfe. The seventeenth upon Jaf balsa with his sonnes; a brethren; of whom there were twelfe. The eyghteenth upon Hanania with his sonnes and brethren; of whom there were twelfe. The nyntheenth upon Malasib with his sonnes and brethren; of whom there were twelfe. The twentieth upon Gorbir with his sonnes a brethren; of whom there were twelfe. The one and twentieth upon Gili

hynred amonge the fathers. And search was made amonge them / and in the fourtyeth part of the yngre Dauid / there were founde vskaunt men as Iustes in Gilead / and theye thethen myghtye men / two thousande and seuen hundred: the principall fathers / and Dauid set them ouer the Ruberites / Gadites / and ouer the halfe trybe of Manasse / for all such busynesse as belongeth vnto God and the yngre.

The XXVIII. Chapter.

The children of Israel / according to theyr numbre / were heades of 3 fathers / a ouer thousande / a ouer hundred / a officers waytinge vpon the yngre / to go of a on after theyr course euery moneth once / in all the monethes of the yere. Euery course had foure a twenty thousande.

Ouer the first course of the first moneth was Iusbecam the sonne of Sadaiel / and vnder his course were foure a twenty thousande. Of the chyldren of Phares was the principall amonge all the chiefe captaynes in the first moneth.

Ouer the course of the seconde moneth was Sadaiel the thobrite / a Melchor was hys ouer his course. And vnder his course were foure and twenty thousande.

The thirde principall captayne of the third moneth was Benai the sonne of Jouda the piest / and vnder his course were foure a twenty thousande. This is that Benai the worthy amonge hysre and aboue thym. And his course was vnder his name Amis Sadael.

The fourth in the fourth moneth was Asaph the storber of Iob / and Sadaia his sonne after him / a vnder his course were foure and twenty thousande.

The fifth in the fifth moneth was Samehuib the Israhite / a vnder his course were foure and twenty thousande.

The sixe in the sixte moneth was Ira the sonne of Icke / a vnder his course were foure a twenty thousande.

The seventh in the seventh moneth was Akez the Dilomite of the chyldren of Ephraim / and vnder his course were foure a twenty thousande.

The eighth in the eighth moneth was Ser

dechai the Burgabite of the Sarchites / and vnder his course were foure a twenty thousande.

The ninth in the nyenth moneth was Thieser the Quarthone of the chyldre of Ierusa / and vnder his course were foure and twenty thousande.

The tenth in the tenth moneth was Mathera the Methophanie of the Seabites / and vnder the course were foure a twenty thousande.

The eleuenth in the eleuenth moneth was Benai the Burgabite of the chyldren of Ephraim / and vnder his course were foure and twenty thousande.

The twelfth in the twelfth moneth was Helba the Methophanie of Aihuel / and vnder his course were foure a twenty thousande.

Ouer the trybes of Israel were thre: Amonge the Rubenites was Dineel chief the sonne of Sechu. Amonge the Simeonites was Ephraia the sonne of Naacha. Amonge the Leuites was Habaia the sonne of Amud. Amonge the Iaronites was Sadoe. Amonge Iuda was Elihu one of Sadaia thethen. Amonge Issachar was Amri the sonne of Machel. Amonge Zabulon was Iehosua the sonne of Obadia. Amonge Nephtali was Jeremoib the sonne of Israel. Amonge the chyldre of Ephraim was Hofia the sonne of Alafia. Amonge the halfe trybe of Manasse was Joel the sonne of Nedana. Amonge the halfe trybe of Manasse in Gilead was Jedbu the sonne of Sadaia. Amonge Dan was Isarel the sonne of Jeroham. These are the principales of the trybes of Israel.

But Dauid toke not the numbre of them that were twenty yere olde and there vnder: for the Lorde had promysed to multiplye Israel as the starres of the heu. I Horobai / 308

Ouer the synages treasures was Ainar the sonne of Aziel. And ouer the treasurie in the landes / the cytyes / villages / and castles

castles was Jonathan the sonne of Osha. Over the house bandmen to yll the lande was Asa the sonne of Oshelub. Over the vineyardes was Simi the Kainathite. Over the wyneceller a measure of wyne was Sadi. Siphimite. Over the oyle gardenes and Killyberryes in the lowe feldea was Baal Hanan the Gadrite. Over the measure of the oyle was Zoa. Over the open of the pasture at Sharon was Sauri the Saronite. Over the open in the vallies was Saphar the sonne of Adai.

Over the camels was Odai the Jsmoclit. Over the asses was Zebathia the Meronothite. Over the shepe was Tasis the Gazgite. All these were rulers over kynge Saunda gooddes. Jonathan Saunda vnsle was of the counsail/a wyse man and a serye. And Jehud the sonne of Hadadmon was of the kynge chuldren. Adonophel also was of the kynge counsail. Zusi the Arabite was the kynge frende. After Adonophel was Josada the same of Benais a Zabaiah. As for Joab he was J kynge chiefe captayne of warr.

The. XXIX Chapter.

2 David Saund gathered unto Jerusalem at the rulers of Israel/namely the princes of the trybes/the rulers over the countes which wayed upon the kynge/the captaynes our thonsandes a our hundredes/the rulers over the gooddes and canell of the kynge and of his sonnes/with the chamberlaynes/warriors a valaunt men. And David the kynge stode up upon his fute and sayde: Here are my brethren and my people: I was minded to builde an house/where the Ark of the covenant of the Lorde shoulde rest/and a for telloe for the sac of oure God/and purpovid my selfe for to sayde. But God sayd unto me: Thou shalt not builde en house unto my name/for thou art a man of warr/a hatt shed blood.

3 Now hath the Lorde God of Israel chosin me out of all my fathers house/that I shoulde be kynge over Israel for ever: for thou shalt be chosin to be the prince/and in the house of Juda amonge my father chuldren shalt be had plasure unto me/to make my kynge over al Israel/and amonge al my fore-

nes: for the Lorde hath given me many sounes. he hath chosin Salomon my sonne/ to sit upon the seate of the kingdome of Lorde over Israel/and hath saide unto me: Salomon thy sonne shall buyde me an house and my courtes: for I haue chosin him to be my sonne. And I wyl be his father/and wil stablish his kingdome for ever: if he be constant to do after my commaundmentes a lawes/ as it is thys waye. Now in the feygh of all Israel the congregacion of the Lorde/a in the care of our God/that ye observe a fite all the commaundmentes of J Lord your God/ that ye maye possesse this good lande/ a that ye and your chuldren maye have the enheritaunce thereof for ever.

And thou my sonne Salomon/ know thou the God of thy father/and serve hym with all thy heart/and with all the desyre of thy soule: for the Lorde seeth thy hart/a and understandeth all thyoughes a ymaginacions. If thou fite hym/ thou shalt synne him: but if thou forsake hym/ he shal refuse the for ever. Take hede now/ for the Lorde hath chosin the to buyde an house to be the Sanctuarye/ be stronge/and make it.

And David gave Salomon his sonne a patronne of the Porche/a of his house/a of the celler and parkes a ynnner chamber/a of the house of the Mercy/a of all that he had in his mynde/namely of the centre of the Lorde house/and of al that occur/a round aboute the treasure in the house of God/a of the treasure of such thinges as were beloved/ of the obsequences of the priestes/a a curtee/a of all the busynesse of the officers in the house of the Lorde.

God gave he him/ after the gold weight for all manner of vessels of every officiant all silver ornaments after the weight/ for all manner of vessel of every officie/ and weight for the golden candlestickes a golden lampes/ for every candlesticke and his lampes his weighte. Likewise for the silver candlestickes gave he the weight for the candlestickes a his lampes according as was required for every candlesticke. He gave golde also for the tabernacle of the shewbread: for every table his weighte. and silver likewise for the silver table. And pure golde for the shewbread/ Bakers

Jo. xxix b
4. Ps. lxx b

1. m. d.

1. o. l.

1. m. d.

1. b.

1. m. e.

1. s. i. r.

1. n. i. a.

and censure: and for the golden cuppes/ vnto eury cuppe hee weyghte: and for the siluer cuppes/ vnto eury cup his weyght: and for his aulture of incense his weyghte/ of the moost pure golde.

E And a patrone of the shacet of the golden Chubbins/ that they myghte spede out them selfes/ vnto eury arte of the conuauant of the Lord. Which is giuen me in wyngge of the bande of the Lord/ to make me vnderstande at the wittes of the patrone.

And Dauid sayde vnto Salomon his sonne: Be thou manly a stronge/ and make us feare nar/ a be it for synnereth: **H** Lord God my God shalbe he with the/ a shal not with drawe his hande/ nor sayle the/ yll thou haue finishyd eury worke for his seruice in the house of the Lord/ wholde the courses of the pierces and Leuies to all the offices in the house of God/ are with the in eury worke/ and are wylling/ and haue wysdomme to all the office: so haue the pierces and al the people for eury thing: that thou hast to do.

The XXX Chapter.

And King Dauid sayde vnto all the congregation: God hath chosen Salomon one of his sonnes/ which is yet young a tender. But the worke is greater/ for it is not a mans palace/ but the Lord Gods. Yet haue I after all myne hadyne prepared vnto the house of God/ golde for the vessels of golde/ siluer for them of siluer/ brass for them of brass/ iron for them of iron/ wood for them of wood/ Ony stones/ sei Rubies/ a stones of diuers coloures/ and al precious stones/ and Marbriances in multitude. Besides this/ for the good wyll that I haue to the house of God/ I haue of myne owne proper good the 11. talents of golde of Opphe/ a seven 11. talents of pure siluer/ whiche I gaue vnto the holy house of God/ beside al that I haue prepared/ to ouerlaye the walles of the house/ wher the same which ought to be of golde/ may be of golde: a that is which ought to be of siluer/ may be of siluer: for al manner of worke by the bonde of the craftesmen. And who is now for wylling/ to fyll his hande this daye vnto the Lord?

B Then were the princes of the fathers/ the princes of the tribes of Israel/ the capaynes

ouer thousande/ and ouer hundreth/ the rulers auec the synges/ dysstrore the wyllinge/ a gaue to the ministracion in the bouce of God syue thousande talentes of golde/ a ten thousande guldens/ a ten thousande talentes of siluer/ a threene thousande talentes of brass/ a hundred thousande talentes of iron. And by whomesort was somthe stonca/ they gaue them to the measure of the bouce of the Lord/ vnto the bande of Jehidai the Gersonite.

And the people were glad that they were for wyllinge/ for they gaue it with a good will/ euen with all theyr berie. Vnto the Lord. And Dauid also for syng restored greatly/ a prayed God/ and saide before the whole congregation: Dreyd the Lord O Lord God of Israel our father/ vnto the longest waye sloupe and power/ glory/ vnto us a thankes for all that is in heauen and earth/ to thyne: thyne is the syngdome/ a thou art craied above al prynces. Thyne are thyne and domyn before the/ thou raynest ouer al/ in thy hande consisteth power/ a might/ in thy hande it is to make eury man grate and strong.

Now thanke we the oure God/ a praye for name of thy glory: for who am I? What is my people/ that we should be able with a fre wyll to offre/ as this is done/ for of the comend al/ a of thy hande haue we grauen it be: I for we are but pilgrims/ a a stranger/ as thou the/ a were al our father. * Durr lyte upon earth to as a shadowe/ a here is no abynginge. O Lord our God/ all this aboute daunceth that we haue prepared to blynde the an house vnto thy name/ canne of thy hande/ as thine also gethrr. I knowe my God/ that thou tryest the hart/ and that wysauyng/ a to acceptable vnto the/ thou haue I giuen all this with an vnfaynid berie/ euen with a good wyll/ and now haue I had ioy to se thy people/ which here are present/ to offer with a fre wyll vnto the. O Lord God of oure fathers: Abaam/ Isaac/ and Israel/ kepe thou curme: such purposes a thoughtes in the berres of thy people/ a prepare thou thei berres vnto the. And graunt my sonne Salomons a speker here/ that he maye kepe thy comendamentes/ thy rethmones/ a thy lawes/ that he maye do all/ a blynde thou place
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which I haue prepared.

And Dauid sayde vnto the whole congregation: O praye the Lorde your God. And all the congregation prayed the Lord God of theyr fathers/and bowed the kisse/a worshipped the Lorde/ and the the kyng/ and offered sacrifices vnto the Lorde. And on the next mornynge offered they burnt offerynges/a M. bullockes/a M. rammes/a M. lambes with theyr diuelt offerynges/ and plentifully offered they amonge all Israel. And they had care and drynke the same daye before the Lorde with greatesoyles/a mase Salomon the sonne of Dauid kyng the second tyme/and appointed him to be the prince for the Lorde/ and Sadoc to be priest.

¶ Thus sae Salomon vpon the state of the Lorde/a kyng in his fathers steade/a prospered. And all Israel obeyed hym/and all the rulers and mighty men/ and all kyng Dauides chyldren subynitted the selue vnto kyng Salomon. And the Lorde made Salomon excellent and great in the syght of all Israel/ and gaue him such a glorious kyngdome/as none had before him ouer Israel.

So had Dauid the sone of Isai/now bene kyng ouer all Israel. And the tynce that he was kyng ouer Israel/ 40 souery yeares: He Rehoi raygned be seuen yeares/ and at Jerusalem the rest of his tynce/ and dyed in a good age full of dayes/ restes and honoure. And Salomon his sonne was kyng in his steade.

These actes of kyng Dauid/ both the first and laste/ be behelde/ they are wyrtten amonge the actes of Samucl the Sejer/ and amonge the actes of the prophete Nathan/ and amonge the actes of Gad the Sejer/ with all his kyngdome/ poweres/ and tynces/ which pass vnder him/ both vpon Israel and vpon all the kyngdomes of the earth.

The ende of the firste boke of the Cronicles/ other wyse called Paralipomenon.

The secōd boke of the Cronicles / or ther wyse called Paralipomenon.

The first Chapter.



¶ And Salomon the sonne of Dauid was stablished in his kyngdome/ and the Lorde his God was to him/ and made him greatesoyles. And Salomon spake vnto all Israel

to the captaynes ouer the souldanes and ouer hundredes/ to the Judges/ and to all the prynces in Israel/ a to the chiefeest fathers/ so that they wente/ Salomon and the whole congregacion with hym/ vnto the hie place which was at Gidea: for there was the Tabernacle/ of wyrtnesse of God/ which Mosse the seruaunt of the Lorde had made in the wilderness: for Dauid had brought vp the Tabernacle of God from Birnath Jearam/ when he had prepared for it: for he had prised a tent for it at Jerusalem. As for the basen altare/ which Bezalel the sone of Uri the sone of Bue had made/ it was there before the habitation of the Lorde/ and Salomon and the congregacion sought God. And Salomon offered a thousand burnt offerynges vpon the basen altare before the Lorde/ that stode before the Tabernacle of wyrtnesse.

In the same nyght appeared God vnto Salomon/ and sayde vnto hym: The what shall I geue thee? And Salomon sayde vnto God: Thou hast done great mercy vnto my father Dauid/ and hast made me kyng in his steade. Now Lorde God/ let the wyse that thou hast promysed vnto my father Dauid/ be verified/ for thou hast made me kyng ouer a people/ which is as many in numbre as the dust vpon the earth. Graunte me wysdome therefore/ and knowlege/ that I maye go out in it before this people: for who is able to iudge the great people of thyngt?

17. Ke. iij. b. † Then sayde God vnto Salomon: for so muche as thou art so ioynded / and haste not desyred ryche nor good / nor honour / nor the soules of thyne enemyes / nor longe lyfe / but hast requyred wyssdome a knowlege to iudge my people / ouer whome I haue made I Kinge: Wyssdome therefore and knowlege be geuen the. Moreover / reuerce and good / and honour wyl I geue the / so that suche one as thou shalst not bene before the amonge the Kinges / neyther shalbe after the.

17. Ke. iij. c. a 10. c. c. ¶ So came Salomon from the hie place (which was at Gibeon) vnto Ierusalem from the Tabernacle of witness / and raigned ouer Israel. † And Salomon gathered him charrettes and horsens / so that he had a thousande and foure hundred charrettes / a twelfe thousande horsmen: and those appointed he to be in the charres ones / and with the kynge at Ierusalem. And the kynge brought it so to passe / that therc was as muche syluer and gold at Ierusalem as stones: and as many Cedres / as the Molberry trees / that are in the valleye. And there were horses brought vnto Salomon out of Egypte / in the Kinges marchantes scides the frs Keus for money. And they came vp / and brought out of Egypte a charrete for six hundred syluer pene / and an horse for an hundred and fifty. Thus brought they also vnto all the kynge of the Redyces / and to the Kinges of the Syriaes.

The ii. Chapter.

17. Ke. iij. a. 4. Reg. v. c. ¶ And Salomon thought to builde an house vnto the name of the Lorde / as an house for his kynghome: a tolde ouer the score and ten thousande men to beare burthens / a foure score thousande that beere tynder vpon the mount / and the thousande and sixe hundred officers ouer them. † And Salomon sent vnto Huram the kynge of Tyre / sayinge: As thou dydest with my father / and kinddest hym Cedar trees / to builde an house for to dwell in / euen so do thou with me also. † Beholde / I will builde an house vnto the name of the Lorde my God / so sancte it / so that burne good incense before hym / and alwaye to prepare the shewbread / and burne offerings in the morninge / and in the eveninge / in the Sabbarbes and new Moones / and solempne seasons of the Lorde our God euer

more for Israel.

And the praye that I will buyde / shall be great: for our God is greater the of goddis. But who is able to buyde hym an house / for heauen and the beauties of all heuens may not compare the hym. Who can I then / that I should buyde hym an house? But only for this intent to burne incense before hym.

Sende me now therefore a wyse man to walke with golde / syluer / bisse / iron / stein / purple / yalowe / sike / a such one as can graue caused worke / with the wyse men that are with me in Tyre / and Ierusalem / whome my father Dauid adynged. And sende me tynder of Cedre / pynne tree and costly wood from Libanus: for I knowe that thy seruantes can be tynder vnto Libanus. And whold any seruantes shalbe with thy seruantes / to prepare me much tynder: for the house that I will buyde / shalbe great and maruolous goodly.

¶ And beholde / I will geue vnto the carpenters thy seruantes / which beere the tymber / twenty thousande quarters of beaten wheat / and twenty thousande quarters of barley / a twenty thousande baires of wyne / and twenty thousande baires of oyle.

Then sayde Huram the kynge of Tyre by returnyng / and sente it vnto Salomon: Because the Lorde loueth his people / therefore hath he made it to be kynge ouer the. And Huram sayd moreover: Praise be the Lorde God of Israel / which made heauy and earth / as he hath geuen kynge Dauid a wyse and prudent sone / and such one as hath vnderstandyng to buyde an house vnto the Lorde / as an house for his realme. Therefore sende I now a wyse man that hath vnderstandinge / I euen Huram Thi (which is the sone of the woman of the daughter of Dan / a hie father was of Tyre / which can worke in golde / syluer / bisse / iron / stone / ymber / stein / yalowe / sike / lyncen / purple / and to carue all maner of thynges / as to make what mannyng thynges so euer is geuen hym / with thy wyse men / and with the wyse men of my lorde kynge Dauid thy father. And now let my lorde sende the what hark / oyle and wyne vnto his seruantes / accordinge as he hath sayde / so wylle we beere the tynder vpon Libanus / as muche as thou wyldest.

and it / and will buyng it by stones in the see
unto Japho from whence thou must buyng
it up to Jerusalem.

And Salomon numbered all the straungers
in the lande of Idd / accordinge to the num-
ber whan Dauid his father numbered them /
and there were founde an hundred and fiftie
thousande / the thousande and fiftie hundred.
And of f siluer he made thre thousande
beakers of burninc / and foure thousande
thousande / and set it upon the mounte / and thre
thousande and fiftie hundred workers / which
bilde the people at theyr worke.

The III. Chapter.

I HSD ¹ Salomon beganne to buyld the house
of the Lord at Jerusalem upon the mounte
Moriae / that was the mounte vnto Dauid his
father / which Dauid had prepared for the
comyn upon the come floode of Ieneue the
Iordane. In the seconde daye the seconde mo-
neth / in the fourth yere of his regn he be-
ganne he to buyld. And so layed Salomon
the foundation to buyld the house of God
first the lengthe thre thousande cubites / the bredth
twenty cubites / and the payde by fower / wyd-
nesse of the house was twenty cubites longe /
but the height was an hundred and twentye /
and he ouerlaid it ou the insyde with pure
golde.

But the great house syled he with Dynere
and ouerlaid it with the best golde / and
made paines rres / and rhinewerke there
in / and ouerlaid the house with precious sto-
nes to be myne. As for f golde / it was golde
of Pithum. And the balke / and postes aboue
and the wallis and the deces of it ouerlaid
he with golde / he caused Cherubins to be car-
ued on the wallis.

He made also the house of the most holy /
whos length was twenty cubites / accordinge
to the wydnesse of the house / the bredth of it
was twenty cubites likewise / he ouerlaid
it with the best golde by fure hundred talen-
tes. And fainctes he gaue fiftie selces of
golde in weight / and ouerlaid the decum-
bent with golde. He made also in the house of
the most holy / two Cherubins of carued worke
and ouerlaid them with golde / the length
on the wynges of the Cherubins was twenty
cubites / so that ou wyngs had fyue cubites.

and touched the wall of the house / and the o-
ther wyng had fyue cubites also / and tou-
chyd the wyng of the other Cherub.

There so had one wyng of the other Cher-
ub fyue cubites likewise / touched the wall
of the house / and his other wyng had fyue
cubites also / and touched the wyng of the o-
ther Cherub / so that the wynges of the Cher-
ubins were shewd out twenty cubites wyde.
And they stode upon theyr feet / and theyr face
was turned toward the house.

He made a wayle also of salome sylke / sear-
let / purple and kermes / and made Cheru-
bins thereon. And before the house he made
two pylers / and threty cubites longe /
and the toppen aboue theyr / fyue cubites.
And he made rhinewerke / and the queit /
and pueris aboue vpon the pylers / and made
an hundred Dongranates / and put them on
the wynges worke. And he set vp the pylers
before the temple / the one on the right hande
and the other on the left / and that on the right
hande called he Jachim / and that on the left
hande called he Boaz.

The IIII. Chapter.

He made a brasen altare also / twenty cu-
bes longe / and twenty cubites broode / a
ten cubites hie. And he made a inold lauer
ten cubites wyde / from the one syde to the o-
ther rounde aboue / and fyue cubites hie. And a
necessite of chynce cubites might comprehend
it aboue. And ymagis of bullocks were vnder
it. And aboue the lauer / which was ten cu-
bites wyde / there were two cowes of fynes-
pes that were molde withall.

There so vpon the bullocks / the wynges were
turned toward the North / the toward the
West / the toward the South / and the to-
ward the East / and the lauer aboue vpon the /
all they hynder partes were on the insyde.
The heighte of it was an hande bredth / and
the edge of it was like the edge of a cuppe / as
as a floured rose. And it comeynd the rhou-
saude dance.

And he made ten fensels / wherof he set
fyue on the right hande / and fyue on the left /
to washe on them / so that theynges as beloged
to the burne offeringe / that they myghte wash
them therein / but the lauer / made he / for the
priests to washe in.

B Ten golden candlestickes made he also so they ought to be / and set them in the temple: three on the right hande / and foure on the left. And made ten tables / and set the in the temple: five on the right hande / and five on the left. And made an hundred basins of golde. He made a coure hynderyk for the priestes / as a great court / and dore in the court / as ouerlaped the dore with hyffe. And the lauer set he on the right syde toward the South east. And Hyam made caillbous / shoules and balses.

So Hyam finished the worke which he made for kynge Salomon in the house of God: namely the two pylers with the roundels and knappes aboue upon both the pylers / as both the wythen ropes to couer both the roundels of the knappes aboue upon the pylers / and foure hundred Pomgranates on both the wythen ropes / two ropes of Pomgranates on euery rope / to couer the roundels of knappes that were aboue upon the pylers.

C He made the stoles also and the kercles upon the stoles / and a lauer / as twelf bulleches there vnder. And pottes / shoules / shoules / as all they: vessels made Hyam / as of pure metall: so kynge Salomon vnto the house of the Lord. In the east of Iordan / dyd the king cause them to be made in thise earth betwene Sichem and Zardaba.

And Salomon made all these vessels which were so many / that the weight of the metall was not to be sought out. And Salomon made all the ornaments for the house of God: namely the golden altare / the tables / and the shewbread thereon / the candlestickes with theyr lampes of pure golde / to burne before the quere according to the maner: and the shoures / and the lampes / and the snuffers were of golde / and all these were of pure golde.

And the Fynec / basens / spoons and pottes / were of pure golde. And the intrance a hundred within vnto the Most holy / and the dore of the house of the temple were of golde. This was all the worke finished which Salomon made in the house of the Lord.

Chap. V. Chapter.

D **W**hen Salomon brought in all that his father Dauid had sacrificed / namely / silver and golde / and all maner of ornaments / and

layed the in the treasures of the house of God. Then gathered Salomon all the Elders in Israel together / all the heades of the tribes / princes of the fathers amonge the chyldren of Israel vnto Ierusalem / to bring vp the Arke of the conuenant of the Lord out of the cytye of Soud / that is / Siou. And there resorted vnto the kynge all the men in Israel at the feast / that is / ten by seven month / and all the Elders in Israel came.

And the Leuites toke the Arke / as brought it vp with the tabernacle / and all the holy vessels that were in the tabernacle and the priestes and Leuites brought them vp. As for kynge Salomon / and all the congregation of Israel that was gathered vnto him before the Arke / they offered freke and oxen / so many / that no man coulde number nor reckon them.

This the priestes brought the Arke of the conuenant of the Lord vnto her place in the quere of the house / that is / in the Most holy vnder the wynges of the Cherubims / so that the Cherubims fixed ouer theyr wynges ouer the place of the Arke / and the Cherubims covered the Arke and the stoues that of from aboue. And the slaues that was gathered vnto hye / that were sent from the Arke before the quere / but on the outside were they not sent. And it was there vnto this day. And there was no byng in the Arke / as in the two tables / whiche Moses put therein at Horeb / when the Lord made a conuenant with the chyldren of Israel / when time as they were departed out of Egypte.

And when the priestes wente out of the Sanctuary / for all the priestes that were found / sanctified the selfe / because the conuente were not kepte. The Leuites with all those that were vnder Shaph / Heman / Jedithun / and theyr chyldren and brethren / began clothed in synners / songe with Cymbales / psalteries / harpes / and shode to warde the East parte of the altare / and an hundred and twentye priestes with them / which were with instruments. And it was / as if one dyd trope and singe / as though a voyce had bene heard of psalteries and organes / that is / vnto the Lord.

And when the voyce arose from the conuente / cymbales and other instruments of musick

misel/ and from passinge the Lorde/ because his gracious/ and because his mercy endureth for euer) the house of the Lorde was filled on the inside with a cloude/ so that the priestes could not stande to mynster for the cloude/ for the glorie of the Lorde filled the house of God.

The VI. Chapter.

I Solon sayde: I Solomon: The Lorde sayde: that he wolde dwell in a darke cloude: I haue buylded an house to be an habitation vnto the Lord/ and a feat/ that thou mayest dwell there for euer. And the King turned his face/ and blessed all the congregation of Israel/ and he sayde: Praise be to the Lorde God of Israel/ which promised by his mouth vnto my father Dauid/ and with his hande hath fulfilled it/ when he sayde: I sence the time that I brought my people out of the lande of Egypt/ I haue buylded no cytye in all the myddes of Israel/ so buyld an house for my name to be there/ in which haue I chosen any man to be prince ouer my people of Israel. Thus Iesusaias haue I chosen for my name to be there: and Dauid haue I chosen to be prince ouer my people of Israel.

And when my father Dauid was minded to buyde an house vnto the name of the Lorde God of Israel/ the Lorde sayde vnto Dauid my father: I where as thou wast mynded to buyde an house vnto my name/ thou haste done well: so where/ thou shalt not buyde the house/ but thy sonne whiche shall come out of thy loynes/ shall buyde the house vnto my name.

Thus hath the Lorde now performed his word: as he hath spoken for I am come vp in my father Dauides steade/ as I sit vpon the feat of Israel/ euen as the Lorde sayde/ and haue buylded an house vnto the name of the Lorde God of Israel/ and in it haue I put the Ark/ wherein is the cauerment of the Lorde/ whiche he made with the chyldren of Israel.

And he stode before the altar: of the Lorde/ in the presence of the whole congregation of Israel/ and spake vnto his handes: for Salomon had made a bestiall pulpit/ as I set in the myddes of the court/ sine I indyte longe/ as I haue cōmited: and the saby to hy: vpon thys

same stode he/ and fill thow vpon his knees/ in the presence of the whole congregation of Israel/ and helde out his handes toward heauen and sayde:

O Lorde God of Israel/ there is no God lyke the: neither in heauen nor vpon earth/ thou that kepest cōuenant and mercy for thy seruantes/ that walke before the with all thys daye. Thou haste kepte promise with my father Dauid thy seruant: With thy mouth thou saydest it/ as with thy hande hast thou fulfilled it/ so it is come to passe this daye. Now Lorde God of Israel/ make good vnto my father Dauid thy seruant/ that which thou hast promised him and sayd: Thou shalt not waite a man before me/ to sit vpon the feat of Israel: if thy chyldren kepe thy waye/ so that they walke in my lawe/ lyke as thou haste walkid before me. Now Lorde God of Israel/ let thy worde be verified/ which thou hast promised vnto Dauid thy seruant.

For whyndest thou that God in very dede dwelleth and ge men vpon earth? Behold: the heauen is the heauen of all heaues maye I saye. I do not coneyne the: how should the the house be made/ which I haue buylded: But turne the vnto the prayer of thy seruants/ and to his supplication. O Lorde my God/ thou maist heare thy thankes/ gauginge and prayes/ which thy seruants make/ before the/ so that thyne eyes be open ouer this house daye and nyght/ and ouer this place. wherein thou saydest/ thou woldst set thy name. That thou mayest heare the prayer/ whiche thy seruants shall make in this place. Heare now therefore the intercession of thy seruants/ as of thy people of Israel: whiche for thy sake theye do in this place/ heare thou it from the place of thy habitation/ in heauen: and when thou hearest/ be mercifull.

Whiche any man synneth against his neyghbour/ and an ooth be put vpon him/ which he ought to sweare/ and the ooth committed before thine altar in this house/ the heare thou in heauen/ and sit it thy seruants haue: thys/ so that thou rewarde the vngodly/ and recompens him how maye vpon his owne brem/ as to iustise the ryghteous/ and to geue him accordyng to his ryghteousnesse.

When thy people of Israel to synnen be

for they enemyes/whyle they haue synned
against the Lord if they turne vnto the/and
knowlege thy name/and make theys prayer a
intercession before the in this house/the heare
thou them from heauen/and be mercyfull vnto
the sinne of thy people of Israel/and bunge
them agayne into the lade/that thou hast ge-
uen them and theys hereta.

¶ When the heauen is shut up / so that it
rayne not / (soi so made as they haue synned
against the Lord) and if they make theys prayer in
this place/and knowlege thy name/and turne
from theys synnes/when thou haste brought
them lowe / heare thou them then in heauen/
and be mercyfull vnto synne of thy seruantes/
and of thy people of Israel / that thou
wouldest teache the thy good waye when they
shouldest walke/and let it rayne vpon thy lande/
which thou haste geuen thy people to possesse.

When a deccaror pestilence/ or drouth / or
blastynde / or greibopper / or caterpillar is in
the lande: Or when they enemyes layeth siege
to theys towne in the land/ or when any other
plague or distoile happeneth / whosoever then
maketh his prayer or pencyan amonge any

¶ If mance of men / or amonge all thy people of Is-
rael / if any man seke his plague and distoile/
and spredeth out his handes vnto this house/
heare thou them from heauen / euen from the
¶ Iteate of thy habitation / and be mercyfull:
and geue euery man accordyng to all his
wayes / in so much as thou knowest his here-
ty: for thou onely knowest the here of the chy-
ldren of men. that they maye feare the / and al-
waye walke in thy wayes / as longe as they
lyue in the lande / which thou hast geuen vnto
our forefathers.

¶ And when any stronger / which is not
of thy people of Israel / cometh out of a farr
countrey because of thy great name / and rugh-
te hande/and ouercomethed arms / and cometh
to make his prayer in this house / heare thou
him then from heauen / euen from the feat of
thy habitation : and do all for the which that
stronger calleth vpon the / that all the nanda
vpon each maye knowe thy name / and feare
the / as the people of Israel do : and that they
maye knowe / howe that this house which I
haue builded / is named after thy name.

When thy people go forth to the battayll

against theys enemyes / the waye that thou
shalt sende them / and shall praye vnto the Lord
to orde the waye of thy armye / which thou hast
choosen / and to ward the house that I haue
builded vnto thy name / because thou then theys
prayer and pencyon from heauen / and helpe
them to theys ryght.

¶ When they synne against the Lord / for there is
no man that synneth not / I shall be wroth
against them / and geue them ouer before theys en-
emyes / so that they carry the awaye captiue in
to a contrye farr off / or they carry them with
in theys synnes in the lade where they are cap-
tured / and so conuertye / and make theys in-
tercession vnto the in the lande of theys cap-
tivitye / and saye / We haue synned / a done amysse /
and haue ben vngodly : and so rature them selfe
vnto the with all theys herte / and with all
theys soule in the lande of theys captivitye / be-
cause they are psonce and make theys prayer
towards the waye of theys owne lande / which
thou hast geuen to theys fathers / and to wards
the cytye which thou hast choosen / and towards
the house that I haue builded vnto thy name:
then heare thou theys prayer and supplicacon
from heauen / euen from the feat of thy dwel-
lyng / and helpe them to theys ryght / and be
mercyfull vnto thy people that haue synned
against the Lord thy God / let theye eyes not be
open / and let theye eeres geue hede vnto
prayer in this place. ¶ These were the wordes
of the Lord vnto thy rystyng place / thou and
the Lorde thy strength. ¶ Let thy iustice
of the Lorde God be clothed with health / and let
thy strength reioyce ouer this good. ¶ Lorde
God / meane not awaye the face of theys any-
more / and theye vpon the mercyes of thy seruants
Dauid.

The VII. Chapter.

¶ When Salomon had ended his prayer /
there fell a fire from heauen / and consumed
the burnt offeringe and the other offeringes.
And the glory of the Lorde filled the house /
so that the purfice could not go in to the house
of the Lorde / whyle the glorye of the Lorde
filled the Lorde's house. And all the chyldre
of Israel sawe ite fyre fall downe / and the glorye
of the Lorde ouer the house / and they fell
on theys faces with theys faces to the ground
vpon the pavement / and worshipped / a gaud
spant.

thanked onto the Lorde / because he es greuous / a because his mercy endureth for ever. As for the kinge and all the people / they offered before the Lorde.

For kinge Salomon offered two and twenty thousand bullocks / one and hundred thousand and twenty thousand sheepe / and so both the kinge / and all the people dedicated the house of God.

B And the priests stood in theyr wardes / and the levites with the musicall instrumentes of the Lorde / which kinge David had caused to make for to give thanks unto the Lorde / because his mercy endureth for ever / with psalmes of David / how theyr hands. And the priests blew trumpets ouer agaynst them / and all Israel stood.

And Salomon bowed the middellmoost court / which was before the house of the Lorde / for there prepared be the burnes offeringes / and the face of the table offeringes. For the brazen altars that Salomon made / myght not comeyne all the burnes offeringes / and the fat.

C And at the same tyme helde Salomon a feast seven dayes longe / and all Israel with hym a very greete congregation / from Gemrah onto the ryuer of Egypte / and on the eighth daye helde be a consecration. For the dedication of the autere helde they seven dayes / and the feast seven dayes also.

But on the thie and twentieth daye of the month morche / the lewde people go vnto theyr tentes ioyfull and with merry deeres / because of all the good that the Lorde had done vnto David / vnto Salomon / and to his people of Israel.

E Thus finished Salomon the house of the Lorde / and the kinges house / and al that came in his hande to make in the house of the Lorde / in his owne house / prosperously. And the Lorde appeared vnto Salomon in the nyght season / and sayd vnto hym: I haue herde thy prayer / and chosen this place vnto my selfe for a house of sacrifice. Beholde / wher I shew the heauen / so that it canne not / as I commaunde the greynoppes to consume my fode / or cause a pellicane to come amonge my people / or humble my people / which is named after my name: and if they praye / and see my face / and turne from theyr euill wayes / the wil

I heare them from heauen / and will forgiue theyr synne / and heale theyr lande. So shall myne eyes now be open / a mine eares shalbe attuned vnto prayer in this place. Thus boue I now chosen this house / a sanctified it / that myne name maye be there for euery and myne eyes and myn heare shall alwaye be there.

And if thou walke before me / as thy father David walked / so that thou doo all that I commaunde the / and kepe myn ordinaunces and lawes / the will I stablye be thyng of thyngs dome / accordinge as I promised thy father David / and sayd. Thou shalt not want a man to be loude ouer Israel. But if ye turne backe / and forsake myne ordinaunces a commaundementes / which I haue layed before you / and so go youre wayes / a serue other goddes / and worship them / then wil I rote / as you Some one of my lande that I haue geuen you: a this house which I haue sanctified vnto my name / then wil I cast awaye out of my presence / and geue it ouer to be a bywoode a seldell among all nations. And every one that goeth by / shalbe ashamed at this byr house / and shall byste at / and saye. Wherfore hath the Lorde dealt thus with this lande / a with this house? Then shall he sayd: Leca because theyr house is forsake the Lorde God of theyr fathers / whiche he broughte them out of the lande of Egypte / and haue cleued vnto other goddes / and worshipped the / and serued them: therefore hath he brought all this euill vpon them.

The VIII. Chapter.

And after twenty yeares / when Salomon builded the house of the Lorde / a his owne house / he builded the eyries also which Hieram gaue vnto Salomon / and caused the chyliden of Israel to dwell therein. And Salomon went vnto Gemrah / and made it stronger / and builded Chadmor in the wyldenesse / and al the contryes which be builded in Gemrah. He builded the upper and lower Bethon / by the wyll / for that they were stronge cities / with walles / towers / and dores / and Balath. And all the contryes which Salomon had / and all the contryes of the charrenes and of the basemen / and all that Salomon had lust to builde / both at Jerusalem and vpon Libanus / and in all the lande of his dominion.

B All the remnant of the people of the Hebrewes / Amouites / Pherezites / Heuites a Jebustites / which were not of the children of Israel / a they which rebeld they had left behinde them in the lande / whome the children of Israel had not vntely destroyed / those dyd Salomon make tributarie vnto this daye. As for the childen of Israel / Salomon made no bondage of them vnto his worke / but they were men of warre / and chiefe captaynes / and ouer his chariottes and horsemen. And the chiefe of kinge Salomons officers were two hundred and fifty / which ruled the people.

And Salomon caused Pharaos daughter to be fedged vpon one of the citty of Dauid / in to the house that he had builded for her. For he said / My wyfe shall not dwell in the house of Dauid kinge of Israel / for it is sanctified / in couynge at the Altar of the Lorde / so come into it.

E Then offered Salomon burnt offerings vnto the Lorde vpon the Lodes altare / which he had builded before the porch / euery one vpon his daye to offer after the commaundment of Moses / on the Sabbathes / new Moones / and at the appointed seasons of the yeece / vnto the thre yeres / namely in the feast of vnleued bread / in the feast of wexen / and in the feast of Tabernacles.

I And he set fyfteen in ordre to theyr ministracion / accordinge vnto Dauid hys father had appointed / and the Quene in theyr offices / so geue thanks / and to minister in the presence of the people / euery one vpon his daye. And the chiefepers in theyr courses / euery one at his doore / for sa had Dauid the man of God commaunded.

S And they departed not from the kinges commaundment ouer the pusses and Lutes in every matter / and in the treasure. Vnto was all Salomons byrnen / he made ready / fro the daye that he founded of the Lodes house was layed / vntill it was finished / so that the house of the Lorde was all prepared.

I Then went Salomon vnto Iezon Gebet / and vnto Elachy by the freshide in the lande of Edome. And he first sent him shipping by his seruantes / which had knowlege of the sea / and they went with Salomons seruantes vnto Ophir / and fetched fourty thence fourty

hundred and fyfye talents of golde / and brought it vnto kinge Salomon.

The IX. Chapter.

When the Quene of Shece Irah / by herde / a by fame of Salomons / she came with a veyn a Regreare vnto Ierusalem / with camels & haire a Regreare / spices and golde / a precious stone. So proued Salomon with daris sentences. And when she came vnto Salomon / she spake vnto him all that she had deuyd in her mynde. And I Kinge told her all her matters / and Salomon had nothyng in secret / but he told it her.

And when the Quene of shec the Arabia saw the wysdomme of Salomon / and the house that he had builded / the meastro of his table / the dwellinge of his seruantes / the effeete of his mannyngs / and theyr garments / and his butlers / and theyr apparell / a his pacler when he went vp in to the house of the Lorde / she could no longer saye. And she sayde vnto the Kinge. It is true that I haue herde in my land of shec herieour / and of chy wysdomme / howbeit / I wold not beleue theyr wordes / till I came my selfe / and sawe it with myne eyes / and beholde / the half of thy great wysdomme hath not bene tolde me: there is more in thee then the same that I haue herde. Happy are thy men / and happy are theye thy seruantes / that alwaye stande before thee / and heare thy wysdomme. Prayed be the Lorde thy God / whiche had suche pleasure vnto thee / that he hath set thee vpon his heame to be kyng vnto the Lorde thy God. Because thy God looueth Israel / so set them vp for euer / therefore hath he ordeyned thee to be kyng ouer them / that thou shouldest mannyng iustice and equite.

And the gaine the kyng a hundred and twenty talents of golde / and very much spycery and precious stones. There were no mo such spices as herde / but the Quene of shec Arabia gaue vnto kyng Salomon. And he sent ramu seruantes / and the seruantes of Salomon / which brought golde fro Ophir / brought colly nyber also and precious stones.

And of the same colly nyber dyd Salomon cause to make flazers in the house of the Lorde / and in the kynges house / and harps and psalteries for the musiciens. There was no such nyber fene before in fynde of Iuda.

But King Salomon gau the Queens of riche Arabia all that she desired a croud/and muche more then she had thought vnto the King. And she returned/a & departed into her lande with her seruantes.

The golde that was brought vnto Salomon in one yeare/was sixe hundred and sixe a thre score tall into/ besides that the chappell and mans chaires thought. And all the Kinge of the Arabians/and the lordes in the lande thoughte gald a siluer vnto Salomon. Of the which Kinge Salomon made two hundred chappels of beaten golde/so that sixe hundred peeces of beaten golde came vpon one peare: a thre hundred thunders of beaten golde/so that the hundredth peeces of beaten golde came to one shylde: and the Kinge put them in the house of the wood of Libanus.

And the Kinge made a great seate of Iury/ and ouerlaid it with pure golde: a the seate had sixe steeppes/ and a foulsle of golde fastened vnto the seate/ and it had two hanging postes vpon each the sides of the seate/ a two Lyons stood beside the leaninge postes/ and there stode two Lyons vpon the sixe steeppes on both the sides. In all realmes hath not such one beate made.

And all Kinge Salomons drinkinge vessels were of golde/ and all the vessels of the house of the wood of Libanus/ were of pure golde: so siluer was refused nothing in Salomons tyme. For the Kinge steeppes write vpon the sixe with the seruantes of Baram/ and came a new in the place/ a thoughte gold/ siluer/ Iury/ Aps and Decofe.

Thus was Kinge Salomon greater then all the Kinge vpon earth/ in ryche a wysedome. And all the Kinge of the earth desired to se Salomons sawe/ a to heare his wysdom/ which God had giuen him in his heart. And they thoughte him greatly every man his wisdom: of siluer and gold/ raiment/ beastes/ speere/ bowes and mules.

And Salomon had foure thousand chariots/ a and welke thousande horsemen/ a put them in the cherecians/ and with the Kinge at Jerusalem. And he was lorde ouer all the Kinge from the water vnto the lande of the Philistines/ and to the west of Egypte. And the Kinge dwelt in so to pass/ that there

was a muche siluer at Jerusalem as stones/ was many Ceders/ as there were Nobbery trees in the valley. And there were houses thoughte vnto hym out of Egypte/ and out of all countries.

What moue thersia to save of Salomon/ both of his first/ and of his last/ Scholde/ as he wryten in the Cronicles of the prophete Hierem/ and in the prophete of Micha of Solo/ and in the actes of Iacob the Syer against Jeroboam the sonne of Nebat. And Salomon raygned at Jerusalem ouer all Israel fouretye yeares. And Salomon fell on slepe with his father/ and was buried in the tyme of Dauid his father. And Roboam his sonne was Kinge in his stead.

The X. Chapter.

Roboam went vnto Sidon: so all Ise-rahel was come vnto Sidon/ to make hym Kinge. And when Jeroboam the sonne of Nebat had knowen that he was fled for Kinge Salomon/ he came againe out of Egypte. And they sent for him and called hym/ and Jeroboam came with all Israel/ a spake to Roboam/ and sayd: The father made our yocke greuous/ make thou lighter now the hard bondage of thy father/ a the heauy yocke he layed vpon vs/ a we wil submitte our selves vnto the. He saide vnto the: Come to me againe vnto the dayes. And the people went they way.

And Roboam the Kinge aged counsell at the Elders/ which had stande before Salomon his father while he liued/ he said: What is your counsell/ that I maye geue the people an answer? They spake vnto hym/ a sayde: If thou be luyng vnto this people/ a wale gentile with them/ againe them good wordes/ then shal they alwaye be obedient vnto the. Neuertheless/ he forsoke the counsell of the Elders/ & they had giuen him/ a toke counsell at the yong men/ which were growen vp to him/ a stode to foue him. And he said vnto the: What is your counsell/ that we maye answer the people/ which haue spokt vnto me/ a said: Make our yocke lighter/ that thy father layed vpon vs/ the yong men/ that were growen vp with him/ spake vnto hym/ a sayde: Thus shal thou saye vnto the people/ that haue talked with the and spoken: The yacke

Koboam/Jeroboam. The 11. booke of the Cronicles.

¶ **C**ome out yoek to heauy/make thou our yoek lighter. Thus spake thou vnto them: My lyke syn geuethalbe thicker thel my fathers topes. ¶ If my father had leyrd an heauy yoek vpon you/I wyl make your yoek the more. My father chastened you with scourges/that I wyl beate you with scourges.

¶ **H**ow when Jeroboam and al the people came to Koboam on the thyrde daye (accordeing as the kynge saide) Come to me againe on the thyrde daye/ the kynge gaue them vnharder answer. And Koboam the kynge forsoke the counsayl of the elders/and spake vnto them after the yong mans counsayl/and saide: If my father haue made your yoek to heauy/I wyl make it yett heavier. My father chastened you with scourges. But I wyl beate you with scourges. Thus the kynge followed not the peoples mynde: so he was vtterly determined of God/that the Lorde myght stablish his word/I which he spake by the hande of Salomon the sonne of Dauid. But when al Israel saue the benyngne wolde not consecrate vnto them/the people answered the kynge a saide: What poyson haue we then in Dauid/ wherby we are in the sonne of Israel? Let every man of Israel get him to his tenne. Like thou na wyl to thy house Dauid. And al Israel wote vnto they tenens/so that Koboam reigned but ouer the children of Israel that dwelt in the countrey of Juda. And Koboam the kynge sent forth Adoram the rentgatherer/that the children of Israel stoned him to deeth. And King Koboam strenged himselfe vpon his charyetes/ to the vnto Jerusalem. Thus sell Israel away from the house of Dauid vnto this daye.

14. Reg. 11.

¶ **T**he 11. Chapter.

14. Reg. 14.

¶ **I**nd when Koboam came to Jerusalem/ he gathered together the house of Juda and Beniamin/ C. c. lxx. an hundred and foure score thousand chosen men of armes) to fight against Israel/that they might bring the kyngdome agayne vnto Koboam. But the worde of the Lord came to Semaia the man of God/a saide: Speake to Koboam the sonne of Salomon kynge of Juda/a to al Israel that are in Juda a Beniamin/and saye thus sayeth the Lorde: Ye shall not go vp/ nor fighte agaynst your brethren: let every man go home agayne/for this is my wylde.

¶ **T**hey dyedent vnto I wades of the Lorde/ a wente not forth agaynst Jeroboam. ¶ So for Koboam he dwelt at Jerusalem/and thither he wyl the stronge tyme in Juda/ namely Bethelam: Euan/ Ekra/ Bethsur/ Sobob/ Abulla/ Beth/ Marsa/ Eph/ Thobaim/ Kadse/ Theka/ Zarega/ Salom/ and Herbon/ which were the fenced cityes in Juda and Beniamin. ¶ he made them stronge/and stypines them/ and procured them of vitayles/ oyle a wyne/ and in al cytes prepared he shildes and speares/and made them very stronge. And Juda and Beniamin were vnder him.

¶ **T**he prestes and Leuites also came vnto him ouer al Israel/and from all the borders thereof. And leue their subuertes a possession/ and came to Juda vnto Jerusalem: for Jeroboam and his sonnes expelled them/that they should not execute the office of the priesthood vnto the Lorde. But for him selfe he founded prestes to the hye places/a to selde Bethel and caltes/which he caused to make. And vnter them came thers men ouer al the trybes of Israel/which gaue ouer they: heere to seke the Lorde God of Israel/ and came to Jerusalem for to offer vnto the Lorde God of they fathers. And so strenged they the kyngdome of Juda/ a maintained Koboam the sonne of Salomon the yere longe: for they walked in the waye of Dauid and Salomon the yeres.

¶ **A**nd Koboam toke Malcham the daughter of Jeremoth the sonne of Dauid to wyfe/ a Bethai a daughter of Eliab the sonne of Ihu/ which bare him the sonnes: Irua/ Se maria and Sabam. ¶ Ther her isse be Maacha the daughter of Abshalom/ which bare him Abia/ Thar/ Eisa/ a Seromuth. But Koboam loued Maacha the daughter of Abshalom better then all his wyues a concubines: for he had cyghene wyues a thei score concubines/ and thyr eight and threety sonnes/ and thei score daughters. And Koboam set Abia the sonne of Maacha to be heade and punce amonge his brethren: for he thought to make him kynge: for he was ryse/and more myghty then al his sonnes in al the countres of Juda and Beniamin/and in al the stronge cytes. And he gaue them plentyousnes of fode/and besyd many wyse.

14. Reg. 14.

14. Reg. 14.

The XII. Chapter.

2 **W**hen the Kingdome of Roboam was establiſhed, and ſtabliſhed, he ſoſe the ſlawe of the Lozde, and all Iſrael went bym. And in the ſyſth yeare of Roboam, wente Siſack the kynge of Egypt agaynſt Jeruſalem: for they had tranſgreſſed againſt the Lozde, with a thouſande and two hundred chariottes, and with thre ſcore thouſand hoſemen, and the people were innumerable that came with him out of Egypte, Libya, and Cushim, out of Ethiopia: he wonne the ſtronger cyties that were in Juda, and came to Jeruſalem.

Then came Semaias the prophet vnto Roboam, and the rulers of Juda (whiche were gathered together at Jeruſalem for Siſack) a ſayd vnto them: Thus ſayeth the Lozde: Ye haue left me, therefore haue I left you alſo in Siſacks hande. Then the rulers in Iſrael with the kynge ſubmitted them ſelues and ſub: the Lozde is righteous.

But when the Lozde ſawe that they humbled them ſelfe, the woide of the Lozde came to Semaias, and ſayde: They haue humbled them ſelues, therefore will I not deſtroye them: but I will giue them a litle helpe, cauiſe that my indignacion ſhal not vpon Jeruſalem by Siſack: for they ſhalbe ſubdued vnto him, that they maye knowe, what it is to ſerue me, and to ſerue the Kingdome of the woide.

2 Thus wente Siſack the kynge of Egypte vnto Jeruſalem, and toke the treaſure in the houſe of the Lozde, and the treaſure in the kynge's houſe, and carryed all awaye, and toke the ſhyldes of gold, that Salomon cauſed to make in Beeld, wherof kynge Roboam made ſhyldes of ſteele, and committed them vnto the chief ſeruauntes, which kepte the doore of the kynge's houſe. And as ſite as the kynge wente in to the houſe of the Lozde, the ſeruauntes came and bare them, and broughte them agayne into the ſacraments cheumber. And ſo fo muche as he ſubmytted hymſelfe, the woide of the Lozde turned from hym, ſo that all was not deſtroyed: for there was yet ſome good in Juda.

3 Thus was Roboam the kynge ſtabliſhed in Jeruſalem, and reigned. One and fouertye

yeare alde was Roboam when he was made kynge, and raygne 9 ſcoretine yeare at Jeruſalem in the cytie, which the Lozde had choſen out of all ſeruo of Iſrael, to ſet his name there. His motheres name was Naama an Ammoniſſe: a he had euen, and prepared not his heart to ſerue the Lozde.

Theſe actes of Roboam, both fiſt and laſt, are written in the actes of Semaias the prophet, and of Iddo the ſeruy, and are north, and ſo are the warres that Roboam & Iſerobab had together as long as they liued. And Roboam fell on ſlope with his fathers, and was buried in the cytie of Dauid, in Abia his ſone was kynge in his ſteede.

The XIII. Chapter.

1 In the cytyenth yeare of kynge Ieroboam, was Abia kynge in Juda, and raygned 30. ye. and the yeare at Jeruſalem. His motheres name was Abiſha the daughter of Ori of Gibra. And there was warre betwene Abia and Ieroboam. And Abia prepared him ſelfe to the banayl with foure hundred thouſande ſtrange hoſemen of warre. But Ieroboam made himſelfe ready to fight agaynſt him with eght hundred thouſande hoſemen of ſtrength.

And Abia gat hym vp vpon the hill Zemaraim, which lyeth vpon mount Ephraim, and ſayde: Herken vnto me theu Ieroboam, and all Iſrael: knowe ye not that the Lozde God of Iſrael hath geuen Dauid the Kingdome of Iſrael for euer, vnto bym and to his ſonne with a cait conuynant: but Ieroboam the ſonne of Nebat, the ſeruaunt of Salomon Dauid's ſonne, gat him ap, and ſet awaye from his loide. And there reſorted vnto him magheboundes, a dyblen of Eriall, which haue ſtrengthed them ſelues agaynſt Roboam, the ſonne of Salomon, for Roboam was but yonge, and of a fearful heart, he coulde not reſiſt them.

Howe thynke ye to ſet your ſelfe agaynſt the Kingdome of the Lozde amonge the ſonne of Dauid: for ſo muche as there is ſo grates multitude of you, haue the golden calice that Ieroboam made you for godde: haue it, ye not ſpild the price of the Lozde, the children of Ieron, and the ſeruauntes, and haue made you piſſles of your owne, euen as the people

people of the lande: / Whoseuer commeth to fill his bande with a yonge bullocke and seven rammes / shall beeste vnto them that are not godden.

But with vs is the Lorde our God / whome we forsake not: and the priestes that minister vnto the Lorde / the chyliden of Zaron and the Leuites in theyr busynesse / and every inonyng and every cunnyng synde they be burnt offeringes vnto the Lorde / and the seruentyce / and prepare the shewbrade vpon the pure table / and the goldenandelsthecke with his lampes / to be synnded every cunnynges: for we wayte vpon the Lorde our God.

Num 7. a

As for you / ye haue forsaken hym. Beholde / God is the captayne of oure hostis / and with vs are his priestes / and the blowing trompettes / to trompe agaynst you. Ye chyliden of Israel / synghe not agaynst the Lorde God of your fathers: for ye shall not prosper.

Neuertheless / Jeroboam made a preynto watch in every syde / to come vpon them by synde / so that they were before Juda / and the picture watche theynto. Now when Juda merned them / beholde / there was a battayle before them and behynde. Then cryed they vnto the Lorde / and the priestes trompetted with the trompettes / and when every man in Juda gaue a shoute / God plagued Jeroboam / a chyliden of Israel / and Juda. And the chyliden of Israel fled before Juda / a God gaue them in to theyr handes / for that Abia and his people vnto a greete slaughter vpon them / a there fell wounded of Israel six hundred thousande choson men.

Thus were the chyliden of Israel subdued at the tyme / but the chyliden of Juda were comforted / for they put theyr trust in the Lorde God of theyr fathers. And Abia followed vpon Jeroboam / a manne cnyne from bryn / Bethel with the villagees therof / Zefana with her villagees / and Ephraim with the villagees therof / so that Jeroboam came nomore to strengthe as long as Abia luyed. And the Lorde smote him that he dyed.

Now when Abia was strengthened / he took fourentie wyfes / and begat two a rousynnes and synne youngers. What more

there is to saye of Abia / and of his wayes and his voynges / it is wyrtten in the storie of the prophet Iddo. And Abia followe slepe with his fathers / and they buried hym in the cnyne of Samaria / and Isa his sonne was kynge in his steade. In his tyme was the lande in rest ten yeres.

The XIII. Chapter.

As it is said that which was good and right in the syghs of the Lorde his God / and put awaye the straungit aultrars / a the byt places / and dale the pylfers / and hemed vnto the grouse / and sude onto Juda / that they should seke the Lorde God of theyr fathers: / a so after the law a commaundmentes. And the byt places and Zoob put be awaye out of all the cnyne of Juda / a the kyngdome had rest before him. And he synnded stronge cnytes in Juda / while the lande was in quietnes / a while there was no warre agaynst hym in thysame yeres: for the Lorde gaue him rest.

And he sayde vnto Juda: Let vs buyde by vp these cnytes / and sence them rounde about with walles and towres / with postes a barres / while the lide is yet with vs: for we haue foughte the Lorde our God / a he hath geuen vs rest in every syde. So they buyde / a it went prosperously with them. And Abia had an host of men / which bare sheldes / and speaces / one of Juda the lide: with thousande / and out of Ben Jamin two hundred a foure score thousande that bare sheldes / and coude stoue with bowes / a all these were nyghty stronge men.

But Gerah the Moian came out agaynst Ephraim with an host of a thousande wyces a thousande / and with the hundred charrettes / and came vnto Marisa. And Abia went forth agaynst hym. And they prepared the fyttes to the battail in the valley Sephora besyde Marisa. And Abia called vpon the Lorde his God / and said: Lorde / it is no difference / Iudith with thes helpe by seme of by many. Helpe / O Lorde our God / for our trust is in the / a in thy name are we come forth agaynst / it is multitude. Lorde our God / let nouan picuarle agaynst the.

And the Lorde smote the Moians before Abia a before Juda / so that they fled. And

4. Rea.

12. 17

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Basa dyspled and he dyspled Geba and
Mispah withal.

B And the same tyme came Hanani the Oyer
vnto Asa the kynge of Iuda/and sayde vnto
him: Because thou hast trusted vnto the kynge
of Siria/and not put thy trust in the Lord
thy God/therfore is the power of the kynge
of Siria escaped thy hande. Where was the
Mauian and Sybian a great mylmyre/sh
1362 ad ynge in many chaitens and housment
Yet gaue the Lorde them into thy hande/
whan thou viddest put thy trust in him: for
the eyes of the Lord lase rounde aboute all
landes/so strenght them that are in him with
all their bette. Thou hast done vnwysely/ther
fore shalt thou haue waere from henceforth.

¶ Da-pi-4

But Asa was wroth at the Oyer/and put
him in prison: for he murmured wth hym ouer
this charge. And Asa oppressed certayne of
the people at the same tyme.

¶ ec. xxxvii. b

E These actes of Asa both fyrste and last/ser
bolde/they are wyrtten in the booke of the kyn
ges of Iuda and Israel. And Asa was dys
casse in his fate/ in the nyne and thyrtyeth
yare of his raigne/and his sicknesse increas
ed. Wherby soughte he the Lorde in his
sicknesse/ but trusted vnto Physicians. Thus
fell Asa on slepe with his fathers/ and vyed
in the one and fortyeth yare of his raigne/
and was buried in his owne sepulchre/ which
he had caused to be grauen for himselfe in the
citty of Sauid. And they layed hym vpon
his bed/ which was fylled with sweete odours
and all inuance of spyces/ (made after the
Apocricas receit) and they made a very
greate burnynge.

The XVII. Chapter.

And Josaphat his soune was kynge in his
stead/ a wyse myghtye agaynst Israel.
And he put men of warre in all the stronge
citties of Iuda/ and set officers in the lande
of Iuda/ and in the citty of Ephraim/ which
Asa his father had wonne. And the Lorde
was with Josaphat: for he walked in the olde
wayes of his father Sauid/ and soughte not
Baalim/ but the God of his father/ a walk
d in his commaundemens/ and not after the
workes of Israel: therfore vyed the Lorde sta
bly by the kynge in his hande. And all
Iuda gaue ptesentes vnto Josaphat/ and he

had greate ryche and worship. And wha his
dette was couaged in the wayes of the Lorde
he se pur vnto the hyer place and growe
of Iuda.

In the thirde yare of his raigne sente he
his pneses, Benhai, Obadja, Zacharias, Mes
shanc and Muthas/ to teach in the citty of
Iuda: and with them the Leuites: Semai/
Iudithas/ Sibadai/ Asihil/ Sememacoth/
Jonathan, Adonia/ Tobia/ and Tob Adonia/
and with the priestes Elisama and Zor,
And they taught in Iuda/ a had the boke of
lawe of the Lorde with them/ and wrote as
boune in all the citty of Iuda/ and taught the
people.

And the feare of the Lorde came vpon
all the kynge domes/ in the contrie that laye a
boute Iuda/ so that they sought not agaynst
Josaphat. And the Philistines thoughte pre
sented and rebulc of slauer vnto Josaphat.
And the Arabians thoughte hym feuen thou
sant and feuen hundred camels/ and feue
ten thousand and feuen hundred beoatcs.
Thus increasd Josaphat/ and greate cure
greater. And he builded castles and come
towers in Iuda. And vyed muche in the citty
of Iuda/ and had valeant and myghtynen
at Jerusalem.

And this was the ordinaunce thowout
the house of theyr fathers/ which were rulers
ouer 7 thousande in Iuda: Adna a captaine/
and with him were the hundred thousande
myghte men. Ther vnto him was Joba
nan the cheif/ and with hym were two hun
dred and foure score thousande. Ther byn
was Amasia the sonne of Sida/ the first wil
linge of the Lorde/ and with byn were two
hundred thousande valeant men. Of the
chilren of Ben Zamin was Elada a myghte
myghte man/ and with hym were two hundred
thousande ready with bowes and shyllis.
There vnto hym was Josabad/ and with hym
were an hundred and foure score thousande
barriked men of warre. All these wayed vpon
the kynge/ besides those that the kynge
had layed in the stronge cittyes thowout all
Iuda.

The XVIII. Chapter.

And Josaphat had greate ryche and wor
ship/ and made frendd shyppe with A
chab.

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 chab. 1 And after t'ree yeeres wente he vnto
 Achab vnto Samaria. And Achab coun-
 sed many shepe and ogeu to be slaine for him/
 and so: the people that were with him. And
 he counsailed him to go vp vnto Ramoth in
 Gilead. And Achab the kynge of Israell
 sayde vnto Josaphat the kynge of Iuda: Go
 with me vnto Ramoth in Gilead. Et sayde
 vnto hym: I am as thou/and my people as
 thy people/we will go with the vnto the
 battayll.

But Josaphat sayd vnto the kynge of Is-
 rael: Let counsaill 3 praye the xpo saye at
 the woide of the Lorde. And the kynge of
 Istead gathered the prophetes together/cum
 foure hundred mens/and sayde vnto them:
 Shall we go to the battayll vnto Ramoth in
 Gilead/for shal I let it alone. They sayde: Go
 vp/God shal vsouer it into 3 kynge hande.
 But Josaphat sayde: Is there not yet one pro-
 phete of the Lorde here/that we maye aske at
 him? The king of Istead said vnto Josaphat:
 There is yet one man/at whome we maye aske
 at the Lorde/But I hate hym/so: he proph-
 ecyeth me no good/ but alwaye euell/namely
 Mithcaas the sonne of Iemla. Josaphat
 sayde: Let not the kynge saye so. And the king
 of Istead called one of his chamberlaynes/
 and sayde: Bynge hit/her some Mithcaas the
 sonne of Iemla.

2 And the kynge of Istead/and Josaphat the
 kynge of Iuda/sat cybe at thym upon his
 tent/arayd in they garmentes. Euen in
 the place at the doore of the porte of Samaria
 sat they/and all the prophetes prophesied be-
 fore thym. And Sidaquis the sonne of Ena-
 na had made hym honore of frans/and sayde
 Thus sayeth the Lorde: With these shalte
 thou fyght at the Symons: yll thou bynge
 them to neyghbe. And all the prophetes pro-
 phesied lykewise/ and sayde: Go vp vnto
 Ramoth in Gilead/and thou shalt professe/
 and the Lorde shal vsouer it into the kyn-
 ges hande.

And the messenger that wente to call
 Mithcaas/spake vnto hym/and sayde: Be-
 holde/the woide of the prophetes are with
 an accorde good before the kynge: let thy
 woide 3 praye the. Be as out of thera/and
 heark thou good also. But Mithcaas said: Lo

truly as the Lorde hath sayde what my God
 sayeth vnto me/that will I speake. And whā
 he came to the kynge/the kynge sayde vnto
 hym: Mithcaas/shouldest we go vnto Ramoth
 in Gilead as the battayll/shouldest we let it a-
 lone? He sayde: Go vp and ye shall professe.
 Ic shalbe geuen yau in your handes. But the
 kynge sayde vnto hym: I charge the: yet again
 that thou telme nothinge but the wryth in 3
 name of the Lorde.

Then sayde he: I sawe all Israell scattered &
 aboarde vpon the mountayne/as the shepe
 that haue no shepherde. And the Lorde
 sayde: Hauē these no lord: Let euery one turne
 home agayn in peace. Then sayde the kynge
 of Istead vnto Josaphat: Dyd not I tel the/
 that he wolde paythe me no good/ but
 euell.

And he sayde: Therefore hate ye the woide
 of the Lorde: I sawe the Lorde sy upon
 his seat/and all the hooste of heauen stan-
 dyng ar his ryghte hande and at his left.
 And the Lorde sayde: Who will deceaue A-
 chab the kynge of Istead/ that he maye go
 vp and fall at Ramoth in Gilead? And whā
 one sayde thus/another so/thee came forth
 a spere/and stode before the Lorde/ and
 sayde: I will deceaue hym. The Lorde
 sayde vnto hym: Wherewith? He sayde: I
 will go forth/as be a falsse spere in the mouth
 of all the prophetes. And he sayde: Thou
 shalt deceaue hym/and shalt be able: go thy
 waye/and do so. Beholde now/the Lorde
 hath geuen a falsse spere in the mouth of all
 these thy prophetes/and the Lorde hath spo-
 ken enen agaynst the.

Then spake forth Sidaquis the sonne of
 Enana/and smote Mithcaas vpon the cheke/
 a saide: Which waye is the spere of the Lorde
 departed fro me/so speake thoue thet.
 Mithcaas sayde: Beholde/thou shalt see how
 thou comest vnto the ynnost chamber to
 hide the. But the kynge of Istead sayde: Let
 Mithcaas/and let hym remaine with Amos
 the ruler of the tene/and with Joas the sonne
 of Mithca/and saye: Thus sayeth the kynge
 One this man in pryson/and scde him with
 bread and water of streuble/rel I come agayn
 in peccce. Mithcaas sayde: This an committ a-
 gayne in peace/ then hath not the Lorde
 spoken

147. xxi. b

147. xxi. a

Job. xxi. c
147. xxi. b

spoken thow to me. And he saide: Hearken to all ye people.

¶ So the kynge of Israel/and Josaphat the kynge of Iuda went vp vnto Ramoth in Gilead. And the kynge of Israel saide vnto Josaphat: Charge thy chariots/and come to the battail in thine array. And the kynge of Israel chaunged his arrayment/ and came into the battayll. But the kynge of Siria had commaunded the rulers of his charrettes. Ye shall fight against a small not great: but only against the kynge of Israel.

Now whiche rulers of the charrettes saw Josaphat/they thought: It is the kynge of Israel/and they wente aboute to fighte against hym. But Josaphat cryed/ and the Lorde helped him. And God turned their sight from vs: whiche the rulers of the charrettes sawe that it was not the kynge of Israel/ they turned backe from hym. But a certayne man bendes his bowe harde/ and shot the kynge of Israel betwene the mayne and the longes. This saide he vnto his charretman: Turne thine hande/ and carrie me out of the boosle/ for I am wounded. And the battail was fore the same daye. And the kynge of Israel stode vpon his charret against the Syrians vntill the eueninge/ as theyd when the Sunne wente downe.

The XX. Chapter.

¶ Josaphat the kynge of Iuda came home againe in peace vnto Ierusalem. And Jehu the sonne of Hanani the Seer wente forth to meete hym/ and saide vnto King Josaphat: Shaldest thou so helpe the vngodly/ and loue them that hate the Lorde? And for this cause is the wrath npon the from the Lorde: neuertheless/ there is some good founde in thee/ that thou haste put the groue out of the land/ and hast prepared thine hart to seke God. So Josaphat abode at Ierusalem.

¶ And he wente againe amonge the people/ from Bersa vnto a mount Ephraim/ and blessed them againe vnto the Lorde God of their fathers. And he set Judges thowout the land/ in all the stronge cities of Iuda/ and set citie in citie cyne. And saide vnto the iudges: Lete heere wha ye do: for ye see that it is the iudgment of man/ but of the Lorde/ and he is with you in iudgment: therefore let

the feare of the Lorde be with you/ and beware/ and do it for with the Lorde our God there is no vniuersal excuse/ nor respect of persons/ nor no acceptinge of gifts.

And at Ierusalem vnto Josaphat otheye certayn of the Leuites and priestes/ and of the ancient fathers of Israel for the iudgment of the Lorde/ and vnto the matter of the law/ and caused them to dwell at Ierusalem/ and commaunded them/ and saide: Se that ye do thus in the feare of the Lorde/ in syphefulness/ and in a perfect heerte. In all causes that come vnto you from youre brethren/ which dwell in theyr cyties betwene shoude and shoude/ betwene lawe and commauntements/ betwene statutes and ordinaunces/ ye shall enquire them/ that they synne not against the Lorde/ and so the wrath to come vpon you and youre brethren. Do thus/ and ye shall not offend.

Beholde/ Amaria the prieste is chiefe ouer you in all causes of the Lorde: so is Sebacha the sonne of Inach/ prieste in the house of Iuda in all the kynges matters: Ye haue officers by the waye of the Lawe before you. Take a good courage vnto you/ and be vyinge/ and the Lorde shall be with the good.

The XX. Chapter.

¶ In this came the children of Moab/ and the children of Ammon/ and certayne of Ammon with them/ to fighte against Josaphat. And they came and toke Josaphat/ and saide: There commeth a greate multitude against the from Besonde the see of Chanaan: and beholde/ they are at Basemot Damar/ that is in Engaddi.

And Josaphat was affrayed/ and set his face to seke the Lorde/ and caused a fast to be proclaimed in all Iuda. And Iuda came together to seke the Lorde. And out of all the cyties of Iuda came they to seke the Lorde.

And Josaphat stode amonge the congregacion of Iuda and Ierusalem/ in the boule of the Lorde/ before the newe course/ and saide:

O Lorde God of our fathers/ art not thou God in heauen/ and hast Dominion in all the kyngdomes of the Earthen? And in thy hand to strength and power/ and there is no man that can withstande the. Hast not thou ouer God expelled the inhabytantes of this lande? for

for thy people of Israel: and hast geueu vnto the scot of Zabiah thy louer for ier: so that they haue dwelt in it / and haue buylded the i

B Chancaury vnto thy name iherim / and sayd:

17 I fhere come any plague / sword / iudgement / pestilens: / or verth vpon vs: we will stand before thy house / euen before the / for thy name is in this house. And will cry vnto the in our trouble / and thou shalt heare / and shalt saue vs. Behold now / the chyldeyn of Amnon / of Moab / and they of mount Seir / vpon whom I thou woldst not suffice the chyldeyn of Egypt / but they were saynt to the lands of Egypt / but they were saynt to depart from the / and not to destroy them: a behold they beale contrary vnto vs / a count to shall vs out of the encheruemet / that thou hast geueu vs in possi: on our God / wile thou not iudge them: for in vs is no strength to withstand this greate multitude that cometh agaynst vs. We know not what we should do / but our eyes loke vnto the. And all Juda stode before the Lorde / wih they chyldeyn / wyfes and sonnes.

18 But vpon Iohasiel the sonne of Zacharias / the sonne of Benaiā / the sonne of Jehoi / the sonne of Mathania the kente of the chyldeyn of Iffaph / came the spere of the Lord in the myddes of the congregacion / and sayd: Woe beed all you Juda / and ye inhabitants of Jerusalem / a thou synge Iofaphat: Thus sayeth the Lorde vnto you: Be not ye afraid / nor feare ye this greate multitude: for it is not ye that fight / but God. To moou that ye go doune vnto the / that the rad see by the bial: And behalve they go up by Cis / and ye shal fynde the before the vnterence of Ieruel: for ye shal not fynde in this cause. Do ye but stepps forth / a stand / a fi the health of the Lord that is with you: feare not O Juda and Jerusalem / and be not afraid / to moue to go ye forth agaynst them / and the Lorde shall be with you.

Then Iofaphat bowed hymselfe with his face to the earth / and all Juda / and the inhabitants of Ierusalem fell before the Lord / and were shoppid the Lorde. And the Leunes of the chyldeyn of the Sabathites / and of the chyldeyn of the Chancaury / loue to playe: the Lord God of Israel wih loue voyer on bye. And they are them vp early in the mornynge / and

wente forth by the wyldernesse of Ekeba:

And when they were goynge out / Iofaphat stode / and sayd: Herth vnto me O Iudada / and ye indwellers of Ierusalem: Put your trust in the Lord your God / a ye shal be safe: and grai erdier vnto his prophets / and ye shall prosper. And he gaue counjoi vnto the people / and appointed the synge: on vnto the Lord / and then that gaui synge in the beweye of the holynes / to go before the harnessed men / and to saye: O gaue thankes vnto the Lord / for his mercye endureth for euer. And when they began to geue thanke / and pass / the Lorde caused the hinder wardes that was com agaynst Iuda / to come vpon the chyldeyn of Amnon / Moab / and they of mount Seir / and they smote the. Then stode the chyldeyn of Amnon and Moab agaynst them of mount Seir to damu them / and to destroy them. And when they had destroyed them of mount Seir / one helpe another to destroy them selfes also. And when Iuda came to Iffisa vnto the vnterence / they ruened the towards the multitudes / and beholds / the drab bodies laye vpon the earth / so that none was escaped.

And Iofaphat came with his people to deuyde the spoyle of them. And they founde amonge them so much goodes and iuyment: a peccious Ieruel / (which they take for them) that they coude not beare the. And the dayes were they deuydinge the spoyle / for it was so much. On the fourth daye came they together in the valley of blessing: for thece blessed they the Lord. Therefore is the place called the valley of blessing vnto this daye.

So eury man of Iuda and Ierusalem returned agayne / and Iofaphat bifore them / to go to Ierusalem with voye: for the Lorde had geuen them gladnesse on their ioyce. And they came in to Ierusalem with gladnesse and pompe: vnto the house of the Lorde. And there came a sure of God ouer all the kingdomes in the landes / when they herde that the Lord had fought agaynst the enemies of Israel. Thus was the Kingdome of Iofaphat in quietnes / a God gaue hym rest on eury syde.

And Iofaphat reigned ouer Iuda / and I was his sonne / and he was old 55 years old: he was 117 years old.

Iudic. v.

I. R. xii. c.

e

c made

the sepulchres of the kynge.

The. XXXI. Chapter.

And they of Jerusalem made Obosias
his yongelle sonne kynge in his steade
for the me of warre that came with the hoste
of the Arabians / had slayne all the kynge / there-
fore raygned Obosias the sonne of Joram
kynge of Juda. Two and forty yere olde
was Obosias when he was made kynge / and
raygned one yere at Jerusalem. His mo-
thers name was Athalia daughter of Amn.
And he walked also in the wayes of the house
of Achab: for his mother caused hym so that
he was on godly. Therefore dyd he euell in the
sight of the Lorde / euen as the house of A-
chab: for they were his counsaillers after his
fathers deathe: to destroye him / and he walked
after they counsaill.

And he went with Joram the sonne of
Achab kynge of Israel to the battail vnto Ra-
moth in Gilad / agaynst Hosai the kynge of
Sira. But the Siraues smote Joram so that
he turned backe to be healed at Isreal: for he
had wounded that were given hym at Ra-
moth when he fought with Hosai the kynge
of Sira. And Ahasias the sonne of Jo-
ram kynge of Juda wente doune to visite Jo-
ram the sonne of Achab at Isreal / which laye
sick: for it was ordeined of God vnto O-
bosias: that he shoulde come to Joram / and so
to go forth with Joram agaynst Iehu the
sonne of Nymfi / whom the Lorde had ap-
pointed to rote out the house of Achab.

Now when Iehu walde be auenged of
the house of Achab / he founde certayne eun-
ches of Juda / and the chyldren of Obosias be-
which serued Obosias / and he slew them.
And he sought Obosias / and they ouer toke
hym / when he had byd hym at Samaria:
a he was broughte onto Iehu / which slew
hym / and they buried hym: for they sayde: he
is the sonne of Josaphat / which sought the
Lorde with all his herte. And there was no
man more of the house of Obosias that myght
be kynge.

When Athalia the mother of Obosias
sawe that her sonne was dead / she gat her vps
and destroyed all the kynge's side in the house
of Juda. But Zababeb the kynge's sister toke
Iozab the sonne of Obosias and hald hym a-

waye from amonge the kynge's chyldren that
were slayne / and put hym with his nook in a
chamber. Thus Iozabach kynge Joram's
daughtee the wyfe of Josada the prest byd
hym from Athalia's chur he was moste layner
for she was Obosias's sister. And he was byd
with them in the house of God fyve yeres / so
so much as Athalia was quene in the lande.

The. XXXII. Chapter.

When in the seuen yere was Josada
bold: and toke the eulers our hidde: namely
Ahasia the sonne of Jerobam / Amal
the sonne of Iohanan / Asaria the sonne of O-
bed / Maaseu the sonne of Adaia / and Eliso-
phar the sonne of Saphie with him / to con-
uerntaunt: they wente about in Juda / a dis-
uyghed the Leuites together out of all the citty
of Juda: in the chiefe fathers of Israel to come
vnto Jerusalem. And all the congregation
made a conuention with the kynge in the house
of God / and he sayde vnto them: Beholde
the kynge's sonne shall be kynge: euen as the
Lorde spake / concerninge the chyldren of
Dauid.

This is it therefore that ye shal do: The thyrde
parte of you shal entre on Sabbath / shall be
amonge the prestes and Leuites / which are
doctores in the churche: and another thyrde
parte in the kynge's house / and one thyrde
parte at the foundamēt's pore. But all the peo-
ple shall be in the courtes of the house of the
Lorde: and that nonan go in to the house of
the Lorde: excepte the prestes and Leuites
that minister there: they shal go in: for they are
holowd. And let all the people warte vnto the
Lorde. And the Leuites shal get the vnto
about the kynge: euery one with his weapen
in his hand. And who so els goeth in to the
house: let hym dye. And they shall with the
kynge when he goeth out and in.

And the Leuites and al Juda dyd as Jo-
sada the prest had commaunded: / and euery one
toke his me the entred on the Sabbath / with
those that wente on the Sabbath: for Josada
the prest suffred not those two compa-
nies to parte asunder. And Josada the prest gaue
the captiues our huntis speares and byl-
des: and King Dauid's weapens: which were
in the house of God / after all the people enty
one with his weapen in his hand: / from the

ryght corner of the house / unto the left corner
of the aultare / and to the houseward about the
fynge. And they boughe forty fynge fyne /
and set the crowne vpon his heub / and gaue
D. u. v. s. d. hym the i. trynyng / a made hym fynge. And
Joiada whis bysonnes anointed hym / and
sayde: God saue the fynge.

¶ But when Athalia herde the noyse of the
people that came together / and prayd fynge /
she went forth to the people in to the house of
the Lord / and Iosabab and deholthe / the fynge
fynde in his place: at the inraunce / and the ru-
lers and resperantes about the fynge: and all
the people of the lande were glad / a blew the
trumpets: there were fynge that could playe
with all musycall instrumentes. But she rente
her clothes / and sayd: Sedition / sedition. Ne-
uer helde / Joiada fynge gat hym forty with
the capcyans our hundada / a rulers of the
hoost / and sayd vnto them: Whyge her foote
betwene the walles / and whosoeuer followeth
her shalbe slayne with the sword: for fynge
had commaunded ha the shoulde not be slaine
in the house of the Lord. And they layd han-
den on her. And when she came at the inraunce
of the house of the fynge house / they put
her to death there.

¶ And Joiada made a conuenant betwene
him and all the people / and the fynge / that they
shoulde be the people of the Lord. The wite
all the people in to the house of Baal / a destroyed
it a blasfeme beung his aultares a ymagens / and
stewe the Marbas pisse of Baal before the aultare.
And Joiada appointed fynge officers in fynge
of the Lord amonge the pnyctes and Leui-
tes / whom Dauid had ordeyned for fynge
of the Lord / so offer burn sacrifices vnto the
Lord: as it is written in the lawe of Mo-
ses / with ioye a songe made by Dauid. And
the porters set he at the gates of house fynge
of the Lord: that none shoulde entre whiche were desi-
led with any maner of thyng.

¶ And he toke the captaynes our hundada /
and the myghty men and lordes of fynge /
and all the people of the lande / a broughte
the fynge oute from the house of the Lord: a
broughte him thowen the byt poste of the fyn-
ge house / and caufed the fynge to lye vpon the
scare rowall. And all the people of the lande
were glad / a the cyne was at rest. But Atha-

lia was slayne with the sword.

The. X. l. i. Chapter.

¶ Was twas four yere olde wha be was a
made fynge / and ragged fourty yere at us
Jerusalem. His mothers name was Zibca of
Berseba. And Joas by that which was
ryght in the fynge of the Lord: as long as
Joiada the pnyct lured. And Joiada gaue him
two wyfes / a he begat fynge a bounghter.
Afterward deuided Joas to rince fynge
of the Lord / a gathered together fynge
and Leuitee / a forde vnto the: Wo fynge vnto all
the cyne of Iuda / a gather the money of all
Israell / so repaue the house of your God yearly /
and do it right fynge: but the Leuitee made no
bail.

¶ Then the fynge called Joiada the pnyct /
and said vnto him: Why Iosabab thou not vnto
the Leuitee / that they bunge in from Iuda
Jerusalem / the colleecon whiche Iosabab the
seruaunt of the Lord appointed / to be gaue
thored amonge Israel for the tabernacle of
wytne: For that vngodly Athalia a her son-
nes haue waysted the house of God: and all
that was halowed for the house of the Lord /
haue they destroyed on Baalim.

¶ Then commaunded fynge to make a chest
to set it without at the inraunce of the house
of the Lord: and caufed it to be pnyct
in Iuda a Ierusalem / that they shoulde bunge
in to the Lord: the colleecon whiche Iosabab
the seruaunt of God appointed vnto Israel in
the wythernesse. Then were all fynge
and so were all the people / and broughte / and
cast in to the chest: the money was full.

¶ And when the tyme was that the Leuitee
shoulde bunge the: he set at the fynge commaun-
dement / when they sawe fynge there was muche
money spent: when came the fynge / fynge /
and he that was appointed of the cheif pnyct
a emptied the chest / and carryd it agamente
his place. Thus byd they eury day / so that
they gathered much money to gether. And the
fynge and Joiada gaue it vnto the wite
masters of the house of the Lord: and they byed
mansons a capcyans to repaue the house of
the Lord / and men that coulde worke in syon a
bail: so repaue the house of the Lord.

¶ And the labourers wereought / so that the re-
payng in the worke were fynge: the
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they bands/ and they set the house of God in his beauty/ said made it stronge. And when they had performed this/ they broughte the residue of the money before the king and Joabab/ whereof there were made vessels for the house of the Lord/ vessels for the ministracion and burningsyringe/ sponges and ornaments of gold and silver. And they offered burningsyringes alway in the house of the Lord/ as long as Joabab liued.

And Joabab waied olde/ and had lyued longe ynough/ and dyed/ and was an hūdr̄th and thrytye yere olde when he dyed/ and they buried him in the cym̄ of Dauid/ amonge the kynge/ because he had done good vnto Israell/ and towarde God and his house. And after the death of Joabab/ came the ruler̄m̄ Juba/ and was shipped the kinge.

Then came the kinge vnto the. And they forsake the house of the Lord/ God of theyr fathers/ and serued the greuous and ymaginacions. There came the wrath of the Lord/ vpon Juba and Jerusalem/ because of this trespass of theye. Yet sent he prophetes vnto them/ that they shouldt returne vnto the Lord/ as they resplūded vnto them/ but they wold not heare.

And the spirit of God/ came vnto Jada/ the sonne of Joda the prest/ which spake vnto the people/ as sayd vnto the. Thus sayeth God/ Wherefore do ye transgress the commandments of the Lord/ which shall not be to your prosperite/ for ye haue forsaken the Lord/ therefore shall ye forsake you. Nevertheless they despised a gainst him/ as stoned him at Jerusaleme/ in the court of the house of the Lord. And Josa the kynge/ thought not on the mercy that Joabab his father had done for him/ but slew his sonne. Moreover standing/ when he dyed/ he said/ The Lord shall loke vpon/ and requere it.

And when the yere was gone about/ the power of the Syrians/ came out/ and came to Juba and Jerusalem/ and destroyed the rulers of the people/ and sent alib. spayles of the vnto the kinge at Damascus. For the power of the Syrians came but with a fewe yeres/ yea/ because they had forsaken the Lord/ God of theyr fathers. They executed iudgement also vpon Josa. And when they departed from

him/ they left him in great sickness.

¶ Ueruerhelos / his seruantes conspyred agaynst him/ because of the bloude of the children of Joabab the prest/ and slew him vpon his bed/ and he dyed/ and they buried him in the cym̄ of Dauid/ but not amonge the sepulchres of the kynge. They that conspyred agaynst him/ were these/ Sabad the sonne of Simeath the Ammonitise/ and Josabab the sonne of Simeath the Moabitise. So for his sinne/ a the sunne that was gaured vnder him/ a the building of the house of God/ beholde/ they are written in the booke of the kynge. And Amasias his sonne was kinge in his steade.

The. XXV. Chapter.

¶ The. XXV. and twenty year olde was Amasias the. When he was made kinge/ and begannd. In the. xij. and twenty yere at Jerusalem. His moother his name was Joda of Jerusalem. And he dyed/ which was right in the sight of the Lord/ but not with a whole heart. Now when his kynngd was in strength/ he slew his seruantes which had slayned the kynge his father. But theye children slew heron/ for so it was written in the booke of the law of Moyses/ Where the Lord/ commaunde the land sayeth/ The fathers shall not dye for the children/ any the/ that the children dye for the fathers/ but euery one shall dye for his owne synne.

And Amasias bought Juba to gether/ and set them after the fathers houses/ after the cōlours euerthousand his a ouer hundred and age at Juba and Ber Janan/ and milled the first twenty yere olde a above/ and founde of the the hundred thousand chosen me/ which were able to go forth to the warre/ and carry speeres and thyldes. And one of Israel appointed he an hundred thousand stronge me of warre/ for an hundred talents of silver.

But there came a man of God vnto him/ and sayd/ O kynge/ Let not the booke of Israel come with thee/ for the Lord is not with Israel/ any the/ with al the children of Ephraim. For thou commest to the rety thy boldnes in the battayl/ God shall make the to fall before thym enemyes. For God hath power to helpe/ as to cause for to fall. Amasias sayd vnto the me of God/ What shall I do/ then with the hundred talents that I haue geuen the.

den. xij. c.
111. re. viii. c.
36. cccii. c.

founders of Israel: The man of God sayde: The Lord hath yett more the thio to geue y. So Amasias separated out the men of warre/ which were conia to hym out of Ephraim/ that they shoulde departe vnto theyr place. The war. d theye wroth verye whore agaynst Iuda/ as theye were agayne vnto theyr place in wordfull suspicall. And Amasias strengthened himselfe / and carryed out his people / a wente forth into the salt valley / and smote ten thousande of the children of Ser.

And the children of Iuda take ten thousande of the ayne/ whome they brought vp to the toppo of a mountayne/ and cast the doune headlye downe from the toppo of the mount / so that theye all to burs in sunders. But the children of the men of warre / whome Amasias had sent awaye agayne/ that they shoulde not go to the battayl with his people. fell in to the eyes of Iuda / from Samaria vnto Beth-Horon / and smote the thousande men / and toke muche spoyle.

And when Amasias came againe from the slaughter of the Edomites / he broughte the goddes of children of Ser / a made them his goddes / a worshipped before them / and burnt in euill vnto them. The war. d was the Lord verye wroth at Amasias / and sent vnto him a prophete / which saide vnto hym: Why sekest thou the goddes of the people / which coulde not deuyce thee: for theye are thy hande. And when he talked with him / the singe said vnto him: Heare theye made the of the singe counsaill: Ceasse / why wilt thou be smite: Then the prophete ceased a sycle: I ptecaue that the Lord is minded to destroye the / because thou hast done this / and her finest not vnto my counsaill.

And Amasias the s King of Iuda toke cotfall / a sent vnto Joas the sonne of Iosabab the s King of Iehu King of Israel / saying: Come / let vs see one another. But Joas the s King of Israel sent vnto Amasias the King of Iuda / saying: The s barbanus in Libanus sent vnto the s Leuee in Libanus / saying: Ceut thy doghter vnto my sonne in wyfe. But a wyfde deaft in Libanus is not ouer the barhome / a rode it doune. Thou thynekest: Beholde / I haue smyren the Edomites / the force is thine beca p:oude to doall. Now byde at home: why shyt wylt thou after my sonne: / that thou mayest

fall and Iuda with the.

Nevertheless Amasias consented not: for so was a broughte in passe of God / the s bye myghte be ginen in to the hande of the enemye / because theye fought the goddes of the Edomites. Then wente Joas the s King of Israel / and theye sawe one another / be a Amasias the King of Iuda / the s King of Israel / which layth in Iuda. But Iuda was smyren in by the s Israel / and theye fled euery one vnto his tent.

And Joas the s King of Israel toke Amasias the s King of Iuda / the sonne of Joas the sonne of Iosabab / at Beth-Semes / a broughte him to Ierusalem / and brake doune the wall of Ierusalem / from the porte of Ephraim vnto the rotter porte / euen foure hundred cubites longe / and toke with him all the golde / and siluer / and all the ornamentes that were soude in the house of God with Obed-Edom / and in the treasure in the s Kinges house / and the dystow to pledge vnto Samaria. And Amasias the sonne of Joas the s King of Iuda / layd after the death of Joas the sonne of Iosabab the s King of Israel sycene yeare.

What more there is to saye of Amasias / (both the first and last) beholde it is written in the booke of the s Kinges of Iuda and Israel. And from the sycene forth that Amasias departed from the Lord / theye cospied agaynst him at Ierusalem. But he fled into Lada. Then sent theye after him into Lada / and slawe hym there. And theye broughte him vpon hoyses / and buried him beside his father in the cyne of Iuda.

The. XXVI. Chapter.

Then t all the people of Iuda toke Osias / a was / which was sycene yeare olde / and I. n. made him King in stead of his father Amasias. Hee buried the s King / a broughte it agayne vnto Iuda / after that the s Kinge was fall in slepe with his father. The sycene yeare olde that was Osias / that he was made King / a reigned two and fifty yeare at Ierusalem. His mothers name was Isdalia of Ierusalem. And he dyd right in the sight of the Lord / as his father Amasias had done / and soughte God all the daye long. A Zacharias the s King / which layth in the visions of God: and as long as he soughte the Lord / God made him to prosper.

Soche wente forth / and soughte agaynst the Philistines /

Philiſtines / a blaſe doune / & waller of Gath / and the waller of Jabne / & the waller of Aſdod / and buſtyd cytes aboue Aſdod / and amonge the Philiſtines. For God helped hym agaynſt the Philiſtines / agaynſt the Arabiſ / agaynſt them of Gur Baal / and agaynſt the Ammonites. And the Ammonites gaue Oſias preſent / and his name came into Egypte for he was creadyng ſtronge. And Oſias buſtyd towres at Jeruſalem upon the corner ſtuer / and on the valley gate / and on other corners / & made them ſtronge. He buſtyd caſtles alſo in the wylderneſſe / & dryged many weller / for he had many cartel / both in the medowes and in the plance / houſbandmen alſo and wynegardener on the mountaine and on Carmel / for he deuyd in houſbandrye.

B And Oſias had an hoſt of men of warre gyngynge forth to the battail / which were numbred on the bande of Jere / the ſeybe and of Uſaia the officer / vnder the bande of Baanania the ſinger. And the numbere of the cheefe father / amonge the ſtronge men of warre / was two thouſande a ſyre hundreth. And vnder the hede of the hoſt the hūdrith / ſhouſande / and ſyren thouſand and ſyue hundreth men for the barnayll / in the ſtrength of an army / to helpe the kyng agaynſt the enemyes. And Oſias prepared for al the hoſt / ſhildes / ſpeares / helmettes / buſtillates / bowes / and ſtryngſtones. And at Jeruſalem he made iudiciouſe connyngly / to be upon the towres and in the pynnacles to ſhute arrowes and great ſtones. And the fame of hym come ſure abroade / becauſe he was ſpecially helpd / ſyll he became myſtrye.

C And when his power was great / his heart aroſe to his owne deſtruction / for he reſpaſſed agaynſt the Lord his God / and wente in to the temple of the Lord / to burne incenſe vpon the altare of incenſe. But Jariaſ / & preſt wite after hym / a ſoure cheefe priuiler of the Lord wryth hym / & caugeth me / a wylfulde kyng Oſias / a ſeruo vnto him : J beſegeth not vnto thine officer Oſias / to burne incenſe vnto the Lord / but vnto the priuiler beſtydeth / & caugeth vnto the buylten of Baron / which are halowd in to burne incenſe. Go forth out of the ſecondary / for thou eſt iudell / and it ſhalbe no worſhippe vnto thy before God the Lord.

And Oſias was wylful / and had a cenſure in his hede. And whyle he curmuried with the priuiler / the lepouſe ſprung out of his foule head in the preſence of the priuiler / in the houſe of the Lord before the altar of incenſe. And Baron the cheefe priuiler turned his hede towards hym / alſo did all the priuiler / & behold / he was lepore in his forehead. And they punyſhed hym out from thence. Yet he made haſt hym ſelfe to go forth / for his plague came from the Lord. Thus became Oſias the kyng a lepore vnto his hede / and dreid full of lepouſe in a ſtre houſe / for he was pur out of the houſe of the Lord. But Joram his ſonne had the ouerſyght of the kynges houſe / & iudged the people in the lande.

What more there is to ſay of Oſias / beſt ſyff and laſt / Let the ſonne of Amos bath wrytten. And Oſias fell on the wyll / his father / & they buryed hym with his father in the pece of groude beſyde the kynges ſpyll chure / for they ſayd / he iſleperous. And Joram his ſonne was ſyng in his ſteade.

The XXVII. Chapter.

Sothane I was ſyue a twenty yere olde / & urban he was made kyng / and raygned 14. re. 8 ſyrene yere at Jeruſale. His mothers name was Jeruſa the daughter of Sadac / and he dyd myſtrye in the ſyſtyle of the Lord / as dyd Oſias his father / ſaying that he went nor in to the temple of the Lord / and the people yet neared them ſelfe. He buylde the byc port of the houſe of the Lord / and on the wyll of Ophell buylde he much / & buylde the cytes vpon the mountaine of Iuda / and the towres buylde he heuſide and towres.

And he fought with the kyng of the dylde / of Ammon / and ouercome them / ſo that the dylten of Ammon gaue hym the ſame yere an hundred ſyrennes of ſhyler / ten thouſande quarters of wheate / and ten thouſende of barley. So much dyd the dylten of Ammon gaue hym alſo in the ſecond a thyrde yere. Thus became Jotham myſtrye / for he gydd his waye before the Lord his God.

What more there is to ſaye of Jotha / a all his wayes / and his way / beholde / is wrytten in the booke of the kynges of Iſraell / Jotha ſyue a twentye yere olde / was he wrytten he was made kyng / and raygned 11. yere

at Jerusalem. And Jerham fell on slepe with his fathers/ and they buried him in the cyme of Saida/ and Achas his soune was kinge in hys steade.

The XXVIII. Chapter.

Affter that was twenty yere elde when he was made kyng/ a raygedd sycne yare at Jerusalem/ said dyd not that which was sayd in the syble of the Lozde/ as dyd Dauid his fecher/ but walked in the wayes of the kynges of Israel/ and made molten ymagez vnto Baalim/ and burnt incense in the valley of the chyldren of Bennad/ & a burnt his owne sonnes in the fyre after the abhominacion of the Hevethim/ reborned the Lozde expelled be fore the chyldren of Israel. And he dyd sacrifice/ and burnt incense upon the hys places/ upon the hilles/ and amonge all grece treecy.

Therfore dyd the Lozde his God deliue hym in to the hande of the kyng of Syria/ so that they smote hym/ and carryed aways a great multitude of his men prysoners/ and brought them to Damaſcon. He was gaine also vnder the bande of the kyng of Israel/ so that he dyd great slaughter vpon hym. For Peacah the sonne of Romiah smote in Iuda all hundredth a twenty thousande in one daye/ (which all were valiant men) euen because they had forsake the Lozde God of theyr fathers. And Sida a myghty man of Labiam floure/ Misia the kynges sonne/ and Afram the prince of the house/ and Elkana the next vnto the kyng. And the chyldre of Israel carryed of theyr bechian prysoners two hundred thousande women/ sonnes/ and daughters/ a toke a great spoyle from them/ and brought the spoyle vnto Samaria.

But euen there was there a prophete of the Lozde/ whose name was Obed/ which went out to meet the hostis that came to Samaria/ a safe vnto them. Behold/ because the Lozde God of your fathers is with at Iuda/ therefore hath he greuen them ouer in to your hands: but ye haue slayne them so abhominably/ that it is come vnto heauen. Nowe thinke ye to siddur the chyldren of Iuda and Jerusalem/ to be deliuered and bond mercies vnto you. In not this a respasse/ then why ye agaynst the Lozde your God: Forken now vnto me/ and sende the prysoners home agayne/ whom

ye haue carryed away from your bechian: for the wrath of the Lozde is steeke ouer you.

Then gat vp certain of the chiefe of chylidren of Ephraim/ Shama the sonne of Jobanan/ Baruchas the sonne of Melissanorh/ Ezechias the sonne of Gallu/ and Amasa the sonne of Hadad/ agaynst the that came from Syria/ and said vnto them: Ye shall not bringe the prysoners in hether/ for youre myghte but to make vs to wepasse bysore the Lozde/ to make our synnes and offences grauer: for the respasse to much already/ and the wrath is steeke ouer Israel. So the hostis left prysoners/ and the spoyle before thurkers/ and before the whole congregation.

Then stode vp Jemai/ which now were receard by name/ and toke the prysoners/ and as many as were steeke and they them/ eloud they be the hostes/ a dected them/ a put liues vpon theyr heas/ and gaue the to care a diuice/ and anepnted the/ and carryed the vpon asses/ Cas many as were feble/ and brought them to Jericho to the Palme tree/ vnto theyr brethren/ a came again to Samaria. In the same yere sent kyng Achas vnto the kyng of Assyria/ that they shoulde helpe hym. And the Edommen came agayne/ and smote Iuda/ and carryed some waye captiue. The Philistines also fel in to the cines in the plaine/ and toward the South parte of Iuda/ and wanne Beth Echem/ Anolon/ Getheroth/ and Sedo with the villages therof/ Emma with villages therof/ a Gimsa with villages therof/ a dwelt them. For the Lozde subdued Iuda for Achas sake the kyng of Iuda/ because he made Iuda naked/ and rebelled agaynst the Lozde. And Eglathphalasser the kyng of Assur came agaynst him/ and besieged him/ a he was not myghty ynough for him.

For Achas spoyled the house of Lozde/ and the kynges house/ and of the rulers/ & to gaur vnto the kyng of Assur/ but he helped him not. Moreover kyng Achas respassed yet more agaynst the Lozde/ men in his trouble/ a dyd sacrifice vnto the goddesses of them of Samaria/ which had synnen hym/ a said: The goddesses of the kynges of Syria helpe the/ therefore will I offre vnto them/ that they may helpe me also/ when as the same yet were a fall vnto hym/ and to all Israel.

And Ihas gathered the vessels of his house of God together/and brake the vessels in the house of God/and thus the voices of his house of the Lord/and made him altars in all corners at Jerusalem/and euery where in the cytie of Iuda made he byc places to burn incense vnto other goddes/ & couel'd the Lord God of his father vnto wrath.

What more there is to say of him and of al his wayes/ both first and last/ beholde vnto myn in the booke of the kynge of Iuda a Iffra/ And Ihas fell on slepe with his fathers/ and they buried him in the cytie of Jerusalem: for they thought him not amonge the sepulchres of the kynge of Israel/ And Ihas had his soure was Iing in his seede.

The. XLX Chapter.

Iffthias was yere and twenty yere old when he was made kynge/ and reigned yere and twenty yeres at Jerusalem. His mothers name was Abia the daughter of Iechanic And he did such which was right in the sight of the Lord/ as his father Dauid.

He opened the doores of his house of the Lord in the first month of the first yere of his reigne/ & made the stonnes/ and brought in the pillars/ & the altars/ and gathered them together vnto the East street/ and said vnto them: Heken vnto my Iewes/ sanctifie your selves now/ for ye may halowe the house of the Lord God of your fathers/ and purifye vnto me out of the Sanctuary: for our fathers haue negligently done that which was euil in the sight of the Lord our God/ & a heauy fallen him. For they wanted they facis from the habitation of the Lord our God/ & turned theyr faces on us/ but the voices of the pacif/ and put out the lampes/ & burne no incense/ and offered no burnt offerings in the Sanctuary vnto the God of Israel.

Therefore is the wrath of the Lord come ouer Iuda and Jerusalem/ and he hath geuen them ouer to the scattered abroade/ & desolate a them byssed at/ as ye se with your eyes. For beholde/ euen for the same cause shal our fathers be borne the swaike/ our soumes/ & our daughters/ and wyces were carried away captyue. Now am I comyd to make a sonne maunt with the Lord God of Israel/ that he maye mene a weye from vnto his wrath and indignacion.

Now my sonnes/ be not ye in gyltenter: for I haue purged you to stande before him/ and to be his ministers/ and to burne incense vnto him.

Then cote the Levites: Nabath the sonne of Amasai/ and Iud the sonne of Afaris the chylden of the Babababites. Of the chylden of Merari: Cis the sonne of Abdi/ and Afana the sonne of Zebadai. Of the chylden of the Gersonnes: Ioad the sonne of Summa/ and Eden the sonne of Joab. And of the chylden of Elizaphan: Sunni and Iud. And of the chylden of Issachar: Zachary and Maithania. And of the chylden of Ezerai: Iehoi and Suma. And of the chylden of Jedihun: Sema and Vich.

And they gathered theyr brethren together/ and were sanctified/ and were in accordyng to the kynge/ and communicant the worde of the Lord/ to cleanse the house of the Lord/ and the pacif/ entered vnto in the house of the Lord/ to purifye/ and put out all the vncleannes that was founde in the temple of the Lord/ in the court of the Lordes house/ and the Levites toke it vp/ and carryed it out into the field Cedon. The first daye of the first month became this to sanctifie them selfe/ and on the eighth daye of the month went they vnto the porch of the Lord/ and halowed the house of the Lord/ & theyr voices/ and finished it on the thirteenth daye of the first month.

And they were in to the kynge Iechias a said: We haue cleansed the house of the Lord/ the altare of burnt offerings/ and all his vessels/ the table of the shewbread/ & al the apparell thereof/ and al the ornaments that Iing Ihas cast awaye when he was kynge/ what tyme so he transgressed/ that haue we prepared and halowed. Behold/ they are before the altare of the Lord.

Then the kynge Iechias gat him vp early/ and gathered together the Elders of the cytie/ & went vnto the house of the Lord/ and they brought seven bullocks/ & seven rammes/ & seven lambes/ and seuen he goates/ to be the framed offeringe/ for the Sanctuary/ & for Iuda. And he spake vnto the pacif/ the chylden of Ieron/ that they shoulde offre vpon the altare of the Lord.

So they slewe the bullockes / and the
puffed roke the bloude / and spencled it vpon
the altare: and slewe the rammes / and spen
led the bloude vpon the altare: and slewe
the lambes / and spencled the bloude vpon
the altare: And the goates to the offeringes /
brought they before the hynde and the core
gregation / and layed theyr handes vpon the /
and the puffed slewe them / and spencled
theyr bloude vpon the altare to make amon
ment for all Israel: for the hynde commaun
ded to offer burnt sacrifices & hyndes
for all Israel.

E And he set the Leuites in the house of the
Lo: & with cymbales / psalteries and harpes /
As David had commaunded / and Gad the
hynde Boyer / and the prophet Isaihan: for
was his commaundement of the Lo: by his
prophete. And the Leuites sode with the
musical instrumentes of David / and the puf
fed with the trompettes. And Ezechias com
maunded them to offer burnt sacrifices vpon
the altare. And about the tyme that the
burnt sacrifice beganne to be offered / the song
of the Lo:de beganne also / and the trom
pettes / and diverse instrumentes of sound
the hynde of Israel / and all the congrega
cion gaue prayse and thanke. And the song
of the Musicians / and the blowing of the
trompettes / ended all till the burnt offe
ryng was finished.

Now when the burnt offering was per
formed the hynde and all they that were
by hym bowed theiir selves / and gaue prayse
and thanke. And Ezechias the hynde with the
rulers commaunded the Leuites to gaue the
Lo:de with the songes of sound and Is
saihan the Boy. And they gaue prayse till they
were ioyfull / and they bowed them selves / and
worshipped.

I And Ezechias answered and sayd: Now
haue ye filled youre handes vnto the Lo: /
slope for ye / and bringe further the sacrifices
and thank offeringes / vnto the house of the
Lo:de. And the congregation thought sa
crifices and thank offeringes / and euery ma
of a fre willinge hart brought burnt offer
ings. And the number of the burnt offer
ings that the congregation thought was the
foote bullockes and seuen hundred rammes

and two hundred lambes / and all these for the
burnt offeringe vnto the Lo:de / and they
sawnt six hundred bullockes / and the
thousand shepe.

But the puffed were few / and could
not please of the synners of all the burnt offe
rynges / therefore toke they theyr portion the
Leuites / till the worke was finished / yll the
puffed were halowed / for the Leuites are
easier to be halowed the the puffed / many
of the burnt offeringes were with the fat of
thank offeringes and burnt offeringes to the
burnt sacrifice. Ehuo was the ministracion
of the house of the Lo:de prepared. And E
zechias reioyced with all the people / that they
were prepared with God: for it was done
righte hartily.

The XXX. Chapter.

And Ezechias sent into all Israel and Ju
da / and wrote letters vnto Iehoiham / and
Manasse / that they shoulde come to the
house of the Lo:de at Jerusalem / to kepe Pas
ster vnto the Lo:de God of Israel. And the
hynde helde a counsaill with his rulers / and
all the congregacion at Jerusalem / for to kepe
Passouer in the seconde moneth: for as that
tyme they could not kepe / because the puf
fed were not sanctified ynough / and the peo
ple were not yet come together at Jerusalem.
And it pleased the hynde well / and all the con
gregacion / and they appointed it to be pro
claymed thosoreuocall Ihesaill from Ber
sabee vnto An / that they shoulde come to kepe
Passouer vnto the Lo:de God of Israel:
for they were not many that kepe it as it is
written.

And the puffed wrote with the letters for
the hande of the king and his rulers / to
out all Israel and Juda / at the kinges com
maundement / and sayde: Ye children of Ihesa
ell / ouer you vnto the Lo:de God of Ier
salem / Isaac and Jacob / and he hal tourned
the / which are left ouer a monge you
from the hande of the hynde of Iherusalem: and be
not ye as youre fathers and brethren / which
rebelled against the Lo:de God of Iherusalem:
there / and he gaue them our into desolation
as ye see youre selves. Be not ye hardhearted
narrowe hearts / as youre fathers / but offer youre
hande vnto the Lo:de / and come to the San
ctuarie /

serue / whiche he hath sanctified for cuer / as
saith the Lorde your God / and so shall the
indignation of his wrath turne a waye from
you. For if ye mine vnto the Lorde / he shall
proue them and children. haue mercy on the
sight of them / which holde them in captiuitie /
that they may come agayne vnto this lande:
for the Lorde your God is gracious and
merciful / and shall not turne away his face
from you / if ye conuert vnto him.

¶ And the postes were from one cytye to a-
nother / in the lande of Ephraim and Mnasse /
vnto Sabulon. But they mocked
them and laughed them to scorne. Yet were
there some of Isser and Manasse / and of Sa-
bulon / that submitted them selves / and came
to Jerusalem. And the hande of God came
into Iuda / so that he gaue them as one beere to
vs after the commaundement of the kyng
and the rulers / at the word of the Lorde.
And there came together vnto Jerusalem
a greate people to kepe the feast of vnleueded
bread / in the seconde moneth / a very greate
congregation.

¶ And they gat them vp / and put daime the
pauises that were at Jerusalem / and all the
inocent put they away / and certifiu to strike
Cedar / and stowe / Passouer on the fourth
daye of the seconde moneth. And the prestes
and the Leuites were absent / and halowed
them selves / and broughte the burnsoffering
to the house of the Lorde / and stode in
theyr ordinarie / as it was ordeyned / after
the lawe of Moyses the man of God. And the
prestes spiculed the bloude frome the hande
of the Leuites: for there were many in the con-
gregation / whiche were not sanctified / there-
fore had the Leuites byll Passouer for them
whiche were not clerfed / that they myght be
sanctified vnto the Lorde.

¶ There were many people also of Ephraim /
Mnasse / Issachar and Sabulon / whiche
were not cleare / but theyd eate the Paske labe /
nor as it is wyrtyn / for Eschias prayed for
them / and sayd: The Lorde / which is gra-
cious / shall be merciful vnto all them that pro-
pate their betes vnto God / to kepe the Lorde
God of theyr fathers / though they be not
clefed after the holie purification. And the
Lorde heerd Eschias / and heald the peo-

ple. Thus the children of Israel that were
founde at Jerusalem / kepe the feast of vnle-
ueded bread seuen dayes with greake ioye.
And the Leuites and prestes played the
Lorde euery daye: with the loud instruments
of the Lorde. And Eschias spake here-
to: vnto all the Leuites / which had god vs
vnderstandyng in the Lorde / and they theyd
eate the feast seuen dayes / and offered thankes
offerynges / and gaue thanke vnto the Lorde
God of theyr fathers.

¶ And all the congregation desired to kepe the
feast per other seuen dayes / and so they
helde it sothe seuen dayes also with ioye: For
Eschias the kyng of Iuda gaue an heauy of-
feryng for the congregation / euen a thou-
sande bullockes / and seuen thousand shepe.
But the rulers gaue an heauy offeringe for the
congregation: euen a thousand bullockes / and
ten thousand shepe. And many of the prestes
sanctified them selves.

¶ And the wholie congregation of Iuda re-
ioyced / the prestes and Leuites / and all the con-
gregation came out of Israel: and the stra-
ngers that were come out of the lande of Is-
rael / and they that dwelt in Iuda / and greake
ioye was there at Jerusalem: for since the tyme
of Salomon the sonne of Dauid the kyng
of Israel / was there no such ioye at Jeru-
salem. And the prestes and Leuites stode vp
and blessed the people / and they were with
and theyr prayer came vnto his holy habita-
cion in heauen.

The XXXI. Chapter.

¶ And when all this was finished / all the
strangers that were founde in the cytye of
Iuda / wente out / and brake the pylles / and
burned daime the groues / and brake daime
the bre places and altaires out of all Iuda /
Ben Jamin / Ephraim and Mnasse / all they
had destroyed them. And all the children of
Israel wente agayne euery one to his posses-
cion vnto theyr cytes.

¶ But Eschias for the prestes and Leuites
in theyr ordinarie / euery one after his of-
fice / both the prestes and Leuites / for the
burnsoffering and thanksoffering / to mar-
shall to geue thankes and praise in the gate
of the house of the Lorde. And the kyng
gaue his portion of his substance for the
burn-

Ma. xviii. b.

burntofferinges in the morninge and eveninge/for the burnt offeringe as of the Sabbath/and of the new Moone/and of the feastes/As it is written in the law of the Lo:de.

And he spake vnto the people whiche dwelt at Jerusalem/that they shoulde geue portions vnto the priestes and Leuites/that they myghte the more stedfastly endure in the lawe of the Lo:de. And when the worde came forth/ the children of Israel gaue many fiftie thousand of come/wayne/oyle/pease/and all maner increase of the fildes/and broughte in much of all maner tythes. And the children of Israel and Iuda/whiche dwelt in the cryste of Iuda/through the tythes also of the cryste/and tythes of such thynges as were sanctified/ whiche they had halowed vnto the Lo:de theye God/and made here an heape/ and there an heape. In the cryste howe theye became theye laye vpon heapes/and in the fildes theye theye fynes.

And when Ezechias with the rulers were in/and sawe the heapes/ theye praised the Lo:de/and his people of Israel. And Ezechias coud the priestes and Leuites/ conteinynge the heapes. And Asa the prieste the chief in the house of Sadoe/sayde vnto him: Hence the tythe that theye beganne to bringe the heauyfferinges into the house of the Lo:de/we haue eare/and are sanctified/ and yet is there left ouer for the Lo:de hath blessed his people/ therefore is this heape left ouer. He commaunded the king/that theye should prepare chesles in the house of the Lo:de. And theye prepared them/and put in the heauyfferinges/a tythe/and that which was halowed sayefully.

And the onelys of the same had Chanania the Leuite/and Simeon his brother the scribe/and Ihiell/Asaia/Agathar/Asahel/Jerimoth/Isaiab/Elud/Jesmahai/Naath and Benai/whiche of the hande of Chanania a Simeon his brother/according to the commaundment of kynge Ezechias. But Asa was pyner in the house of God. And Coie the sonne of Semai the Leuite/the porter of the hall/gate was ouer the frowlyng gyttes of God/whiche was goun for heauyfferinge a vnto the Lo:de/and ouer

the most holy. And vnder his hande were Iehon/Miniamin/Isaiu/Semai/Zimara and Sacharia in the cryste of the priestes upon euerye/that they shoulde geue vnto the priestes/according to theye courses/ to the least as to the greatest.

And vnto them that were counted for an children from the yere olde and aboute/ as amonge all them that were into the house of the Lo:de/ euery one vpon his dutye to haue a ffice in theye attendances after theye courses. And they that were referred for priestes in the house of theye father/and the Leuites from twentye yeres and aboue/in theye an endancece after theye courses. And they that were referred amonge theye children/ whole/sonnes/and daughteres amonge the whole congregation/ for that which was halowed/ sanctified theye vpon euerye/need. There were men also named by name amonge Iuda children the priestes/upon the tables of the furdres in all the cryste/that they shoulde geue portions vnto all the men children amonge the priestes/and to all them that were numbered amonge the Leuites.

Thus vnd Ezechias in all Iuda/ and vnd that which was good/ tythe and true in the fygge of the Lo:de his God. And in all the business that he toke in hande/concerning the frowce of the house of God/according to the lawe and commaundement/ to see his God/that did he with all his heare/and these fore prospered he well.

The XXXII. Chapter.

After these actes and faythfulness came Achas/whiche was the sonne of Iosias/ and came into Iuda/a synned before the frowce cryste/and sought to plucke them vnto him. And when Ezechias sawe that Semai/whiche came/and that his face shode fygge as garyst Jerusalem/ he deuyed with his rulers and myghte men/ to couer the water of the welles that were without the cite/ a theye helped him: and there gathered to gether a great people/and couered all the welles and water brokes in the myddis of the lende/ and sayd: Let the fygge of Achas fynd much water whan theye come. And hee made a couerage vnto hym/ and builded all the welles wher theye were in decaye/ and made to vnto
e. i. i. n.

the con/ond builded yett on othe/ wal without/ a strengthe/ Millio in fyne of Sauid. And natu/ must ordinaunce/ and byldes/ and sit captiues/ of warre ouer the people.

B And gathered them vnto him vpon the broadste/ by the gate of the ryne/ a spake heertly vnto them/ and sayde. Be stronge and bolde/ feare not/ and be not afrayed for the kynge of Assur/ nor all the multitude that is with hym/ for ther is no greater wyth vs then with hym. With him is o the/ fyne/ at me/ for with vs is the Lord oure God to helpe vs/ and to fight for vs. And the people truste vnto the wordes of Hecchias kynge of Iuda.

1319 Afterwoche sent Sennacherib the kynge of Assur his seruantes vnto Ierusalem (so he lere before Hecchias/ and all his hooll with hym) to Hecchias the kynge of Iuda/ and so all Iuda that was at Ierusalem/ saying. Thus sayth Sennacherib the kynge of Assur. Wherein put ye your truste/ the/ dyed in the sicged Ierusalem/ Hecchias beroueth you/ that he maye deliuer you vnto wech/ hunger and thyll/ and sayeth. The Lord oure God shal deliuer vs from the bande of the kynge of Assur. Soit not Hecchias/ that hath put a waye by his place/ and outlores/ and sayde vnto Iuda and Ierusalem. Before one outlare shal ye worthepp/ and thirre in/ nec therout.

C And he saye not whot I and my fathers haue done to all the people in the landes. Haue the goddes of the Herythen in the landes bene able to deliuer theyr contries/ from my hande/ What is he conge all the goddes of these Herythen/ whome my father damned/ that was able to deliuer his people from my hande/ that your God should be able to deliuer you from my hande. Therefore let not Hecchias now deceaue you/ and let him not perswade you any such thyng/ and deliue hym not. For if no god of all the Herythen and kyngdomes myght deliuer his people from my hande/ and from the bande of my piogeniours/ the shall not your goddes be able to deliuer you from my hande.

His seruantes also spake yett more agoinst the Lord God/ and against his seruante Hecchias. And he went o leine to blasphem the Lord God of Israel/ and spake of hym/

and sayde. Lyke as the goddes of the Herythe in their landes haue not bene able to deliuer theyr people/ so my hande/ can so shall not the God of Hecchias deliuer his people from my hande.

And they cryed with loude voyce in the Ierusalem language vnto the people of Ierusalem that were vpon the wall/ to make them fearful/ as to be sayn the reb/ that they myght wyne the crite. And they spak agaynst the God of Ierusalem/ as agaynst the goddes of the nations vpon earth/ which were but the workes of mens handes.

But contrary wys/ the kynge Hecchias a the prophete Hecchias the sonne of Amos priest and cryed vnto heauen. And the Lord first an angel/ whiche destroyed all the myghty men of the host/ and the piynce/ and ruler in the reioce of the kynge of Assur/ so that he departed agayne with shame vnto his owne land. And when he wene into his goddes house/ theyr that came of his owne bodie/ saw him there with the sword. And the Lord helpe Hecchias/ and them of Ierusalem/ out of the bande of Sennacherib the kynge of Assur/ and of al other/ and maynteyne the from all on enery syde/ so that moys broughte presentes onto the Lord to Ierusalem/ and Jewels vnto Hecchias the kynge of Iuda. And afterwarde was he exalted in the sight of all Herythen.

At the same tyme was Hecchias dead sicke/ and he prayd onto the Lord whiche made him piene/ and gaue him o wonder tofen. But Hecchias reconperned not/ accubing/ as was giuen vnto hym/ for his bere was liste ad/ therefore came the wyth vpon hym/ and vpon Iuda and Ierusalem. There he lere/ Hecchias humbled hym selfe. Because his bere had bene exalted with them at Ierusalem/ therefore came not the wyth of the Lord vpon them/ whiche Hecchias spak.

And Hecchias had verry grea/ ryches and wothippe/ and made him reatifices of syluer/ golde/ pieneous stones/ spycous/ bylden/ and al maner costly vessell/ and counte hauses for the increare of coine/ wyne a oyle/ and stalle for all maner canell/ and soldes for the theppes/ and builded him ciues/ and had many canell of shepe a oxe/ for the Lord gaue hi verry much good.

1318. p. 6

1319. He. p. 6. a. 1319. p. 6. b.

3 It is the same Ezechias that covered the hie water conduyt in Sion/and conueyed it vnder on the Westsyde of the cyyte, of Dauid: for Ezechias prospered in all his workes. But w^{ch} the inuiciblez the she cheife of Babilon were sent vnto him / to aske question at hym: concerninge the widdertoken that had happened in the lande: God leue hym to be wppred: that it is myghte knowne whatsoeuer was in his herte.

What more there is to saye of Ezechias / a of his mercifullnes: behold: it is written in the vryson of the prophete: Lay the sonne of Amos: and in the booke of the ringes of Iuda and Istaad. And Ezechias fell on strepe with his shephers: and they duryed him ouer the sepulchres of the chyliden of Dauid: and I Zuba: and they of Ierusalem vnd him woussuppe in his death: and Manasse his sonne was lynge in his sleede.

The XXIII. Chapter.

1 Manasse was twelfe yeare olde when he was made kynge: and reigned fyur and fiftys yeare at Ierusalem / and vnd that whiche was euil in the sighte of the Loide: euen after the abhominacions of the Key: then/whom the Loide expelled before the chyliden of Istraell: and tuened backe: and builded the hie places / (which his father Ezechias had broken downe) and set vp altares vnto Baalim: and made groues / a woussypped all the hoost of heauen / and serued them. He builded altares also in the Loide's house: wherof the Loide had sayde: In Ierusalem shall my name be for euer. And vnto all the hoost of heauen builded he altares in Sion: and in the courtes in the house of the Loide. And in the valley of the sonne of Geon caused he his owne sonnes to go thowouer: he fyt: and chyst hayes: and is garded vnder crynyng: and wyndes / a founded fytshouers and spouanders of tolens: and vnd much that was euil in the sighte of the Loide: so pious he hert vnto wryth.

2 Carued ymages also and Idoles: which he caused to make: sit he vp in Gods house: wherof the Loide saide vnto Dauid: and to Salomon his sonne: In this house or Ierusalem which I haue chosen out of all the cyytes of Istraell: wyl I set my name for euer:

and wyl nemore let the face of Istraell remane from the lande: that I appoynted for theys fathers / a for as they obserue to do all that I haue commaunded them: in all the lawes / statutes and obseruances by Moyses. But Manasse deceaued Iuda and them of Ierusalem: so that they vnd wryth: then the Key: then/whom the Loide besyde the fowre the chyliden of Istraell. And the Loide spake vnto Manasse and his people / a they regarded it not.

Therefore vnd the Loide causid the rulers of the hoost of the kynge of Assur to come vpon them: which toke Manasse prisoner: with bondes: and bounde him with chaynes: and brought hym vnto Babilon. And when he was in trouble: he made intercessions before the Loide: chis God: and humbled himselfe greatly before the God of his fathers: a prayed: and besought hym. Then herde he his prayer: a brought hym agayne to Ierusalem to his kynge: dom: And Manasse knewe that the Loide is God.

Afterward he builded the innermost wall of the cyyte of Dauid: on the Westsyde of Sion: by the shoek: and as the intreaunce of the fytshoek: and counde aboute i Ophel: and made it very hie: and layed captaynes in the stronge cyytes of Iuda: and put away the strange goddes and Idoles out of the hoost of the Loide: and all the altars: which he had builded vpon the mount of the house of the Loide: and in Ierusalem: and caste them out of the cyyte: and builded the altars of the Loide: and offered slayne offerynges and thankes: keynynges: sberon: and commaunded Iuda: that they shoulde serue the Loide God of Istraell. Miraculous: though the people offered vnto the Loide: they: God: yet offered they vpon the hie places.

What more there is to saye of Manasse: a of his prayer to his God: and the wryth of the Scribes: that spake vnto hym in the name of the Loide God of Istraell: behold: they are among the actes of the Kinges of Istraell. And his prayer and intercession / a all his synns: a offences: a heretymes: when he builded the hie places: and groues: a fytshoek: a fowle: he humbled himselfe: he hold: they are wrytten among the actes of the Scribes. And Ma-

2. R. xxj. a

i. R. Reg. xvi. a

4. Par. v. c.

2. R. 11.

2. R. 11.

n. 11. a

nasse fill on sleep with his father/and they buried him in his house. And And his sonne was Fyng in his feade.

Two and twenty yeres olde was Amon when he was made Fyng/and reigned two yeres at Jerusalem/and vnder his feigh the Lord/ as Manasse his father had done. Amon offered vnto all the Idols that his father Manasse had made/and serued them. Yet vnder not he humbled himselfe before the Lord/ as Manasse his father had suborned himselfe: but Amon trespassed cur more and more. And his seruantes conspired against hym/ & slew him in his house. Then smote the people in the lande all them that had conspired against Fyng Amon. And the people in the lande made Josias his sonne Fyng in his feade.

The XXXIII Chapter.

Josias was eight yeres olde when he was made Fyng/and reigned one and threty yeres at Jerusalem/ and vnder that was right in the feight of the Lord/ and walked in the wayes of Dauid his father/and turned not aside/ neither to the right hande nor to left. For in the eight yeres of his reigne when he was yet but a childe/ he beganne to seek the God of his father Dauid/ and in the twelfth yere beganne he to cleanse Iuda in Jerusalem from the hye places/ and groues/ and caried Idols/ and molten ymagines: and caused the altars of Baalim to be broken downe before him/ and the ymagines that were thereon to be broken. And the groues/ and caried Idols/ and molten ymagines he brake in pieces/ and made them to dust/ and scattered it vpon the graues of them that had offered vnto them. And the bones of the puccles that were vpon the altars/ and so clensed he Iuda and Jerusalem/ and in the cytye of Manasse/ Ephraim/ Simron/ and vnto Bethraim in their wilderness on every side. And when he had broken downe the altars/ and groues/ and smyren the Idols in pieces/ and broken downe all the ymagines in all the lande of Israel/ he came agayne to Jerusalem.

In the eighteenth yere of his reigne/ when he had clensed the lande/ and the house/ he sent Saphan the sonne of Azalia a Na-

see the Shene of the cytye/ a Joah the sonne of Joahas the chancelier/ to repare the house of the Lord/ his God. And they came to Belchias the hye puccle/ & there was deliuered vnto them the money that was brought vnto the bank of God/ which the Levites (that kepe the threshold) had gathered of Manasse/ Ephraim/ and of all the tribes in Israel/ and of all Iuda a Beniamin/ and of the that dwelt at Jerusalem/ and they deliuered it vnto the handes of the workmen in the house of the Lord/ and gaue it vnto those that wrought in the house of the Lord/ where it was in decaye/ that they should repare it. And the same gaue it forth vnto the carpenters and builders/ to buye frestone and hewen timber for the balkes in the houses/ which the Fynges had destroyed. And the men laboured faithfully in the worke.

And ouer them were ordyned / Jahazabab and Uabai the Levites of the chyliden of Merari / Zachary and Mitham of the children of the Zababians/ to see the worke/ and they were all Levites that could play vpon instruments. But ouer them that were burthenes/ and furthered all maner of worke in all the officers/ there were fortye / officers and workers of the Levites. And wher they toke out the money that was brought vnto the house of the Lord/ Belchias the puccle founde the boke of the lawe of the Lord given by Moses. And Belchias aunswered/ and sayde vnto Saphan the scribe: I haue founde the boke of the lawe in the house of the Lord. And Belchias deliuered the boke vnto Saphan. And Saphan bare it vnto the Fyng/ and brought the Fyng/ and word agayne/ and sayde: All that was gauen vnto the handes of thy seruantes/ that make they: and the money that was founde in the house of the Lord/ haue they gathered to grides/ and deliuered it vnto the officers/ and to the workmen. And Saphan the scribe tolde the Fyng/ and sayde: Belchias the puccle hath deliuered me a boke.

And Saphan red therein before the Fyng/ And when the Fyng heede the wordes of the lawe/ he rent his clothes. And the Fyng commanded Belchias and Ahiam the sonne of Saphan/ and Iddon the sonne of Michas/ and

and Saphan the scribe/and Afsa the kinges seruauit/and sayde: Wo youre voyce/ye coulsat at the Lorde for me/and for the remanant in Israel/and for Iuda/ concerninge these wordes of the booke that is founde. For gracie to the indignacion of the Lorde that is gone forth ouer vs/because oure fathers haue not kepte the wordes of the Lorde/ to do accordinge as it is written in this booke. Then witte Helchias with the other that were sent from the kynge vnto the prophetes Baldo/ rone wyke of Sellum the sonne of Theochar the sonne of Husai the keeper of the doores/ which dwelleth at Jerusalem on the other syde/ as they spake vnto her.

2 And she sayde vnto them: Thus sayeth the Lorde God of Israel: Let the man that sent you vnto me/ Thus sayeth the Lorde: Beholde/ I will bringe plagues vpon this place/ and the inhabitants hereof/ euen all the carkes whiche are written in the booke that was red before the kynge of Iuda: because they haue forsaken me/ and ditinced vnto other goddes/ to prouoke me with all the wordes of theyr bandes. And myne indignacion shal goe forth vpon this one/ shal not be quenched.

And after this maner shal ye saye vnto the kynge of Iuda/ that seneas ouer eue counteyll as the Lorde: Thus sayeth the Lorde God of Israel/ concerninge the wordes that thou hast herde. Because thine heere is maned/ and because thou hast humbled thyselfe in sight of God/ when thou briddest his wordes against this place/ and the inhabitants thereof/ and hast submitted thyselfe before me/ and releyst thy clothes/ and wepte before me/ therefore haue I herd thee/ sayeth the Lorde. Beholde/ I will gather the vnto thy fathers/ and thou shalt be layed in thy graue with peace/ so that thine eyes shal not see all the euill that I will bringe ouer this place/ and the inhabitants hereof/ And they thought the kynge wordes as true.

3 Then sent the kynge/ and caused all the Lorders in Iuda/ and Jerusalem to come together. And the kynge wente vp into the house of the Lorde/ and all the me of Iuda/ and the inhabitants of Jerusalem/ the priestes/ the Levites/ and all the peple/ both small and great/ and all the wordes in this booke of the conue-

nance that was founde in the house of the Lorde/ were red in theyr eares. And the kynge stode in his place/ and made a conuenaunce before the Lorde/ that they shoulde walke after the Lorde/ to kepe his commaundementes/ his restituciones/ and his statutes with all that ther herde/ and with all theyr soules/ to be according vnto all the wordes of the conuenaunce that were written in this booke.

And there stode all they that were founde at Jerusalem/ and in Ben Samin. And thynobabners of Jerusalem byd according to the conuenaunce of God/ the God of theyr fathers. And Josias put away all the abhominacions ouer all the landes that were the dystryctes of Israel/ and caused all them that were sold in Israel/ to serue the Lorde/ the kynge's God. So longe as Josias lyued/ he departed they not from the Lorde the God of theyr fathers.

The XXXV. Chapter.

1 Nowe Josias kyng Passouer vnto the Lorde at Jerusalem/ and stode the Passouer on the fourtyth daie of the first moneth/ and set the priestes in their offices/ and strengthened them to their ministracion in the house of the Lorde/ and sayde vnto the Levites that taught in all Israel/ and were sanctified vnto the Lorde: Put the holy arte in the house that Salomon the sonne of Dauid kyng of Israel byd build. Ye shal beate it in mine eyes vpon youre shouders. So that ye serue not the Lorde/ your God/ and his people of Israel/ and prepare the house of your fathers in your countrys/ as it was appoynted by Dauid the kynge of Israel/ and by Salomon his sonne/ and stande in the Sanctuary after the counse of the fathers houses/ amonge youe theren in the children of the people. And after the counse of the fathers houses amonge the Levites/ and Kyll Passouer/ senten all prepare youre shouders/ that they maye be accordinge to the wordes of the Lorde by the mouth of Josias.

And Josias gaue lambes/ and yonge kydes/ which were males/ to the beate offeringe for the comynyng/ Call to the Passouer for euerie one that was founde in the multitude therye/ thou sandes/ and the thousande/ and all of the kynges good. And his prynces/ theyr owne good wyl gaue to the beate offeringe

Jos 35

the xxv. chapter

1 Jos 35

487. 35. 2

35.

for the people/and for the priestes and Leuites (namely Achisaius / Saphar and Iehuel / the puerces in the house of God amonge the priestes) for the Passouer / two thousande and sixe hundred: and this hundred open. But Chasnam / Senuas / Elabaneel and his brethren / Galsaba / Zeciel and Josabab the chiefe of the Leuites / gaue the Leuites to the heeres offering for the Passouer / fye thousande shepe / and sixe hundred open.

Thus was the Gods seruice prepared/and the priestes stode in theyr place / and the Leuites in theyr course / accordinge to the synges commaundement. And they killed the Passouer/and the priestes toke of theyr bandes / a spynchard: and the Leuites toke the synneces of them / a reioined the burnt offerings therefrom to geue it amonge the poysons of the fathers houses in the minuties of theyr conspicyon / and offer unto the Lord / as it is written in the booke of Neco / Leuites so dyd they with the open also. And they dressed the Passouer at the fyre: / accordinge to the lawe. And that whiche was halowed / dressed they in panes / ketels / and pannes / and made hauff for the commune people. After werde prepared they for them selues also / and for the priestes: for the priestes the dytyden of Aars were occupied in the burnt offerings / and so vntill the nyght. Therefore must the Leuites prepare for them selues / and for the priestes / the dytyden of Aaron.

And the syngers the childe of Asaph stode in theyr place / accordinge to the Gaude commaundement / and Asaph and Seman / and Jonhan the synges Boyer / and the porters at all the gates. And they departed not from theyr office: for the Leuites theyr burthen prepared for them. Thus was all the Gods seruice prepared the same daye / that the Passouer was kept / and the burnt offerings offered upon the altare of the Lord / accordinge to the commaundement of synges Josias.

So the childe of Israel that were at hade / kide Passouer at that tyme / and the feast of vntended bread / seven dayes. Since the tyme of Samucl the prophet / was no Passouer kept in Israel / yf the: and no synges in Israel had halden suche a Passouer as Josias dyd / and the priestes / Leuites / all Juda / and

such as were founde of Israel / and the inhabitants of Jerusalem. In the cyghthieth yere of the reigne of Josias was this Passouer kepte.

After this / when Josias had prepared the house / Neco the synges of Egypte went up to fight agaynst Calcaias the kyng of the Chaldees. And Josias went forth agaynst hym. But he sent messagers vnto hym / sayinge: What haue I to do with the King of Juda? I am not come here agaynst the: but I synges agaynst another house: and God hath sayde that I shall make hauff. Ceasse fro God which is with me / that he dystrope the noi. Neuertheless / Josias turned not his face from him / but prepared hymselfe to fight with him / and herkened not vnto the wordes of Neco / out of the mouth of Gods / and came to fight with him vpon the playne besyde Magaddo. But the archers shot at him / Josias. And he felle sayd vnto his seruantes: Carry me away / for I am sore wounded. And his seruantes toke hym from the charett / and carryed hym vpon his second charett / and brought hym to Jerusalem. And he dyed / and was buryed amonge the sepulchres of his fathers.

And all Juda and Jerusalem mourned for Josias / and Jeremy bewailed Josias / and all the syngers men and women / spake they: lamentacions ouer Josias vnto this daye / and made a custome thereof vnto this daye. Behold it in remembrance amonge the lamentacions. What mancher there is / yf of Josias / and his mercy / accordinge to the scripture in the lawe of the Lord / and of his acts / (both fy:ll and last) behold it in us women in the booke of the synges of Israel and Juda.

The. XXXVI. Chapter.

After that the people of the lande toke Josias the sonne of Josias / and made him kyng in the thirtieth yere of his fathers reade at Jerusalem. The and he was thirtie yere old / when Josias was that he was made kyng / and reigned the moethes at Jerusalem. For the kyng of Egypte deposed hym at Jerusalem / and condemned the lande in an hundred talears of siluer / and our tasken of golde. And the synges of Egypte made Elusdam his brother kyng ouer Juda and Jerusalem / and named his name Joachin. But Neco the childe brother Josias / and carryed hym into Egypte.

fyne and tventye yeare olde was Joachin when he was made kynge/ and reigned eleven yeare at Ierusalem/ and dyd that which was euill in the sight of the Lord his God.

¶ And Nabuchodonosor the kynge of Babylon came vp agaynst hym/ and bounde hym with chaynes/ to carye hym vnto Babylon. And Nabuchodonosor broughte certayne vessels of the house of the Lord vnto Babylon/ and put them in his temple at Babilon. Was more there to the sight of Joachin/ a of his abominacions which he did/ a that were found in hym. beholde they are written in the booke of the kynge of Israel a Iuda. And Joachin bye sonne was byrte in his seade.

¶ Eght yeare olde was Joachim when he was made kynge/ and reigned the thirthe and ten dayes of Ierusalem/ a did that which was euill in the sight of the Lord. But when the yeare came about/ Nabuchodonosor sente this becke/ and caused him to be fettered vnto Babylon with the costly vessels and Jewels of the house of the Lord/ a nude Zedechias hys boiher kynge our Iuda a Ierusalem.

¶ One and tventye yeare olde was Zedechias when he was made kynge/ and reigned eleven yeare at Ierusalem/ and did that which was euill in the sight of the Lord his God/ and submitted nre himselfe before the face of the people of Ieremy/ which spak out of his mouth of the Lord. He fell awaye also from Nabuchodonosor the kynge of Babylon/ which he had taken an oath of hym by God/ and was stiffened/ and hardened hys heart/ that he should not conuerse vnto the Lord God of Israel. And all the chief amonge the priests/ and the people multiplied theyr synnes/ accordinge to all the abominacions of the heathen/ a defiled the house of the Lord/ which he had sanctified at Ierusalem.

¶ And the Lord God of theyr fathers sent vnto them early by his messengers/ for he spared his people and his habytacyon/ but they laughed & misseuerers of God to scorne/ and despysed his wordes/ and had his prophete reyn derision/ so longe till the indignacion of the Lord increasd ouer his people/ a there was no remedye of chynge. I for he broughte the kynge of the Caldces vpon them/ and cau-

sed for to slawe all theyr yonge men with the sword in the house of theyr Sanctuary/ and spared neither yonge man nor wryght/ which aged nor graundfather/ but gaue them all in to his hande. And all the vessels in the house of God/ greate and small/ the treasures of the house of the Lord/ and the treasures of the kynge and of his princes/ all this caused to be caryed vnto Babylon. And they burne the house of God/ and brake doune the wall of Ierusalem/ and all the palaces thereof burne they with fyre/ so that all the costly ornaments of it were destroyed.

¶ And he who escaped the sword/ him too theyd he away vnto Babylon/ and they became his seruantes/ and the seruantes of his synnes/ all the Persians had this Empire: that Ieremy might be performed/ a in vntill the lade had ynough of her Sabbathes: for all that tyme of the desolacion was in Sabbath/ vntill the seuenthy yeare was fulfilled.

¶ But in the first yeare of Cyrus the kynge of Persia/ that the word of the Lord spak out by the mouth of Ieremy might be fulfilled/ the Lord raised vnto the spere of Cyrus the kynge of Persia/ because that he was proclaymed that rownnt all his Empire/ and by wyntinge also kynge: Thus saye I vnto the kynge of Persia: The Lord God of heauen hath geuen nre all the kynghomes in the lande/ and hath confirmed me to byrde hym an house at Ierusalem in Iuda. Whoso euer now aminge you is of his people/ the Lord his God be with him/ and let hym go vp.

The ende of the seconde booke of the Cronicles/ called Paralipomenon.

The

u4. re 37. 11.

a

3. cc. id. a

u. re 37. 11.

b

3. re 37. 11.

a

u. re 37. 11.

a

The first booke of Esdras.

The first Chapter.

1771
1772
1773



In the first yere of Cyrus kynge of Persia / (char the woode of the Lord / spoken / by the mouth of Jeremys myght be fulfilled) the Lord stered vp the spere of Cyrus kynge of Persia / he caused it to be proclaimed that rownde all his Empire / and by wysynge also saynge: Thus saith Cyrus the kynge of Persia: The Lord God of heauen hath gyven me all the kyngdomes in the lande / and hath commaunded me to build hym an house at Jerusalem in Juda. Whosoever now amonge you is of his people / the Lord his God be with hym / and let him go vnto Jerusalem in Juda / and builde the house of the Lord God of Israel. He is the God that is at Jerusalem. And whosoever conuenyent is in any maner of place / where he is a stranger: let he be thus of his place: helpe hym with silver and golde / with good and earnest willa good freewill / for the house of God at Jerusalem.

1774

2

Then gaue vp the principall fathers of Juda and Beniamin / and the pastores a Leuites / and all they which spere God had cayed to go vnto / and builde the house of the Lord at Jerusalem. And all they that were aboute the / strenghted theyr hande with vessels of silver and golde / with good and earnest / and Jewels / bysides that which they gaue of theyr owne freewill. And kynge Cyrus broughte forth the vessels of the Lordes house / which Nabuchodonosor had taken out of Jerusalem / and put in his gods house. But Cyrus kynge of Persia broughte in forth by Shibbada the treasurer / and numbered them vnto Despazae the prince of Juda. And this is the nombre of them: byrtes basens of golde / and a thousand basens of silver / and nyne and twenty kny-

1775

1776

nes / byrtes cuppes of golde / and of other vessels cuppes foure hundred and ten / and of other vessels a thousand. So that all the vessels of golde and silver / were nyne thousande and foure hundred. Despazae broughte them all vp / with them that came vt out of the captiuitie of Babylon vnto Jerusalem.

The 11. Chapter.

These are the chyldren of Israhel that were taken out of captiuitie / (whome Nabuchodonosor kynge of Babylon had caryed a waye vnto Babylon) and came agayne to Jerusalem and in to Juda / euery one vnto his cytye / and came with Zoubabed / Jesua / Nethanias / Serai / Kelesar / Nardadaiar / Bilsai / Mispar / Bigtair / Rehum and Bana. This is the nombre of the men of the people of Israel: The chyldren of Pharo / two thousande / an hundred and twen / and seventy: the chyldren of Saphana / three hundred / a two and fower: the chyldren of Traiph / seuen hundred and fyue and fower: the chyldren of Parbath Noab amonge the chyldren of Israhel / two thousande / eighty hundred and twelfe: the chyldren of Eliam / a thousande / two hundred and fower and fyue: the chyldren of Saphar / nyne hundred and fyue and fower: the chyldren of Zeai / seuen hundred and thre: the chyldren of Dani / six hundred and two and fower: the chyldren of Vidab / six hundred / a thre and twenty: the chyldren of Zigab / a thousande / two hundred and two and twelce: the chyldren of Adomean / six hundred and sixe and sixty: the chyldren of Bigtair / two thousande and sixe and fyue: the chyldren of Dan / foure hundred and foure: the chyldren of Vidab / six hundred / a thre and twenty: the chyldren of Zigab / a thousande / two hundred and two and twelce: the chyldren of Adomean / six hundred and sixe and sixty: the chyldren of Bigtair / two thousande and sixe and fyue: the chyldren of Dan / foure hundred and foure and fyue: the chyldren of Zier of Ebedias / thre and nynty: the chyldren of Bezai / thre hundred and thre and twenty: the chyldren of Zoubab / an hundred and twelce: the chyldren of Saphar / two hundred and thre and twenty: the chyldren of Gibbae / fyue and nynty: the chyldren of Bithphar / an hundred and thre and twenty: the men of Uetapha / six and fyue: the men of Anabot / an hundred and eight and twenty: the chyldren of Smanach / two and fower: the chyldren of Kirath / Benim / Caphea and Beirath / seuen hundred / a thre and fower: the chyldren of Keia and Gaba / six hundred and one and twenty:

1777

the man of Michmas / an hundred and two a
 rectiue: the men of Bethel and Bethai bur-
 deth and the and twenty: the chylde of Me-
 bonias and his wyfe: the chylde of Magbis / an
 hundred and sixe a hys wyfe: the chylde of the o-
 ther Elain a husbande two hundred a fyve
 and hys wyfe: the chylde of Barum / the hundred
 and twenty: the chylde of Robadid and O-
 no seven hundred and fyve and twenty / the
 chylde of Terido / the hundred and fyve a
 fourty: the chylde of Senaa / the thousand
 sixe hundred and thyrtye.

The chylde of Jednae of the
 house of Iesus / nyne hundred and the and
 twenty: the chylde of Jannes / a housefnde
 and two and hys wyfe: the chylde of Passur / a
 thousande and two hundred and seven and
 forty: the chylde of Barum / a thousande
 and twentye.

The Lemco: The chylde of Iesus a Cal-
 mel of the chylde of Jednae / fyve and se-
 uentye. The senger: the chylde of Asaph / an
 hundred and dyghte and twentye. The chylde
 of the doctepere: the chylde of Salmon / the
 chylde of Ater / the chylde of Salmon / the
 chylde of Ater / the chylde of Sama / and
 the chylde of Sobai: altogether an hundred
 and nyne and thyrtye.

The Arabunio: The chylde of Ziba / the
 chylde of Asaph / the chylde of Tabar-
 oth / the chylde of Leuo / the chylde of She-
 ha / the chylde of Pabon / the chylde of Le-
 bana / the chylde of Hagabe / the chylde of
 Ater / the chylde of Hagab / the chylde of
 Sela / the chylde of Hanan / the chylde of
 Giddel / the chylde of Gubar / the chylde of
 Rezia / the chylde of Rezin / the chylde of
 Ueuba / the chylde of Gafan / the chylde of
 Ufa / the chylde of Passah / the chylde of
 Bessa / the chylde of Aina / the chylde of
 Neumio / the chylde of Uepuffim / the chil-
 dre of Bechur / the chylde of Sotupha / the
 chylde of Barbur / the chylde of Setelm /
 the chylde of Ulethira / the chylde of Barfa /
 the chylde of Barcom / the chylde of Wis-
 sea / the chylde of Chanah / the chylde of
 Hysch / the chylde of Parupha.

The chylde of Salomons seruantes:
 the chylde of Sotai / the chylde of Sop-
 phatib / the chylde of Paua / the chylde of

of Iada / the chylde of Barcon / the chylde of
 Gadd / the chylde of Sephana / the chil-
 dre of Hamill / the chylde of Dogherth of
 Zebaim / the chylde of Ami. All the Arabu-
 nio and the chylde of Salomons seruantes
 were altogether / the hundred and two
 and twentye.

And these wente up also: Mithel / Melath /
 Thel / Haiso / Cherub / Addon and Immer.
 But they coude not shewe they fathers
 house nor they febe / whether they were of
 Israel. The chylde of Uelai / the chylde
 of Tobiae / the chylde of Ueoda / seze hun-
 dred and two and hys wyfe.

And of the chylde of the prestes. The chyl-
 dre of Sadaia / the chylde of Bac / the chyl-
 dre of Basilla / which take one of y^e dought-
 ters of Basilla the Ueladite to wyfe / and a chi-
 lde was counted among the same names: the
 senger: the register of theyr byth / and founde
 none / therefore were they put from the prest-
 hode. And Zacharia sayde vnto them / that
 they shoulde not eate of the most holy / till
 they rose up a prest with the i^e llyght and
 perfectnesse.

The whole congregation as one man
 was two and fortye thousand / the hun-
 dred and thre saxe: besyde they seruantes
 a mynyon / of whom there were seue thou-
 sande / the hundred and seven and thyrtye.
 And they had two hundred senger men
 and women / seven hundred and sixe a thyr-
 tye hoxes / two hundred and fyve and fortye
 y^e camels / and sixe thousand seven hundred
 and twentye oxen.

And certayne of the chief fathers / when
 they came to the house of the Lord: at Jer-
 usalem / they were well mynede vnto the
 house of God: for they shoulde be set in his place
 and gaue after theyr abilitie vnto the restoure
 of the walke / one and thre score thousande
 guldens / and fyve thousande pounde of sil-
 uer / and an hundred prestes garmentes.
 So the prestes and the Levites / and certayne
 of the people / and the senger / and the porters /
 and the Arabunio dwelt in theyr cyties / and
 all Israel in theyr cyties.

And when the seventh moneth came / a
 the chyldren of Israel were now in theyr
 eyes the people came together even as one
 man unto Jerusalem And there stode up Jesa-
 sia the sonne of Josede & his brethren / pue-
 sies / and Zacobabel the sonne of Salubabel
 his brethren / and builded the altare of the
 God of Israel / to offer burnt-offerynges ther-
 on / as it is wyrted in the lawe of Moyses the
 man of God / and the altare set they up by
 salutes / so there was a fearfulness amonge
 thein / because of the nations that stode about
 the burnt-offerynges theron onto the Lord /
 in fuminge and of euen. And helde the
 fast of Tabernacles / as it is wyrted / as offered
 burnt-offerynges dayly after the number as ac-
 cordinge was / every daye his sacrifice. After-
 ward the dayly burnt-offerynges also / of the
 newe Moones and of all the feast dayes of the
 Lorde / that were lawed / and all in manner
 of freuyling offerynges / which they dyd of
 theyr owne fre will onto the Lorde.

B Upon the first daye of the seventh moneth
 beganne they to offer burnt-offerynges unto the
 Lorde. But the foundation of the temple of
 the Lorde was not yet layed. Nevertheless
 they gaue money unto the masons and car-
 penters / and mear and drynye and oyle unto
 them of Sidon and of Tice / to brunge the Ce-
 dre timber from Libanus by the way of Top-
 pata / accordinge to the edmandment of Cyrus
 the kynge of Persia.

In the seconde year of theyr cominge unto
 the house of God at Jerusalem in the second
 moneth / beganne Zacobabel the sonne of Sa-
 lababel / and Jesua the sonne of Josede / and
 the remannd of theyr brethren the pueistes and
 Leuites / and all they that were come out of the
 captiue unto Jerusalem / and appointed the
 Leuites from thence / yere olde / and aboue /
 to see that the worke of the house of the Lorde
 wold forward. And Jesua stode with his son-
 nes and brethren / and Cadmiel with his son-
 nes / and the chyldren of Juda / to further the
 workmen of the house of God / namely the
 chyldren of Benadad with theyr chyldren and
 theyr brethren the Leuites.

C And when the buildere layed the founda-
 cyon of the temple of the Lorde / the pueistes
 stode in theyr array with trompettes. And the

Leuites the chyldren of Zaphar with cymbales /
 to playe the Lorde / with the wyne of Dan /
 and bynge of Israel. And they sange together /
 gruyng; psalms and thankes onto the Lorde /
 because he is gracious / and because his mercy
 endureth for euer and Israel. And all the peo-
 ple shoud loude in praisinge the Lorde / be-
 cause the foundacyon of the house of the Lorde
 was layed. There dwelless / many of the olde
 pueistes and Leuites and aunyent fatheres /
 which had sene the house as it is in his founda-
 cyon / and thus was now before theyr eyes /
 theyr loude. But many thought with theyr /
 sayes that the noyse gaue a great sounnd / so muche
 that the people could not knowe the sayful
 sounnd for the noyse of the trumpets in the
 people / for the people shoud loude / so that the
 noyse was a herbe farr off.

The III. Chapter.

When the aduersaries of Juda and
 Ben Jamin herde / that the chyldren of
 the captiue builded the temple unto the Lorde
 God of Israel / they came to the house of
 the principal fatheres / and said unto them: We
 wyl buye the with you / for we see the Lorde
 your God lyke as you do. And we haue done
 sacrifice unto him / since the tyme that Assar-
 hadon the kynge of Babilon brought us up by-
 ther. But Zacobabel and Jesua and the other
 auntye fatheres of Israel answered them: It
 is not meete for us and you to builde the
 house of our God / but we wyl builde alone
 unto the Lorde God of Israel / as Cyrus the
 kynge of Persia hath commaunded us.

The the folk of the lande hindered the peo-
 ple of Juda / and made the afraid to buye the
 and byed counsaillers against them / and hin-
 dered theyr dayre as long as Cyrus the kyn-
 ge of Persia luyed / vntill the tyme of Darius
 kynge of Persia. But when Darius was
 kynge / in the begynnyng of his dayre / wote
 theyr vnes by a complaynte against the of
 Juda and Jerusalem.

And in the tyme of Artaxerxes / to witte Be-
 sellam / Mithabary / and Label and the other of
 theyr counsaill / wote Artaxerxes the kynge of
 Persia. But the scripture of the letre was
 wyrted in the Syriack speche / and was in-
 terpreted in the language of the Syriack
 Richum the chaunceller / and Simsa / seer /
 d id wote

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wrote this letter agaynst Jerusalem to Zerubbabel the kynge.

We Rehum the chancellier / and Simai the scribe / and other of the counsaill of Sinal / of Apharsab / of Earplart / of Percha / of Teach / of Babylonia / of Susan / of Sepha / of Elzi / and other of the people / whom the great noble Zitiaphar brought ouer / as for in the cyne of Samaria / and other on this syde the water / and in Canaan. And this is the summe of the letter that they sent vnto kynge Zerubbabel.

¶ Thei sent vnto the men on this syde the water / and in Canaan. As is known vnto the kynge / that the Jewes which are come vp fro the 10 vnto Jerusalem in to that sedicious and wicked cite / buyld the same / and make up the walles of it / and bringe out of the foundation. As is knowne here therof vnto the kynge / that if the cyne be binded / the walle make vp agayne / the shal not they geue tribute / nor / and yeacly cofraime / and they desire shall be the kynge harme. But now that we all see therof / which destroyed the temple / we wold no longer see the kynge dishonour. Therefore sent we out / and caused the kynge to be certified therof: That it maye be sought in the Countie of thy poyntiuous / also shalbe thou finde in Israhel / and because that the cyne is sedicious and noysome vnto kynge and landes / and that they cause other also to rebell of olde / and for the same cause was the cyne destroyed. Therefore do we certifye the kynge / that if the cyne be binded / and the walles thereof made up / thou shalbe kepte no longer on this syde the water / by reason of it.

¶ Then sent the kynge an countreue vnto Rehum the chancellier / and Simai the scribe / and to the other of theyr counsaill that dwelt in Samaria / and vnto the other beyond the water / Peare and salutation. The letter which ye sent vnto vs / hath ben openly red before me / and I commaunded to make search: and was founde / that this cyne of olde hath made inuersione on agaynst kynge / and how that vncle and rebellion hath bene committed therin. There haue bene many kynge also at Jerusalem / which haue caged ouer all that is beyond the water / and toll / tribute and yearly assidue was geuen vnto them. So ye

now after this commaundement / forsoke the same man / that the cyne be no buylded / till I haue geuen commaundement. Take heed now that ye be no negligent herein / lest the kynge haue harme there by reason.

¶ Now when kynge Zerubbabel the letter was red before Rehum the chancellier / and Simai the scribe / and theyr counsaill / they went vp in all the hoste to Jerusalem vnto the Jewes / and forsoke them with the arme a warre. He ceased the worke of the house of God at Jerusalem / and continued so vnto the seconde year of Darius kynge of Persia.

The V. Chapter.

¶ The prophetes / Haggai and Zachary / the sonne of Iddo / propheted vnto the Jewes that were in Iuda and Jerusalem / in the name of the God of Israhel. Thei say vnto Haggai / Soobabel the sonne of Salathiel / and Jusia the sonne of Josidac / and beganne to buyde the house of God at Jerusalem / and with the prophetes of God which strenghtid them. At the same tyme came to them Chasbna the debute on this syde the water / and Zethar of Rosen / and theyr counsaillers / and sayde thus vnto them: Why commaunded you to buyde this house / and to make up the walles thereof? Then tolde we them the name of the man that made this buildinge. But the eye of the Lord came vpon the Elders of the Jewes / that they were not inhibited / till the maner was brought before Darius / as till then came a writinge therof agayne.

¶ This is the summe of the letter that Chasbna the debute on this syde the water / a Zethar of Rosen / and theyr counsaillers of Zoharsab / which were on this syde the water / sent vnto kynge Darius. And these are the wordes that they sent vnto hym: Vnto Darius the kynge / all peace. As is known vnto the kynge / that we came in to Israhel in the hoste of the great God / which is buylded with all maner of stones / and baltes are layed in the walles / and the worke goeth fast forth / and prospereth in theyr harts. Neuertheless / we aske the Elders and sayde vnto them: Why hath commaunded you to buyde this house / to make up the walles thereof? We aske theyr names also / we myght certifye the / and haue written the names of the men that were theyr rulers.

But

But they answered vs with these wordes/ and sayde: We are reseruantes of the God of heauen and earth / and buyde the house that was buyde many yeares ago / which a greate syng of Israel buyde and set vp. **Chapter 1.** / when our forefathers prouoked the God of heauen vnto wrath / the gaue them ouer in the hande of Nabuchodonosor the syng of Babylon the Caldee / which barte boune this house / & carryed the people awaye into Babylon.

Chapter 2. / In the first yere of Cyrus the syng of Babylon / the same kyng Cyrus commaunded to buyde this house of God: for the vissele of golde and the siluer in the house of God / which Nabuchodonosor toke out of the temple at Jerusalem / and drougnt them in to the temple at Babylon / those yd Cyrus the kyng cal: out of the temple at Babylon / and dispyred them vnto **Chapter 3.** by name: whome he made obscure / and sayde vnto hym: Take this vissele / go thy way and bunge them vnto the temple at Jerusalem / and let the house of God be buyde in his place. Then came the same **Chapter 4.** Selzbazur / & layde the foundation of the house of God at Jerusalem. Hence that name hath it ben in building / and yet is it not finished. If thou please the kyng now / let there be searche made in the kynges treasure house / which is at Babylon / whether we haue det kyng Cyrus commaundement / that the house of God at Jerusalem shoulde be buyde: and sende vs the kynges mynds / concerninge the same.

The VI. Chapter.

Chapter 5. / Ben Commmanded kyng Darius / that searche shoulde be made in the library of the kynges treasure house / which laye at Babilon. So at Egobailon is a castell that lyeth in the lande of the Medes / there was founde a booke / and in it was there an arte written after this maner: In the first yere of kyng Cyrus / commaunded the same kyng Cyrus to buyde the house of God at Jerusalem / in the place where the sacrifice is made / and to laye the foundation to beare the seate cubites heighe / and the seate stances bredth / and the walles of all manner of stances / a one walke of rumber / a the spaces shalbe garned of the kynges house. And the golden a silver vissele of the house of

God which Nabuchodonosor toke out of the temple at Jerusalem / and drougnt vnto Babylon / shalbe restored agayne / that they maye be drougnt vnto the temple at Jerusalem in theyr place / in to the house of God.

See you saire first the rhy: foie / thou Tharban Schyrie beyonde the water / a Schyrie of Babilon / a your causefyers which are beyonde the water. Let the wyse in the house of God / that the Schyrie of the Jereus a theyr elders maye buyde the house of God in his place. I haue estimated also / what shalbe done to the Elders of Iuda / for the buildinge of the house of God / that there shall dysly gently be taken of the kynges goodes / euen of the retro. b. and the water / and giuen vnto the men / and that they be not hindered.

And they haue neede of alfen / landes or goates for the burnt offeringe vnto the God of heauen / where sacrifice is offer / after the custome of the priestes at Jerusalem / these shalbe giuen them daylye as is accustomed: and if that this be not done negligently / that they maye offer sweete favources vnto the God of heauen / and praye for the kynges life / and for his children. The commaundement haue I giuen. And what man sauer be that altereth this word: his eye shall a halfe be taken from his house / and set vp / and he shalbe hangd theron / and his house shalbe pyrfed for the dede doinge.

But the God that dwelleth in heauen / be stroke all kynges and people / that put to theyr handes altere / and to beake downe the house of God at Jerusalem. I Darius haue commaunded that this be diligentlye doie.

Then Tharban the Schyrie beyonde the water / and Schyrie of Babilon with their counteylers / to whose kyng Darius had sent / dyd they diligencia. And the Elders of the Jereus buyde / and they prospered thom the prosperenge of Agabus the prophet / and Zedane the sonne of Zederaud they buyde / and set vp the wyse / according to the commaundement of the God of Israel / and after the commaundement of Cyrus / Darius a Ariak: the kyng of Persia. And they persouined the house vnto the thre daye of the moneth Thar / that was the sixte yere of the reygne of kyng Darius.

¶ par. viij. a † And the chyliden of Israel / the priestes / the Leuites / and the other chyliden of the captiue helde the dedication of the house of God with ioye / and offered at the dedication of the house of God / an hundred calves / two hundred lambes / four hundred goates / and for the synofferynge for all Israel / twelue he goates / accordinge to the number of the tribes of Israel / and set the priestes in theyr courses / as the Leuites in theyr offices / to minister vnto God whiche is at Jerusalem / as it is written in the booke of I. Iosue.

And the chylidē of the captiue helde / Daſſeouer vpo the fourtenth daye of the first moneth / for the priestes and Leuites had purified themselves / so that they were all cleare as one man / and fylled Daſſeouer for all the chyliden of the captiue / and for theyr brether the priestes / and for themselves. And the chylidē of Israel which were come agayne out of captiuite / all such as had separated themselves / vnto them fro the synners of the Hevthe in the lande / so like the Lordē God of Israel / byd eate and helde the feast of vnleuend bread seuen dayes with ioye / for † Lord had made them glad / and turned the herte of the kynge of Persia vnto the / so that theyr handes were streight / in the worke of the house of God / which is the God of Israel.

The. VII. Chapter.

¶ Offier † thee aces in the saygne of Artaxerxes / thee wente vpo Babylon / Esdras the sonne of Secana / the sonne of Iſara / the sonne of Helchias / the sonne of Sellum / the sonne of Sabos / the sonne of Adob / the sonne of Amaria / the sonne of Iſara / the sonne of Utrauoth / the sonne of Serahie / the sonne of Nisi / the sonne of Buki / the sonne of Abiſue / the sonne of Phineas / the sonne of Eleasar / the sonne of Zarus the chiefe priest / which was a quicke scribe in the lawe of Moſes / which is the Lordē God of Israel byd greue. And the kynge gaue him all that he requyred / accordinge to the hande of † Lord his God vpon him.

¶ And there wente vpo certayne of the chylidē of Israel / and of the priestes / as of the Leuites / of the synners / of the pointes / and of the Gerthynims vnto Jerusalem / in the seventh yere of kynge Artaxerxes. And they came to Jeru-

salem in the sixth moneth / that is the seventh yere of the kynge. So vpon the first daye of the first moneth / they wente to go vpo the Babylon / and on the sixth daye of the sixth moneth came they to Jerusalem / accordinge to the good hande of God vpon hym / for Esdras prepared his herte to like the lawe of † Lord / and to do it / and to teache the precepte and gemment in Israel.

And this is the sume of the letter / that king D Artaxerxes gaue vnto Esdras the priest / the scribe / which was a teacher in the wordes of the Lawe / and of his statutes ouer Israel. Vnto Esdras the priest and scribe in the lawe of the God of heauen / peace and saluation. I haue commaunded that all theye / that be people of Israel / and of the priestes / and Leuites in my realme / which are minded of theyr owne good / will to go vpo to Jerusalem / that theye go with the chyliden of the kinge and of the laun lordes of the countrey / so vnto Iuda and Jerusalem / accordinge to the lawe of God / which is in thy hande / And that thou shouldest take with the silver and golde / which the kinge of the lande of his countrey geue of theyr owne good / will vnto the God of Israel / whiche haue duacion in at Jerusalem / and all the silver a golde that thou canst fynde in all the countrey of Babylon / with that the people and priestes geue of theyr owne good / will vnto the house of God at Jerusalem.

Take thou the same / and bye diligently with the same money / calves / lambes / goates / and mecofferynges and drynke offerynges / to be offered vpo the altars of the house of your God at Jerusalem. And loke what it is left by the and thy brether to do with the remnant of the money / do after the wyll of your God. And the vessels that are geuen the for the misstracion in the house of thy God / those desyre thou before God at Jerusalem.

And whosoever thynge more shalbe needfull for the house of thy God / which is necessary for the to spende / let the same be geuen out of the kynge chamber. I kynge Artaxerxes haue commaunded all the treasures beyonde the warre / that loke whosoouer Esdras the priest and scribe in the lawe of the God of heauen / requyreth of you / that ye fulfill the same diligently / vntill an hundred talents off siluer

affluer / and fill an hundred quarters of wheat / and fill an hundred barres of wine / as an hundred barres of oyle / a full without measure. Whatsoever belongeth to the Lawe of the God of heauen / let the same be done in this gener for the house of the God of heauen / that there come no warre open the kinges realme and his children.

R And knowen be it vnto you / that ye shall haue no sroure to requyre easynge and rest / stand and heare rence vpd any of the priuies. Lettice / synners / postors / Nestymms a ministers in the house of the God. But thou Esdras / Cease the wisdom of thy God that is in thy hande / for the iudges and arbiters / to iudge all the people that is beyonde Iordane / euen all such as knowe the lawe of thy God / and them that knowe it not / whose iudges ye teach. And whatsoever wyl not vphelyntly fulfill the lawe of thy God / and the synge lawe / shal haue his iudgement for the side / whether it be vnto death / or be banished / or to be condemned in good / or to be put in prison.

Prayed be the Lorde God of oure fathers / whiche so hath inspired the synge here to garnish the house of God at Ierusalem / and hath enlarged his mercy vnto me in the iustice of the King / and his counsaillers / and before all the synge by estate. And I was confouled / accordinge to the banke of the Lord my God ouer me / and so gathered I the heabdes of Israel / gether / that they myghte go vp with me.

The VIII Chapter.

Where are the heabdes of their fathers that were named / whiche went vp with me from Babylon / what tyme as King Artaxerxes raygned / Of the children of Dineas / Gersom / of the children of Thomas / Samsi / of the children of Suid / Harues / of the children of Daroon / Sathary / and the men whiche I named with hym / and hundredth and fiftye / Of the children of Nabars / Noah / Eleonai / the sone of Oraba / and with hym two hundredth men children.

Of the children of Secharia / the sonne of Iehesil / and with hym three hundredth men children. Of the children of Adin / Med / the sonne of Jonathas / and with hym fifty men

children. Of the children of Elam / Zefai the sonne of Araba / and with hym seuenie men children. Of the children of Secharia / Secharia the sonne of Mada / a with hym four score men children.

Of the children of Isak / Obadiah the sonne of Iehiel / and with hym two hundredth and cyghte men children. Of the children of Selomath / the sonne of Iosiphia / and with hym an hundredth and thre score men children.

Of the children of Oraba / Sathary the sone of Oraba / and with hym cyght and twenty men children. Of the children of Agab / Iohanan the yongest sonne / and with hym an hundredth and een men children. Of the last children of Adorneam / and these were they names / Siphales / Iuell / Semas / and with them the foure men children. Of the children of Esigemas / Oraba and Sabudiah with the seuen men children. And I gathered them together by the water that cometh toward Ierusalem / and there abode we thre dayes.

And when I loled among the people a I purste / I founde no Leuiteo there. Then sente I Eliezer / Ariel / Semas / Elnathan / Jorab / Elnathan / Natha / Sathary / a / Nesulem the rulers / and Jorab and Elnath / the teachers / and those sente I vnto Iddo the chiefe of the Cassip / that they shoulde seeke vnto mynistrs for the house of oure God / a I tolde them what they shoulde saye vnto Iddo and to his brethren the Hieronims at Caspasia.

And accordinge to the good banke of oure God upon vs / they brought vs a wise man from among the children of Iudaea / the sonne of Leui / the sonne of Iehiel / cazen Seresia with his sonnes and brethern / cyghte. And Satharia / and with hym Iesus / of the children of Merai / with his brethern and theys sonne / twenty. And of the Nestymms / whome Suid and the pryeres gaue to mynistr vnto the Lawe / two hundredth and twentye / called by names.

And euen there at the water be the Iherusalem / because I so saynge to the pryeres / that we myghte humble oure selfes before oure God / of the of hym a cyghte bye for vs / and oure children an all oure substanti. For I was ashamed to requyre of the King / for

And

Jo. CCXIII

byre and heismen to helpe vs agaynste the enemye in the waye. For we had sayde vnto the kynge: The bande of oure God is for the best vpon all them that see hym/ and his violence and wrath vpon all them that forsake hym. So we fasted/ and soughte this at oure God/ and he berde vs.

- D** And I toke out twelfe of the chiefe priestes/ Serubia and Sabasia/ and ten of their brethern with the/ and weyed them there the siluer a golde and vessels for the heaues offering vnto the house of our God/ wher the kynge/ and the lordes of his counsaill and princes/ and al Israel that were at hande/ had giuen to the heaues offering: and there weyed I them vnder their bande sixe hundred and fyftye talentes of siluer/ and in siluer vessel a hundred and thretye cuppes of golde of a thousande guldenes/ and two costly ornaments of good stiffe/ as cleare as golde/ and sayde vnto the: Ye are holy vnto the Lord: therefore are the vessels holy also/ as so is the siluer and golde that is giuen of a good wyll vnto the Lord: God of oure fathers: Watch ye therefore and kepe it/ as ye were at home before thiese priestes and Leuites/ and ancient fathers of Israel at Jerusalem in the chesnes of the house of the Lord. Then toke the priestes and Leuites the weyed siluer and golde and vessel/ to bringe it to Jerusalem vnto the house of oure God.

- E** So we shake vp/ from the water of Athena on the twelfeth daye on the fyfth moneth/ to go vnto Jerusalem: and the bande of oure God was vpon vs/ and deliuered vs from the bande of the enemyes and praye waynges by the waye. And we came to Jerusalem/ and abode there thre dayes. But on the fourth daye was the siluer and golde/ and vessel weyed in the haufe of oure God vnder the bande of Mreemuth the sonne of Deas the priest/ and with hym Eleasar the sonne of Phineas/ and with them Iosabad the sonne of Iesias/ and Naor the sonne of Benai the Leuite/ according to the number a weighte of euery one. And the wayghe was all wrighten vp at the same tyme.

And the children of the captiuite/ whiche were comie out of babilon/ offered burntoffer

rynges vnto the God of Israel: twelfe bullockes for al Israel/ sixe and nyntie rammes/ fowen and seyntie lambs/ and twelfe goates for a burnt offering/ all to the burnt offeringe of the Lord. And they deliuered the linge commision vnto the kynge officers/ and to the Sedyars on this syde the mayne. And they purmaned the people and the house of God.

The IX. Chapter.

When all this was persecuted/ the ruo Iero came to me/ and saide: The people of Israel/ and thie priestes/ and Leuites are not separated from the nacions in the lande/ as thou sayst: they abominacions/ namely of the Cananites/ Beribes/ Phereisites/ Jebusites/ Ammonites/ Moabites/ Egypcians/ and Amozes. For they haue taken the vices of the same/ and they sonne/ and haue mixt the holy seide with the nacions in the lande/ and the bande of the cullens and lordes of counsaill hath bene principal in this trespass.

When I berde this/ I rente my clothes a my rayments/ and plure out the heer of my heade/ and of my beerd/ and fast mourninge. And there resoued vnto me al such as feared the Lord God of Israel/ because of the grete transgression. And I sat mourning vntil the burninge sacrifice. And aboute the eveninge sacrifice I rose vp from my baynes/ and rente my clothes and my rayment/ and fell vpon my knees/ and spied out my handes vnto the Lord my God/ and sayde:

My God/ I am ashamed/ and darre not lift vp myne eyes vnto the my God: for our wyckednesse are growen ouer oure heade/ and oure trespasses are woxen great vnto the heauen. Since the tyme of our fathers haue we bene in grete trespass vnto this daye/ and because our trayel idelnesse: a haue we and oure kynge and priestes bene deliuered into the bande of the kynge of the nacions/ into the swordes/ into captiuite/ into spoyle/ and into confusion of face/ as it is come to passe this daye.

But now is there a lyfte and some graue ciuillnesse come from the Lord: oure God/ so that some of vs are escaped: that he may geue vs a wayen his holy place/ that our God maye lighte oure eyes/ and geue vs a

Let vs appoint our rulers therefore in all the congregation that all they which haue taken strange wyces in our ciues / maye come at the tyme appointed / and the Elders of every cite: and their iudges with theyr the wraith of our God: because of this matter be turned a waye from vs.

Then were appointed Jonathan the sone of Asabel and Iehusa the sonne of Cherua our this matter. And Nehusalem and Sabtha the Leuites helped them. And the children of the captiuitie were euent so. And Esdras the priest / and the seneiours fathers thorow the bank of theyr fathers / and all that were not remembered by name / separated themselves / and sae them betwene on the first daye of the tenth moneth / so graunte this matter. And on the firste daye of the firste moneth sought they the matour to conclusion / concerninge all the men that had taken straunge wyces.

¶ And amonge the children of the priestes / there were men founde that had taken straunge wyces / namely amonge the children of Iehusa the sonne of Josede and of his wyfe / Maesra / Elieser / Jacub and Godolia. And they gaue theyr handes there vpon / that they wolde put a waye theyr wyces: and for theyr trespass offeringe to geue a ramme for theyr trespass. Amonge the children of Immer / Hanani and Sabadua. Amonge the children of Harim: Maesra / Elia / Semara / Jehuell and Vria. Amonge the children of Parbur: Eluana / Maesra / Smael / Merbaeck / Josabab / and Eleasa. Amonge the Leuites / Josabab / Sime and Elia. He is that Elita / Dethabia / Juda and Eleasar. Amonge the singers / Eliahib. Amonge the porters / Sallum / Elclem / and Uri.

Of Israel. Amonge the children Darcoo / Rama / Ieha / Malcha / Neaman / Eleasar / Malcha / and Benais. Amonge the children of Elam / Marhanai / Zachary / Jehull / Abdu / Jeremah / and Elia. Amonge the children of Zebui / Elitocnai / Eliahib / Marhanai / Jeremah / Sabab / and Vria. Amonge the children of Bithai / Jobanai / Hanania / Sabai / and Abbai. Amonge the children of Bani / Mesullam / Malluch / Doia / Zafub / Scall

and Jeremah. Amonge the children of Darhap / Maob / Abna / Ebel / Benais / Maesra / Marhanai / Bagecil / Benai / and Maesra. Amonge the children of Barim / Elieser / Ieha / Malcha / Semara / Dimcon / Bena / Jamun / Malluch / and Samaria. Amonge the children of Besum / Marhanai / Marchotha / Sabai / Eliphelet / Jeremah / Manasse and Sime. Amonge the children of Beni / Maedai / Amram / Buell / Benais / Bedai / Edoi / Vaa / Meremoh / Eliahib / Marhanai / Malcha / Jarfau / Daria / Benai / Sime / Selemas / Jarfau / Doia / Malcha / Sab / Sasa / Sarai / Sfarrell / Selemas / Sogmaria / Sallum / Amara / and Joseph. Amonge the children of Nebo / Tadi / Marhotha / Sabab / Sebina / Zedai / Jodi / and Benais. All these had taken straunge wyces. And amonge the same wyces there were some that had borne children.

The end of the first booke
of Esdras.

The seconde booke of Esdras / other wyse called the booke of Nehemias.

The first Chapter.



These are the actes of the
Nehemias the sonne of Ba-
thasba. It fortuned in the
moneth Tethien in the
twentieth year: that
I was in the castell at
Susana

Sustaine Banishments of my brethren came with a caryng men of Iuda: and I aske them howe the Synce dyd that were deliuered and escaped from the captiuitie: and how it wente at Ierusalem. And they sayde vnto me: The remnant of the captiuitie are there in Iudee in great misfortune and rebuke. The walles of Ierusalem are broken downe: and the portes thereof are shent with fyre.

13 no 1

When I heerde these wordes: I fast me fourte and wept: and mourned two dayes: a fasted and prayed before the God of Israhel: a sayd: O Lord of heauen thou greates and terrible God: I thou that kepest conueruancie and mercy for them that loue the: and obserue thy commandementes: let thine earce mercie: let thine eyes be open: that thou mayest heere the prayer of thy seruantes: which I praye now before the daye and night: for the children of Israhel: thy seruantes: a knowledge the synnes of the children of Israhel: which we haue committed agaynst the.

13 no 17 a
13 no 17 b

And I and my fathers house haue synned also. We haue bene corrupt vnto they: in that we haue not kept the commandementes: statutes and lawes: whiche thoure commaundest thy seruant Moses. Yet call to remembrance: the worde that thou commaundest thy seruant Moses: a saydest: I I ye transgressors: when wil I faier you aboade amonge the nacione. But if ye turne vnto me: a I kepe my commandementes: and do them: though ye were cast vs vnto the uttermost part of heauen: yet wil I gather you from thence: a I bringe you from thence: euen vnto the place: that I haue chosen for my name to dwell there.

13 no 17 a

They are thy seruantes: a thy people: whome thou hast deliuered thow vnto thy greates power and myghtie hande. O Lord: let thine earce marke the prayer of thy seruante: and the prayer of thy seruantes: whose desire is to loue thy name: and let thy seruante prosper: the daye: and graunt hym mercy in the sight of his manse: I was the syngece bulwar.

Th. II. Chapter.

13 no 17 b

At the moneth I Iulian of the twentieth daye of the syngece: Arias se: whan the voyce vnto the syngece: I toke vp the wyne: a graue it vnto the syngece: a I was heauy in his presence. Then sayde the syngece vnto me: Why

lokest thou so sadly: They arte not sicke: that is not the matter: I thin thou arte heauy hered. Neuertheless: I was sore afraid and sayde vnto the syngece: God saue the syngece: he focuer: shoulde I not loke sadly: the syngece of my fathers buriall: yett waistand the portes thereof are consumed with fyre. Then sayde the syngece vnto me: What is then thy request: The made I my prayer vnto the God of heauen: and said vnto the syngece: if it please the syngece: and if thy seruante be favoured in thy sight: I desire the stride me into Iuda vnto the syngece of my fathers buriall: that I may burye it.

And the syngece sayd vnto me: and so sayd the queene that sat by me: How longe shall thy iourney continue: a what wilt thou come agayne: And it pleased the syngece to finde me: a I set hym a steed: and said vnto the syngece: If it please the syngece: let hym geue me letters to the chieues beyonde the water: I haue made comysse me ouer: yet I come into Iuda: and letters vnto Iisaph: he be lorde of the syngece wood: that he maye geue me wood for beames to the gates of the palayce: which are hard on the house: and hard on the walles of the cytie: and for the house that I shall entre into. And the syngece gaue me accordingly to the good hande of God vnto me. And whan I came to the chieues: they orde the water: I gaue them the syngece letters. And the syngece sent captiues: and chasemen with me.

But whan Saneballath the Bononite: a Tebio the seruante of the Ammonites: herde that he graued them so: that at there was come a man which sought the wealth of the chyldre of Israhel. And whan I came to Ierusalem: a had bene there the syngece: I gat me vp in myghti season: a I came me with me: for I tolde no man what my God had graunt me in my herte to do at Ierusalem: a there was not one deall with me: thus it that I rode vnto popon. And I rode by nyght vnto the valleye point before the Dapods well: a to the Dounges point: and considered the walles of Ierusalem: that were broken downe: a the portes thereof consumed with the fyre. And I wente ouer vnto the wellpore: a to the syngece chasment: and there was no comysse for my deall: that it coulde go vnder me. Then wente I on in the nyghte.

myghte by the hok: fyd/a considered þ wold/ and turned backe/and came home agayne to the valley poit.

¶ And the rulers knew not whether I went/ or what I byd/a: but they had I not tolde the Jeros/a the priestes/ the counsailers/ and the rulers/ and the other that laboured in the worke/a I said unto them: Ye see the misery that we are in/ how Jerusalem lyeth wast/a/ how the gates thereof are burnt w/ freer come/ let us build up the walles of Jerusalem/ that we be not more a rebuke. And I tolde them of the good hande of my God which was upon me: And the kynge woides that he had spoken unto me. And they sayd: Then let us go: up. And we buylded/ and they handes were strengthened to good.

But when Sanballat the Ganaanite/ and Tobias the seruants of the Ammonites/ and Gesein the Arabia herde it/ they laughed w/ to scorn/a/ & sayd: v/a/ I sayd: What is this þ ye do? They fall aways agayne fro the kynge: Then answered I thens/a/ said: The God of heauen shall cause vs to prosper: for we bys seruants are not gotten vps/ and are buyldinge. As for you/ ye haue no poind nor right/ nor re meind/ in Jerusalem.

The III. Chapter.

¶ And Eliashib the hie prieste gate hym vp w/ me by the way: in the priestes/ a buylded the shep-gate. They halowed it/ and set vp the voice of it/ i/uen into the tower Nea halowd they i/ namely vnto the corner of Basanai. Next vnto him buylded the men of Jeros/a. And Beside him buylded Sachie the sonne of Imr. But the Synspore/ w/ the children of Gona/ buylded/ they covered it/ and set on the voice/ locke/ and barre/ of it. Next vnto him buylded Melchior the sonne of Ono the sonne of Haco/. Next vnto him buylded Meshillam the sonne of Barachias the sonne of Meshisbeel. Next vnto him buylded Sachie the sonne of Baena. Next vnto him buylded they of Ebieos. But they great me put not they neckes to the seruice of then loke.

¶ The oldgate buylded Joiada the sonne of Pashai/ and Meshillam the sonne of Besodai: they covered it/ a/ set on the voice/ locke/ a barre/ of it. Next vnto them buylded Me-

lacia of Gibeon/a/ Jaddan of Monon/ i/ men of Gibeon/ and of Misso/ for the scare of the Vebree on this syde the water. Next vnto him buylded Usai the sonne of Barubas the goldsmithe/ Next vnto him buylded Hanani the Spencerie sonne/ and they repaired Jerusalem vnto þ broad walle. Next vnto him buylded Nehemia the sene of Hui/ the ruler of the halfe quarter of Jerusalem. Next vnto him buylded Zedai the sonne of Barumaph/ or vnto against his house. Next vnto him buylded Harum the sonne of Kosobema. But Malchia the sonne of Baerim/ and Bishub the sonne of Pahub/ w/ ad buylded the other pece/ a/ be so w/ Bishub the sonne of Kere/ vnto him buylded Gallum the sonne of Galabro the ruler of the halfe quarter of Jerusalem/ and his vouggers.

The valley gate buylded Hanum/ and the Cerecino of Sanab/. They buylded it/ and set on the voice/ locke/ and barre/ thereof/ and a thousand cubites on the wall/ vnto the voice/ gate: One the vantage/ buylded Malcha the sonne of Kicab/ the ruler of the fourth parte of the vntoyardes: He buylded it/ and set on the voice/ locke/ a barre/ thereof. But the widge/ buylded Gallum the sonne of Calbosi/ the ruler of the fourth parte of Mispa: He buylded it/ a/ covered it/ and set on the voice/ locke/ a barre/ thereof/ a the walle vnto the pole of Syle by the finger gate/ vnto the steepe/ that he goe downe from the cite of David. After him buylded Nehemias the sonne of Husbic/ the ruler of the halfe quarter of Berchur/ vnto the other syde/ vnto against the sepulchres of David/ a to the pole Asua/ and vnto the house of the mightie.

¶ After him buylded the Levites/ Ketum the sonne of Bani. Next vnto him buylded Galabro the ruler of the halfe quarter at Beglam the quarter. After him buylded they Bethien/ Denai the sonne of Kerabad/ the ruler of the halfe quarter of Regila. After him buylded Ise the sonne of Iesus the ruler of Mispa/ the other pece/ harde ouer against the harnesse corner. After him buylded Baruch the sonne of Sabai the other pece/ w/ hispally and colly/ from the corner vnto the voice/ locke/ of Meshisbeel the hie priest. After him buylded Melchior the sonne of Uria the sonne of

of Sadoe the other peece from y^e house of Elia-
siba house vnto the end of y^e house of Elia-
siba. After him builded y^e p^riestes y^e me of y^e edme.
After him builded Ben Zamin a second ouer
against y^e house. After y^e builded Sana y^e
sonne of Macsaa y^e sonne of Anania next vnto
his house. After him builded Emeu y^e sonne
of Henadab the other peece from the house of
Sana vnto y^e turninge and vnto the corner.

After him builded Palal the sonne of Osa/
ouer against the corner a thirde tower/whiche
lyeth out ouer from the kynges house/beside
the court of the p^ryson. After him Pebaia the
sonne of Darcoo. (As for the Ierusalemme they
wreke in Ophel vnto the watergate toward
the East where the ouer lyeth out.) After
him builded thy of Theasa the other peece o-
uer against the greate tower that lyeth ouer
ward of vnto the wal of Ophel.

¶ But from the boisegate forth builded the
p^riestes/eaery one ouer against his house. After
them builded Sadoe the sonne of Immer
ouer against his house. After hym builded
Oemia the sonne of Eschama the keeper of
the Eastgate. After him builded Senama the
sonne of Sekania/and Hanu the sonne of Zolaph
y^e sonne of ocher peece. After him builded Melul-
lam the sonne of Brechia ouer against his
dwell. After him builded Malchia the golde-
smithes sonne/onyl the house of the Ierusa-
limum/and of the Marchauntes ouer against
the counsaill gate/and w^{ch} the parker in the cor-
ner. And between the parker of the corner vnto
the thep^regate builded the goldsmithes a
the marchauntes.

The IIII. Chapter.

¶ **W**hen Sanchallat herde that we
builded the walles he was wroth / a toke
greate indignacion/and mocked the Jewes/
and saide before his brethren/and myghty me
of Samaria: What do the impotent Jewes?
shal they be thus suffred? shal they offer? shal
they performe it in one daye? shal they make
the stoncs whole agayne? shal we be broken to
dust/and burnt? And Tobias the Ammonite
dressed him selfe/ and them build on / w^{ch} a fore
god by the sal baserke boune they stony walles.
Hearc O thou our God/how we see? O y^epp
seduce they thine vpo they: oune heads/
that thou maist graue them ouer: n^o y^epp

fyng in the lade of their captiuite. Couer not
their wickednes/and put not out their synne
from thy presence: for they haue p^roued the
buildes. Yet builded we the walles / a Ioynd
it whole together vnto the halfe bergh. And
the people were wel minded to labour.

¶ But when Sanchallat/and Tobias/and
the Arabians/and Ammonites/and Iudob-
reos herde that the walles of Ierusalem were
made vp/and that they had begonne to slop-
pe vp the gappe/they were very wroth/and de-
spised al together/no come onb sighte againste
Ierusalem/and to make an hinderaunce be-
tween Ierusalem/we made oure prayer vnto
our God/and set watchmen vpon the walles
daye and nyght ouer againste them. And Iu-
deus said: The strengthe of the beere is w^{ch} feble
and there is so much dust / we are not able to
bulde on the walles. And oure aduerfaries
thought: They shal not ino we canner be / w^{ch}
we come in the myddes amonge them / and
slape them/and hinder the worke. But when
the Jewes that dwelt beside them/came out
of al the places where they dwelt aboute / a
tolde us as good as ten mynes/then for I the
people after their hundredes w^{ch} they: swa-
res/and spares and he was bowch in the lowe
places behind the walles / and loke / and gas-
se vp / and said vnto the chiefe men / rulers/
and to the other people: We noc afraid of
them / shalke vpon the greac Lord: whiche
ought to be feared / a y^eght for you brethren/
sonnes / daughteres / wyues / and houses. We
utterly can / when oure enemies herde that we
had gotten weade of / God broughte theys
counsaill to naught / a we runned al agayne to
the walles/eaery one vnto his labour. And fro
that time forth it came to passe: that the halfe
part of the yonger men v^{ch} the labour / a the
other halfe part helde the spares / bydes/
horne / a byshoppes / and the rulers stode be-
hinde al the house of Iuda / w^{ch} builded on
the walles / a bare buythens / from those that la-
ded them. With one hand v^{ch} they the work
and with the other held they the weape. And
eaery one that builded / had his swerde / gra-
ded by his side / a so builded they. And the w^{ch}
partes stode beside me.

¶ And I sayd vnto the p^rincipall men / and
rulers / and to the other people: The worke is
greac

great and large/and we are separated upon 7
walle one farrre from another. Loke in what
place now ye heare the noyse of the trompe/
Ex. 10. 1. cefoite ye hymne unto vs. Our God shall
fright vs/and we wyl be labouringe in the
woife. And the halfe parte of them helde the
speere from the moonyngc fprynge/ tyl the
starres came forth. And at the same tyme said
I vnto the people: Every one abyde wth his
seruaunt at Jerusalem/that in the nyght fear
son we may geue a reuendauce to the watch
of a lieth on the daye tyme. As for me and
my brethren/ and my seruaunts/and the rest
of the watch behinde me/ we put neuer of our
clothes/ so much as to waite our selues.

The V Chapter.

¶ **U**nd there acof a great complaint of the
people/and of theyr wytes aganste they
breth: the Jewes. And there were some that
said: our sonnes and daughter are to many/
let vs take care for them/ and care/ that we
maye lyue. Some said: let vs set one lande/
winyardes and howse to a pledge/ and take
up come in the verty. But some saide: let vs
bosome money of the fynyge vpon vsury for
our lande and winyardes. Now are our bre
thens bodies as our owne bodies/ and they
chylidren as our chylidren: els shoulde we sub
due our sonnes and daughter vnto bond
age/ or some of oure daughter are subdued
abray/ and no strengthe is there in our han
des/ and other men shall haue oure landes a
winyardes.

But when I herdethis complainte and
such wordes/ and displeasid me for/ I aduised
for in my mynde/ that I rebulid the coun
sailers/ and the rulers/ and sayde vnto them:
Sec. 10. 1. ¶ Wyl ye requere vsury one of another? And
I thought a great congregation aganste the/
and sayde vnto them: We (after ouce whyle)
hane sought our brethren the Jewes/ which
were sold vnto the Hethen. And wyl ye sell
your brethren/ whome we haue sought vnto
vs? Then held they their peace/ and coulde
fynde nothing to saye.

¶ **B** And I sayde: It is not good that ye do.
Wyl ye not to walk in the feare of God/
because of the rebulde of the Hethen ouce
to them? And my brethren/ and my serua
nts haue lent them money a come: but as for

vsury/ let vs leaue it. Therfore the same daye
se that ye restore them theyr landes agayne/
theyr winyardes/ oylgardens/ and howses/
and the hundredth parte of the mooney of the
caine/ wync/ a yle ye haue wote of them.
Then sayde they: We wyl restore them agayne/
a wyl require nothing of them/ a wyl be as
thou hast spoken. And I called the pulcke/ a
toke an oery of them/ that they shoulde do so.
And I shoke ny lappe/ a saide: God spake vnto
every man after the same maner from his
house and labour that many a synch not this
word: euen ihu he be spoken out of his mouthe.
And all the congregation sayde: Amen/ and
prayed the Lorde. And the people byd so.

¶ **U**nd from the tyme forth that it was ede
mited vnto me to be a debite in the lande of
Iuda/ namely from the thirtieth yeare/ vnto the
two and thirtieth yeare of fynyge Trauoy
sea/ (that is verty yeare) I and my brethren
lyued not of such sustenance as was geuen
to a debite: for the olde debites that were be
fore me/ had bene chargeable vnto the people/
and had taken of them breade and wync/ and
fourty syles of siluer. Yee/ and they serua
nts had oppressed the people. But so byd not
I/ and that because of the feare of God. I lar
boured also in the woike vpon the walle/ and
sought no lande. And al my seruants came
therce together vnto the woife. Moreover
therc were as ny table on hundredth and fiftie
of the Jewes and rulers/ which came vnto
me from amonge the Hethen that are about
vs. And there was prey: euen/ barley an oyl/
and fye: chofen shepe/ and gydes/ and eue
one man daye a greue summe of wyne.
Yet requyred not I the fyninge of a debite:
for the bondage was geuen vnto the peo
ple. I thinke vpon me in y God vnto the best/ as
accordinge to all that I haue done for this
people.

The VI Chapter.

¶ **A**nd when Sanchallat/ Tobias and Go
thens the Arabian/ and the otry of oure
men/ so beyndes I had builded the walle/
and that there were no gappe therein/
(howbeit at the same tyme had I not ban
ked the doore vpon the gate.) Sanchallat a
Gouernour vnto me/ sayinge: Come and let
vs waite together in the villages/ vpon the
plane

plane of the eye One. Whereof I saye / they thought to do me euill. Whereof I saye / I sent messengers vnto thei sayinge / I haue a great busynesse to do / I can not come downe. Thei woulde haue stande still / if I were negligent / I came downe to you. Howbeit / they sent vnto me as good as four times after the same maner. And I gaue the same answer.

B Then sent Sanballat his seruant vnto me the fiftie thyme / with an open letter in his hande / wherein was written : Iesus tolde the Highpriest and Golin both sayde / that thou and the Jews thinke to rebelle for the which cause thou buildest the walles / and wilt be their kinge in these maneres / and hast ordeyned the prophetes to praide of the at Jerusalem / and to saye : He is kynge of Iuda.

Now shall this come to the kyngees eares : come now therefore / and let vs take our counsaile together. Whereof I saye vnto hym / sayinge : There is no such thyng done as thou sayest : thou hast sayned at our of thyme owne hart. For they were all mynded to make warre / and thoughte : They shall withstande theyr handes from the worke / that they shall not labour. Whereat I strengthened my harte the more.

C And I came vnto the house of Senaia / the sonne of Helai the sonne of Mithetabell / a he had shu hym selfe with him / and sayde : Let vs come together into the house of God / euen vnto the myddes of the temple / and spare the deces of the temple / for they will come to sleie thei / yea / euen in the nyght wyl they come to put the to death. But I sayd : Thououldeste such a man / I shouldeste such a man as I am go in to the temple to saue his lyfe : I wyl not go in.

For I perceyued / that God had not sent hym : For I sawe the prophete vpon me / neuer thei / Tobias and Sanballat had hired hym for money. Therefore toke he the money / that I shouldeste be asayed / and so to do and hymne / that they myght haue an euill report of me to blasphemie me. My God thynke thou vpon Tobias and Sanballat / accordyng vnto thei thei wordes / and of the prophete Hozaie / of the other prophetes / that wolde haue put me in feare.

B And the walles was synished on the fyeve and twentyth daye of the moneth / the xxv / on

two and fiftye dayes. And when all our mynnes herde thereof / all the children that were about vs / were asayed / and they : courage were led thei / for they perceaued / that this worke came of God. And at the same tyme were there many of the chiefe of Iuda / who had letters went vnto Tobias / and from Tobias a vnto them / for there were many in Iuda that were sworne vnto hym / for he was the sonne in lawe of Saphania the sonne of Azub / and his sonne Saphania had the daughter of Misuliam the sonne of Barachia / and they spake good of hym in before me / and told him my wordes. And Tobias sent letters to put me in feare.

The VII. Chapter.

Now when we had builded the walles / I charged on the doores / and the porters / singers a Leuites were appointed. And I commaunded my brother Sanzian and Hanania the ruler of the palatye at Jerusalem / for he was a saythfull man / and feared God more then by many other / and I gaue vnto them : Let not the gares of Jerusalem be opened vntill the Sonne be vnto. And whyle they are yet standing in the watch / the doore shalbe shut and barred. And there were certayne cyrcles of Jerusalem appointed to be watchmen / every one in his watch / and about his house. So for the cyrcle it was large of cyrcle / and great / but the people were fewe therein / at the houses were not builded.

And my God gaue me in my hart / that I gathered together the principall men and the people to number thei / and I founde a register of thei number / which came vp after of xij. xlv. a the captiuitie / (whome Nabuchodonosor the kynge of Babilon had carryed awaye) and dwelt at Jerusalem and in Iuda / euery one vnto his cyrcle / and were com with Zorobabel / Jesua / Nehemias / Nisaias / Naaima / Nisaiemana / Nardabai / Bilan / Mispietib / Bigai / Ithum and Baena.

This is the nombre of the men of the people of Israell. The children of Paros were a thousande / an hundred a two a fiftie : the children of Sebania / the hundred a two a fiftie : the children of Zabai / five hundred a two and fifty : the children of Dohai / a thousande the children of Jesua and Joab / a thousande cyrcle hundred a eighty : the children of Ie-

lam/ a thousand/ two hundred a four a fiftie: the children of Saisi/ eyght hundred: a fyve a fourty: the children of Socai/ seven hundred a the score: the children of Beai/ six hundred a eyght a forty: the children of Eban/ six hundred a eyght a twenty: the children of Agad/ a M. the hundred a two a twenty: the children of Admeiam/ six hundred a the score: the children of Biguai/ two thousand and seven and the score: the children of Zai/ six hundred a fyve and fiftie: the children of Ziter of the Gadois/ eyght and twenty.

- ¶ The children of Basui/ the hundred and eyght and twenty: the children of Bejai/ the hundred and four and twenty: the children of Gaphan/ the hundred and twelke: the children of Gibeon/ fyve and twenty: the men of Bechelem and Neioth/ an hundred and eyght and foure: the men of Anarbot/ an hundred and eight a twenty: the men of Berh/ Amasueh/ two and forty: the men of Anarh/ Jeam/ the Ephraim and Beerob/ seven hundred a the score and forty: the men of Kama and Gabai/ six hundred and one and twenty: the men of Michmas/ an hundred and two a twenty: the men of Bethel and Ai/ an hundred a the score and twenty: the men of Uebo/ an hundred a two and fiftie: the children of the other Elam/ a thousand/ two hundred and foure a fiftie: the children of Beai/ the hundred a twenty: the children of Bechoi/ the hundred and fyve and forty: the children of Lebhad and Onofai/ a hundred and one and twenty: the children of Senai/ the thousand/ nyne hundred and thyrty.

- ¶ The priests: The children of Jediai of the house of Jedia: nyne hundred and the score and twenty: the children of Immer/ a thousand and two and fiftie: the children of Dabbur/ a thousand/ two hundred and seven and forty: the children of Baram/ a thousand a fiftie.

The Levites: The children of Jesua of Cadmei/ amonge the children of Rodua/ four and twenty: The singers: The children of Asaph/ an hundred and eyght and forty.

The noyces were: The children of Salum/ the children of Zier/ the children of Elsimon/ the children of Zai/ the children of Senai/ the children of Sabai/ altogether an hundred

and eyght and thyrty.

The Levynims: The children of Sibai/ the children of Basupha/ the children of Tebaach/ the children of Ceros/ the children of Sui/ the children of Padon/ the children of Libana/ the children of Bagaba/ the children of Salmai/ the children of Benai/ the children of Giddel/ the children of Gabar/ the children of Keas/ the children of Regim/ the children of Neoda/ the children of Galai/ the children of Usa/ the children of Passab/ the children of Bussai/ the children of Megumim/ the children of Iephusim/ the children of Badne/ the children of Hacupha/ the children of Sarbut/ the children of Basich/ the children of Mebida/ the children of Baefa/ the children of Barcoi/ the children of Biffra/ the children of Chatech/ the children of Ueiyab/ the children of Gapha.

The children of Salomons seruantes were: ¶ The children of Orui/ the children of Gapherich/ the children of Duda/ the children of Jacala/ the children of Barcon/ the children of Gidbed/ the children of Sephanai/ the children of Gai/ the children of Podgeeth of Sebam/ the children of Amoi. All the Levynims and the children of Salomons seruantes were the hundred and two and twenty.

And these were vp also: Michel/ Mela/ Thecl/ Barfa/ Ueich/ Addo/ Immer: but they coulde not steeve the fathers house: no: the seede: whether they were of Isaac/ the children of Sela/ the children of Tobai/ and the children of Neoda/ were six hundred and two and forty. And of the priests were the children of Sabai/ the children of Bary/ the children of Barfillai/ which toke one of the daughters of Barfillai the Gileadite to wyfe: a was named after theys name. These fought the regester of their generacion: a when they solde it not: they were put from the priesthode. And Barhusatha said vnto them: that they should not eat of the inuoy holy: tyll there came vpa a priest vnder the light and perfectness.

The whole congregacion as one man was 1 two and forty thousand the hundred a the score: the singers: seauentes a maydens: of whome there were seven thousand a hundred a fiftie. And they had two hundred a the score and forty synyngers men and

women / seven hundred and sixe and thye: the boyses / two hundred / a yue a fourtye mulen / foure hundred and fyue and thye: camels / foure thousand seven hundred a twentye assen.

And certayne of the auncient fathers gaue onto the worke. Esairfarba gaue to the treasure a thousande gulden / fifty basens / fyue hundred and thye: yuelles garnetes. And some of the chiefe fathers gaue vnto the treasure of the worke / twenty thousande gulden / two thousande a two hundred pounde of siluer. And the other people gaue twentye thousande gulden / and two thousande pounde of siluer / a seuen and the foure yuelles garnetes. And the priestes a two hundred the porters / the sing:ers / and the other of the people / gaue the thynnis / and all Israel dwelt in theyr cyties.

The VIII. Chapter.

¶ Now when the seventh moneth dwe nye / I found the chyldren of Israel were in theyr cyties / all the people gathered them selfis together as one man vpon the strete before the watergate / and sayde vnto Esdras the scribe / that he should seche the booke of the lawe of Moyses / which the Lorde commaunded Israel.

¶ And Esdras the priest brought the lawe before the congregation both of men and women / and of all that coule vnderstande it / vpon the first daye of the seventh moneth / and read therein in the strete thas before the watergate / fro the thye morninge vntill th noon daye / before men and women / and such as coule vnderstande it / and the carro of all the people receiued vnto the booke of the lawe. And Esdras the scribe stode vpon an hye pulpit of wood / wher they had made so: f pyntes / chynge / and beside him stode Marabba / Semia / Amas / Dina / Helchias / and Macseus on his ryght hande. And on his left hande stode Pedaias / Misael / Misaelchias / Pasum / Pasadas / Isachary and Mesillam.

¶ And Esdras opened the booke before all the people / so he stode aboue all the people. And wher he opened it / all the people stode vp. And Esdras prayed to the Lorde the great God. And all the people answered Amen / Amen / with theyr handes vp / and bowed the selues / as worshipped the Lorde with theyr sacro / to the ground. And Zivua / Bana / Serubus / Jammus / Zeb / Sabirba / Gobaia / Misael / Esira / A-

saria / Zofabad / Sana / Dina and the Luites / caused the people to geue hede vnto the lawe / and the people stode in theyr place. And wher he read the booke of the lawe of God distinctly a playn / ly so that men vnderstode the thing that was read. And Helchias / which in Esairfarba / Esdras the priest and scribe / and the Luites / caused the people to take hede / sayde vnto all the people / This daye is holy vnto the Lorde your God / do not ye fete therefore / and wepe not. For all the people wept / wher they had the wordes of the lawe.

Therefore sayde he vnto they: Go your way / and eat the fat / and drinke the swete / and siud pare vnto them also that haue not prepared theyr selues: for it is a daye so holy vnto our Lorde / do not ye fete therefore / for the daye of the Lorde is your strength. And the Luites stylled all the people / and sayde: Holde your peace / for the daye is holy / wepe not ye your selues. And all the people went theyr waye to eat and drinke / and to sende pare vnto other / as to make great mirth / for they had vnderstande the wordes that were declared vnto them.

And on the next daye were gathered together the chiefe fathers amonge all the people / and the priestes and Luites / vnto Esdras the scribe / that he should reade them the wordes of the lawe. And they founde written in the lawe / I howe that the Lorde had commaunded by Moyses / that the chyldren of Israel shoulde dwell in baytes in the feast of the seventh moneth. And so they caused it to be declared / and proclaimed in all theyr cyties / and at Jerusalem saying: Go vpon the moate a feth / vlyne beauches / Dymbeauches / Myrbeauches / Palmbeauches / a baytes of theyr trees / to make boches as it is written.

And the people went vpon / and stred them / and made them boches / carrye ouer vpon the rofe of his house / and in theyr courtes / and in the courtes of the house of God / and in the strete by the Watergate / and in the strete by the Ephraims porte. And all the congregacion of them that were come againt out of the captiuitie / made boches / a duche thynn / so: siene the name of Josia the sune of Amin / vnto this daye / had nor the chyldren of Israel done / as there was very great gladnesse. And carrye daye from the first daye vnto the last / red he in

the boke of the lawe of God. And seuen dayes he held theyr the fall / and on the eyght daye the gates were together / accordynge vnto the maner.

The IX. Chapter.

And the foure a twentyeth daye of the moneth berthe the chyldren of Israel together with sayntes and set clothes / and eath vpo them / and separated the seed of Israel from all the straunge chyldren / and stode and knowledgetheir synnes / and the wretchednesse of their fathers / and stode vpon their place / and reb in the boke of the lawe of the Lo:de their God saine tymes on the daye / as they knowledget / and worshipped the Lo:de their God foure tymes on the daye. And the Leuites stode on hye / namely Iesus / Bane / Cabniel / Sebana / Euni / Serchia / Beni / and Ebanan / as cryed loud vnto the Lo:de their God.

And the Leuites / Iesus / Cabniel / Bani / Hasabania / Serchia / Sobia / Sebama / Derhabia / sayde / Stande vp / prayse the Lo:de our God for euer / and let thankes be geuen vnto the name of thy glory / which excelleth all thankesgeyng and prayse. Lo:de / thou art almightie / hast made heauen / and the heauen of all heuens with all thei: host / the earth and all that therein is / the see and all that is therein / thou gauest life vnto all / and the host of heauen bore thei: selfe vnto the.

Gen. ii. d aere the Lo:de God / that hast chosen Abia /
* **Gen. ii.** a and broughte hym ouer of Ur in Chaldea / a called hym Abraham / and founde his herne
Gen. xv. d saythfull before the / and made a conuenant with hym to stee vnto his side the land of the Canaanites / Hethites / Amonees / Pherezites / Iubusites / and Gogites / and hast made good thei: wordes : for thou art ryghteous.

Exod. ii. b And hast considered the misery of oure fathers in Egipte / and herd thei: complainte by the read see / and stered toke and wondrous vpon Pharao / and on all his seruantes / and on all his people of his land / for thou knowest that they were persiuous and cruel agaynst them / and so madest thou

Some of the name as it is this daye. And the read read: them. they parted them in funder before them / so that they wente in thowen the aydes of the se daye theod: and they: persiuous therewith thou in to the depe as a ston / in the myghy wa-

tes / and leddest them on the daye tyme in a cloudy pylle / and on the night season in a pylle of fyre / so that they light in the waye that they wente.

Thou comest daunce also vpon mount E Sinai / and spakst vnto them from heauen / a gauest them ryghte iudgements / true lawes / good commaundements and statutes / and declared vnto them thy holy Sabbath / and commaunded them preceptes / ordinaunces and lawes / by Moses thy seruante: and I gauest them breade fyd becaus: that they were hungry / and broughte forth water for the out of the rocke / that they were thisty: / a piomy: / and said thei: that they should go in / and take possession of the land / wherou: thou haddest sware vpon thine hande for to geue them.

Whertheloffe / ou: fathers were proude and hardned / so that they folowed not thy commaundements / and refused to heare / and were not mynde full of the wordes that thou dyddest say: for them: but became obdinate and heady / in so much that they turned backe to they: chonage in they: disobedience. But thou my God for gauest / and wast gracious / mercifull / payent / and of great goodnesse / a forlovest them not. And though they made a molten calfe / (and sayde: This is thy God) that broughte the out of the land of Egipte) and dyd great blasphemies / yet forlovest thou them not in thei: wickednesse / accordynge to thy great mercy. And the cloudy pylle departed not from them on the daye tyme to lede them the waye / neyther the pylle of fyre in the night season / so that they light in the waye that they wente.

And thou gaust them thy good spirit to enforaine thei: / a witheldst not thy name from their mouth / and gaust them more than they were thisty. Fouertye years longe madest thou pousion for them in the wilderness / so that they wanted nothing: they: clothes were not olde / and they: feet were shod. And thou gauest thei: kingdoms and nations / and percedest thei: accordinge to they: poysons / so that they possided the lande of Egipte / the kyng of Egipte / and the lande of Og the kyng of Basan. And they: chylde: multiplied thou as the sterre of heauen / and broughtest thei: as to the lide wherof thou haddest

habbist spoken vnto they: sarpere / that they
 shoulde goe in to stand haue ien possession.
 And the children wente in / and possessed the
 lande / a thou subducest beson the the inhabi-
 tants of the lande / euen the Canaanites / a ga-
 uest them in to their bondage / a their finges and
 the people of the lande / that they myghte do
 weryn them what they wolde. And they wode
 they strong eyes / and sat lande / and toke
 possession of houses that were full of almaner
 of goodes / wylles byggd out / vnynyardes /
 eygardens / a many frutefull trees: and they
 byd care and were fylled / a became fatte / and
 luyed in wealth thomr thy greate goodnesse.
 Neuertheless / they were disobedient / and re-
 bellid a geynst the / and cast thy lawe behinde
 they backes / a / swere thy prophetes / whiche
 spoked them so earnestly / that they shoulde
 conuerse vnto the) and byd greate blasphemie.
 Therefore gauest thou them ouer in to
 the hande of theyr enemies that wred the.

¶ And in the nyne of theyr trouble they cryd
 vnto the / and thou bestidest them from bea-
 uen: and thoust thy greate meece thou gauest the
 sauoure / whiche helped the out of the hande of
 theyr enemyes. But when they came to rest /
 they turned backe againe to do euell before the /
 therefore lestest thou the in the hande of theyr ene-
 myes / so that they had the dominion ouer the.
 So they conuerted / and cried vnto the / a thou
 bestidest them from beauen / and many a tyme
 hast thou deliuered them / according to thy
 greate meece / and restidest vnto the / that they
 shoulde turne agayne vnto thy lawe.

¶ Notwithstandyng / they were proude / and
 behened not vnto thy commaundementes / but
 spred in thy lawes / (whiche a mā should do /
 a lye in the) a turned they shoulde awaye /
 and were styfnecked / a wolde not heare. And
 many yeres byddest thou sokeare them / and
 restidest vnto them shomr they spere / euen by
 the office of thy prophetes / and yet wolde they
 not heare. Therefore gauest thou them in to the
 hande of the nationes in the lande. But for
 thy greate meece sake / thou hast not vnto
 consumed them / neyther forsaken the: for thou
 art a gracious and mercifull God.

¶ Now our God / thou greate God / myghte
 be a vnto the / that kepest commaundmentes and
 meece / regardes not a lide all the trayayle that

hast happened vnto vs / a our finges / pin-
 ces / pynckles / prophetes / sarpere / a al thy peo-
 ple / sence theryne of the finges of Assur vnto
 this daye. Thou art enygrous in all that thou
 hast brought vnto vs: for thou hast done a right.
 To for we / we haue bin enygroued / and our finge
 / pynces / pynckles and sarpere haue not
 done after thy lawe / nor regarded thy com-
 maundementes / and thy earnest prophetes
 wherwith thou hast rebouid them / and hau
 not serued the in theyr kingdome / and in thy
 greate goodnes that thou gauest the / and in the
 large and plenteous lande / whiche thou ga-
 uest the to good / and are not conuerted from
 theyr wyched wayes. Behold e / therefore are
 we in bondage this day: / See / euen in the lade
 thou thou gauest vnto our sarpere / to enoye
 the frutes and goodes thereof / behold / there
 are we bondemen. And greate is the increase
 of us vnto finges / w home thou hast let ouer
 us / because of our synnes / and they haue do-
 minion ouer ouer bodies and cattell / and we
 are in greate trouble.

¶ And in all this made we a sure commaund /
 and wrote it / and let oure prynces / Leuites a
 pnestes make it

The X Chapter.

¶ The sheares were: Jehiuias / (charis) / He-
 zekiah / the sonne of Ehadab / and Sed-
 echias / a Seccas / Zarias / Jeremy / Dabur /
 Zamaas / Malchias / Barus / Sebana / Mal-
 lach / Sarim / Necromoth / Obadiah / Saniel /
 Sushun / Baruch / Mesullam / Abia / Me-
 mun / Masaga / Balgaa / Semaa: these were
 pnestes.

¶ The Leuites were: Iesua the sonne of Zo-
 sania / Binui amonge the sheper of Be-
 nab / Admuel. And they: bichien / Sebana /
 Habia / Elia / Plaia / Gaou / Michai / Kethob /
 Husaba / Sadur / Serchia / Sebana / Ho-
 dia / Barn / and Bennu. The heade of f peo-
 ple were: Pareos / Pabath / Noab / Elam / Sa-
 rhu / Bani / Buni / Ziggad / Bona / Bigraui /
 Doin / Dier / Hecy / a / Zahir / Boda / Galum /
 Bezan / Bariph / Anarhot / Meubai / Mappias /
 Mesullam / Hefir / Meselabed / Dabot / Zab-
 dua / Pleca / Hanan / Anaa / Sochia / Hana-
 ma / Safud / Holobca / Pilba / Sobai / Kbum /
 Husabna / Macris / Abia / Hanan / Anui /
 Malluch / Horim / and Barne.

And the other people / the priests / Leuites /
Doiters, synners, the Uthemias, / and all they
that had separated themselves from the people in
the lawes vnto the lawe of God / with theye
wyfes / sonnes / and daughters / so many as
coude en dyspaunder it / a theye lodes that had
rule of the / receaued it for theye bierthen.

B And they came to streare / a to burde the
Iof. xxiij. c. feltes with an ooth to walke in Godd lawe /
4. par. 30. c. which was given by Moyses the seruant of
God / that they wolde obserue / and so ac-
cordinge vnto all the cōmādmētentes / iud-
gēmētō a statutes of the Lordē same God /
D. iij. v. 4. a. T And that we wolde not geue ouer daughterē
vnto the people in s lande / neither to take the
4. Es. iij. c. daughters for our sonnes. T And if the people
of s lande dynght ware on the Sabbath / all
manner of vntayles to sell / that we wolde not
take of it on the Sabbath / and on the holy
Leu. xxv. a. dayes. T And that we wolde let the swerth
D. iij. v. 4. a. yare de fre / concerninge all manner of charge.

C And we layd a statute vpon our selues / to
geue yearly the thyrd parte of a Eyle to the
mīstīfīcācīōn in the house of our God / namely
to the steruātes / vnto the daye meātfīcācīōn /
to the daye dūctōfīcācīōn of s Sabbath / o /
of the newe moōnes and feast dayes / a to the
thynges that were fastened / and to the syn-
offīcācīōn / to reuocelye Israel wāthall / and to
all the busynesse in the house of oure God.

And we cast the lot amonge the priestes /
Leuites / and the people for the offeringe of the
wood / to be brought vnto the house of oure
God from yare to yare / after the house of
oure fathers / that it might be burnt at tymes
appoynted / vpon the altare of the Lordē
oure God / as it is wyrtten in the lawe / and
yearly to byngne the fysshinges of our lande /
and the fysshynge of oure seutes of all trees /

D And the fysshynge of oure seutes of all trees /
oure seutes / vnto the house of the Lordē /
and the fysshynge of oure sonnes / and of oure
cattē / as it is wyrtten in the lawe / and the fyssh-
lynge of oure cētē / and of oure shepe / that we
shoulde bringe all this to s house of oure God /
vnto the priestes that minister in the house of
oure God / and that we shoulde bringe the fyssh-
lynge of oure doue / and of oure beawtīfīcācīōn /
of wyne / also / and of oyle / vnto the priestes to the
theses of s house of oure God. And the rythe

of our lade vnto the Leuites / that the Leuites
myght haue the rythe in all y synce of oure
mīstīfīcācīōn.

And the priestes the sonne of Zard / shall ryth
the Leuites haue also the rythe of the Le-
uites / so that s Leuites shall bringe vpon the ry-
the of theye rythe vnto s house of oure God /
to s Well in the treasure house. For the thyrd
of Israel / and the thyrdien of Leuī shall bringe
vpon the beawtīfīcācīōn of the come / wyne / o
oyle vnto the thesē / there are the vessell of s
Sanctuary / a the priestes that minister / and
the portē a and synners / that we forsake not
the house of oure God.

The XI. Chapter.

A And the rulers of the people dwelt at Jer-
usalem. But the other people cast lottes
therfore so that amonge ten / one parte went to
Jerusalem in to the holy cyne to dwell / and
nyne partes in the cyne. And s people than-
fed all the men that were willinge to dwell at
Jerusalem.

These are the heades of the land that dwelt
at Jerusalem. In the cyne dwelt Juda / every
one that was possessor in theye cyne / the
Uthemias / and the thyrdien of Salomons ser-
uantes. And at Jerusalem dwelt certayne of
the thyrdien of Juda and of Ben Jamin.

E Of the thyrdien of Juda: Aibah the sonne of
Peda / the sonne of Sabary / the sonne of
Nathan / the sonne of Sephary / the sonne of Ma-
haleal / of the thyrdien of Phares. And Uza-
sua / the sonne of Baruch / the sonne of Chel / Hof-
the sonne of Gafara / the sonne of Adaa / the sonne
of Josiab / the sonne of Sabary / the sonne of
Silom. All the thyrdien of Phares that dwelt
at Jerusalem / were foure hundred and eighty
and the foure valent men.

F These are the thyrdien of Ben Jamin: Sal-
lu the sonne of Mesullam / the sonne of Jacob / the
sonne of Pedaa / the sonne of Colaa / the
sonne of Mesua / the sonne of Zibad / the sonne
of Jesua. And after hym Sabar / Sallat / nyne
hundred and eighty and twenty. And Jos
the sonne of Chab / had the oversight of them /
and Juda the sonne of Asua / vnto the se-
cond parte of the cyne.

G Of the priestes that dwelt: Jedaa the sonne of
of Josiab / Zedua the sonne of Heli-
42

was the sonne of Mesillam / & some of Sa-
doe's sonne of Uleraiorth / the son of Achueb /
was pittie in the house of God / and his be-
chic that performed & woike in the house of
whom there were cyght hundred a two and
seventy. And Dosis the sonne of Jacob's / the
sonne of Plalath / the sonne of Amys / the sonne of
Zachare / the sonne of Dalbur / a his brethren /
theise amonge & fathers: of whom there were
two hundred and two and fourtye. And A-
nassai the sonne of Shariel / the sonne of Zbur-
sai / sonne of Mesilemoth / the sonne of Sum-
mer / and his brethren were rekened in / of
whom there were a hundred and cyght and
twenty. And they ouersyer was Sabaad the
sonne of Urdolim.

¶ Of the Leuites. Seraius the sonne of Ha-
sub / the sonne of Asteian / the sonne of Haba-
bia / the sonne of Bunn / And Sabharag Jos-
sabad of the chiefe of Leuites / in the outward
business of the house of God. And Matha-
ma the sonne of Mocha's sonne of Saba / the
sonne of Assaph / which was the pryncpal to
begynne the that / sayenge orna prayer. And
Berubudha the seconde amonge his brethren /
and Abda the sonne of Surimus / the sonne
of Galat / the sonne of Zedihun. All the Leu-
ites in the holy cyth were two hundred and
four score and four. ¶ And the porters Acub
and Talmal / and they brethren that kepte the
porte / were an hundred and two and seuen-
tye. As for the esquire of Israel / the puellies a
Leuites / they were in all the cyth of Iuda /
euery one in his inheritance.

And the Methrimos dwelt in Oppel: and
Sipha and Wispa belonged vnto the Uerbu-
rimos. The ouersyer of the Leuites at Jerusa-
lem was Uli the sonne of Banis / sonne of Haba-
bia / sonne of Mathama / the sonne of Mocha.

¶ Of the children of Assaph there were syn-
gers aboute the busines in the house of God /
for he was the synger of dauidement / concey-
nyng the that / syngers shoulde beale fayth-
fully a nre daye as a synge was.

And Petbar / the sonne of Meschabel of
the children of Zerah the sonne of Iuda / was
next the synge in all matters / conceyng the
people. And the children of Iuda that were
without in the townes of they / lande / dwelt
some at Surath Aiba / and in the village

thre: and at Shiban / in the villages therof
and at Cabryka in the village therof: and at
Jesua / Malada / Bethpalei / Hagar / Brie-
sba and in they / villages: and at Siclag and
Machona / and in they / villages: And at Eru-
rimon / Zeri ga / Gertimoth / Anasab / Dulo-
lam and in they / village: At Lechia / and in
the selua theca: At Zisla / and in the vllage
ges therof: and dwelt from Bethsiba vnto the
valley of Gynnem.

And the children of Ben Jamin of Gaba-
dwelt at Michmas / Zai / Beibel and in they /
vllages. And at Anathoth / Vob / Anual /
Gegon / Rama / Gubain / Hadid / Sebom /
Nehollas / Lod / Ono and the carpenters pale-
ty. And certayne of the Leuites that had
poyson in Iuda / dwelt in Ben Jamin.

Chr. XII. Chapter.

¶ These are the puellies and Leuites that
Luceus say with Zorobabel the sonne of
Sathubal and with Iesus: Seraius / Jeremy /
Esdras / Amara / Mallud / Portus / Sada-
ma / Rehil / Mearmoth / Zbda / Ginhai / Abia /
Meanim / Maladia / Bilga / Semias / Joarib /
Irdau / Silhu / Anok / Relchias and Irdau.
These were the heades amonge the puellies a
they: dwelt in the cyth of Iesus. The Le-
uites were these: Iesus / Benin / Cadimil / Se-
rebia / Juda and Mathanai ouer the office of
the thanke sayenge / they and they brethren
Bachudha and Onni / and they / brethren were
aboute them in the warthes.

Iesus began Joachim. Joachim began
Elaasib. Elaasib began Joaba. Joaba began
Jonahan. Jonahan began Jaddai. And in
the tyme of Joachim were these the chiefe
there amonge the puellies: namely of Seraius
was Metara / of Jeremy was Hanania / of
Esdras was Mesillam / of Amara was Jo-
hanan / of Mallud was Jonahan / of Seba-
ma was Josiph / of Bai was Anasab / of Me-
aroth was Helai / of Zbda was Sedaray / of
Ginhai was Mesillam / of Abia was Shi-
on / of Meanim / of Baedia was Dithai / of
Bilga was Semmas / of Seraius was Jona-
than / of Irdau was Mathanai / of Irdau
was Uli / of Lod was Callai / of Anok was
Eber / of Relchias was Eschabai / of Irdau
was Uthaued.

And in the tyme of Elaasib. Joaba. Jobar
c. ij. m. an. an.

Haue norye herbe of this / that ye do sude
great euill / or traspasse against our God with
outlandish wommen.

And one of the children of Joiada the sonne
of Eleasib the hie prieste / had made a contract
with Hammethath the Etiope / But J had
ced him from me. O my God / that thou up
pon them that are quill of the priesthode / and
haue vsified the conuauant of the priesthode
end of the Leuites. Thus denst J them frs
all sude as were outlandish / and appointed
the courses of the priestes and Leuites / emery
one to his offyce / and to offere the wood at ty
mes appointed / and the fyssh frutes. Thynde
thou vpon me. O my God. For the best.

The tyme of the seconde boke of
Esther / otherwyse called
the boke of Esther
mas.

The first parte of the boke of Esther.

The first Chapter.



At the tyme of Ahasue
rus which reigned from
India vnto Ethiopia
ouer an hundred and se
uen and twenty landes /
what tyme as he sat on
his kere royall / in the ca
stel of Susan in the thirde

yeare of his reygne / he made a feast vnto
all his prynces and seruauntes / namely vnto
to the mighty men of Persia and Media /
to the egiptes and eulers of his countre / that
he myght shewe the noble riebe of his kyng
dome / the glorious worshippe of his great
ness / many dayes longer / euen an hundred a
four score dayes.

And when these dayes were cpyed / the
kyng made a feast vnto all the people / he was
in the castell of Susan / both vnto gytate and
small town dayes long / in the court of the gar
den by the kynges palayce / where there was

whyer / read / and yalow clothes / fastned with
coaches of spanyll / and scarlet in syluer ringes /
vpon pylers of inaceble stoue.

The benches were of golde and siluer /
made vpon a pavement of gres / whyer / sa
lowe / and blacke marble. And the dyncke
was caried in vessels of golde / and there was
euer chaunge of vessel. And the kynges wyne
was made accordinge to the powere of the
kyng. And no man was appointed what he
shoulde dynke / for the kyng had commaun
ded as the officers of his hous / that eury one
shoulde do as it liked hym. And the queene
Vasthi made a feast also for the women in
the palayce of Abasurus. And on the seventh
daye when the kyng was merry of the wyne /
he commaunded Methumam / Bisba / Bar
bona / Bigtha / Abagtha / Serha / e barces /
the seven chamberlaynes / that they shoulde
serue in the presence of kyng Abasurus / to seide
the queene Vasthi with the crowne cegall / that
he myght shewe the people and prynto her
suyrenesse / for she was thwyffull. But the
queene Vasthi wolde not come at the kynges
wynde by his chamberlaynes. Then was the
kyng very wroth / and his indignacion knd
led in hym.

And the kyng spake to the wyse men that
had vnderstandinge in the ordinaunces of
the lande / for theynges matters must be hand
led before all sude as haue knowlege of the
lawe and iudgement. And the nexte vnto
him were Charsho / Serhae / Mithaba / Bar
sho / Tares / Mafarna and Memuch / the se
uen prynces of the Persians / and Medes /
which sawe the kynges face / and sat aboute
in the kyngdome / what lawe shoulde be serue
vpon the queene Vasthi / because she dyd not
accordinge to the wynde of the kyng by his
chamberlaynes. Then saide Memuch the
first the kyng and the prynter. The queene
Vasthi hath not onely done euil against the
kyng / but also against all the pryntes / and all
the people in all the landes of kyng Abasue
rus / for theye dete of the queene shall come as
desaue vnto all women / so that they shal
suffre their hous bandes before their eyes / and
shal saye. The kyng Abasurus commaun
ded Vasthi the queene to come before hym /
but she wolde not. And so shal the pryntes
11

in Persia and Media saye bytwise vnto all the kynge's pynnes/ as they heare of this dede of the queene/ thus shall there arise despytefulnesse/ and wrath ynough. If it please the kynge/ let there go forth a kynghes commaundement from hym/ and let it be wyrtten accordyng to the lawes of the Persians and Medians/ and nos to be transgressed/ ther Vasilie come noiuos before kynge Abasurus/ and let the kynge geue the kynge vnto another that is thirer then he.

And that this wyrttinge of the kynge which shalbe made/ be published throuowout all his Emprre/ which is great/ that all wyse maye holde theyr houndes in honour/ both amonge great and small.

This pleased the kynge and the pynnes/ and the kynge by accordyng to the woide of Menudhan Then were there letters sente south into all the kynge's landes/ into euery lande accordyng to the wyrttinge thereof/ and to euery people after theyr language/ that euery man shoulde be loyd in his owne house. And this caused he to be spoken after the language of his people.

The .II. Chapter.

After these actes/ when the displeasure of the kynge Abasurus was layed/ he thought vpon Vasilie/ what she had done/ and what was concluded/ concerninge her. Then saide the kynge's seruantes: Let there be saye yonge virgins sought for the kynge/ and let the kynge appoynt ouerscees in all the landes of his Emprre/ that they maye bringe together all saye yonge virgins vnto the castel of Susan to the womens buydyng/ vnder the hande of Hegai the kynge's chaumberlaine/ that kepeth the women/ and let him geue them theyr apparel. And loke which damself pleasest the kynge/ let her be queene in Vasilie's steade. This pleased the kynge/ and he by so.

In the castel of Susan there was a Jewe/ whose name was Mardocheus/ the sonne of Jan/ the sonne of Sime/ the sonne of Cie/ the sonne of Jemini/ whiche was carryed awaye from Jerusalem/ when Iedonnes the king of Iuda was ledde awaye/ (whome Nabuchodonosor kynge of Babylon carryed awaye)

and he was called Badaffac/ that is Esther/ his Brethren thought: as he had neither father nor mother/ and she was a saye and bewyful damself. And when her father and mother died/ Mardocheus receaued her as his owne daughter.

Now when the kynge's commaundement and commission was published/ and many damself were brought together vnto the castel of Susan/ vnder the hande of Hegai/ Esther was taken also vnto the kynge's house/ vnder the hande of Hegai the keeper of the women/ and the damself pleased hym/ and she founde grace in his syght. And he put her with the maidens in the best place of the womens buydyng. And Esther the woide it not vnto her people/ her kindred/ for Mardocheus had charged her/ that she shoulde not do it. And Mardocheus walke euery daye before the court of the womens buydyng/ that he myghte knowe howe Esther byd/ and what shoulde become of her.

And when the appoynted tyme of the kynge's damself came/ that she shoulde come to the kynge Abasurus/ after that she had bene twelfe monethes in the deckyng of the women/ for there deckyng must haue so much tyme/ namelye fixe monethes with Balme and Myre/ and fixe monethes with good spyes/ so were the women bewyfed. When wente there one damself vnto the kynge/ and what for she requyred/ that must be geuen her to go with her out of the womens buydyng vnto the kynge's palace. And when one came in the euenyng/ the same wente from hym to the mayore vnto the seconde house of women/ vnder the hande of Vasilie/ the kynge's chaumberlaine/ which kepeth the concubynes. And she must come vnto the kynge no more/ excepte it please the kynge/ and that he caused her to be called by name.

Now when the tyme came of Esther the daughter of Vasilie Mardocheus vnto/ (whome he had receaued as his owne daughter) she shoulde come to the king/ for desired her byng/ but what Hegai the kynge's chaumberlaine the keeper of the women saide.

And Esther founde fauour in the syght of all them that loke vpon her. And Esther was taken vnto kynge Abasurus vnto
the

the house royal / in the tenth month whiche is called Tebeth / in the seventh yeare of his reigne.

S And the kynge loued Esther above all the women / and she founde grace and mercy in his syghte before all the virgines: and he set the queenes crowne upon her heades: and made her queene in stead of Vasthi. And the kynge made a great feast vnto all his pynces and seruantes: whiche feast was because of Esther. And let the landes be in quietnes: and gaue royal wyfde.

And when the virgines were gathered together the seconde tyme / Mardocheus sat in the kyngees gate. And as yet had not Esther shewed her fynded and her people / accordinge as Mardocheus had shewen her: for Esther had after the wold of Mardocheus / lyfe as when he was her trower. At the same tyme whyle Mardocheus sat in the kyngees gate / two of the kyngees chaumberlaines / Eshban and Teres / which kepte the doore / were wroth / and sought to laye their handes on the kynge Abasuerus: wherof Mardocheus gat knowlege / a tolde it vnto queene Esther / and Esther certified the kynge thereof in Mardocheus name. And when inquisition was made: it was founde so. And they were both hanged on a tree: and it was written in the Cronicles before the kynge.

The III. Chapter.

After these actes vnd the kynge promoued Aman the sonne of Amadathai the Agagayon / and set hym by / and set his feete aboute all the pynces that were with hym. And all the kyngees seruantes / were in the gate / shewed they knew / a vnd reverence vnto Aman: for the kynge had so commaunded. But Mardocheus would not do the need / a worshipped hym not. Then the kyngees seruantes which were in the kyngees gate / sayde vnto Mardocheus: Wherof mannestest thou the kyngees commaundment? And what they speake thus sayde vnto hym / a he solde the not: they tolde him / that they might se whether Mardocheus wold wold endure: for he had tolde them that he was a Jewe. And when Aman sawe that Mardocheus would not / knee vnto him / mo worshipped him / he was full of indignacion / a thought that he should laye handes only on Mardo

cheus / for they had shewed hym the people of Mardocheus. But he soughte to destroye the people of Mardocheus / a all the Jewes / that were in the whole Emperie of Babylonus.

In the first month / in the month Nisban / in the twelfth yeare of the kynge Abasuerus / was there occasion a oportunitie soughte by Aman / from one Dayer / a another / a from / some month vnto the twelfth month / that is in the month Tebet. And Aman sayde vnto the kynge Abasuerus: There is a people scattered abroad / and dispersed amongst all people in all the landes of thyne Emperie / and they have to contrarye vnto all / people / and they do not after the kyngees lawes / neyther is it / kyngees profyte to suffer them after this maner. This please the kynge / let byn wyte / that they may be destroyed / a so wyl I wote / youne / a some fawntes of siluer / under the handes of / workmen / to be thought in / to kyngees chaumber. Then tolde the kynge his kynge from his hande / and gaue vnto Aman the soune of Amadathai the Agagay the Jewes enemies / And the kynge sayde vnto Aman: Let the siluer be given the / and that people all / to do with all what pleaseth the.

Then were the kyngees serues called on the thirtieth daye of the first month / a there was written Caetero bynne as Aman commaunded vnto the kyngees pynces / and to the debites / euery where in the lande / and to the captaynes of euery people in the contrie on euery syde / accordinge to the wysynge of euery nation / and after they language in the name of the kynge Abasuerus / a sealed with the kyngees ringe. And the wysyngees were sent by postes in to all the kyngees landes / to rote out / to kill / and to destroye all Jewes both yonge / a olde / whiche a and women in one daye / namely vpon the thirtieth daye of the twelfth month / whiche is the month Tebet / and to speake they goodes.

This was the summe of the wysynge / that there should be a commaundment given in all landes / to be published vnto all people / that they should be ready agaynst the same daye. And the postes went in all the landes / accordinge to the kyngees commaundment. And in the castell of Cusan was the commaundment vnto / And the kynge a Aman sat and thanke. But

the cyne of Susan was requiured.

The. llii. Chapter.

And when Harbodeus perceaued all that was done, he rente his clothes/and put on a sackcloth/and a shyre/and wente out into the nyddes of the cyne/and cried loude and lamentably/and came before the kynges gate: for there myght no man entrie within the kynges gate/wher he had a sackcloth on. And on all landes and places/as farre as the kynges wynde and commaundement extendeth/there was a great lamentacion amonge the Jewes/and many fasted/weeped/mourned/and late in sackcloth/and in ashes. So Esther Damisels/and her chawndrelaynes came and tolde it her. Then was the queene exceedingly aghored. And for first easment/wher Harbodeus should put them on/and laye the sackcloth from hym.

But Harbodeus wolde not take them. Then called Esther Harbach one of the kynges chawndrelaynes/whiche stode before her/and gaue hym a commaundement vnto Harbodeus/that he myght knowe what it was/and wherfore he dyd so. So Harbach wenth forth to Harbodeus vnto the streete of the cyne/whiche was before the kynges gate.

And when Harbodeus tolde hym of all that had befallen vnto hym/and of the summe of siluer that Aman had promysed to weye thowte in the kynges chawndrelaynes/because of the Jewes to destroye them/and he gaue him the copie of the commaundement/that was wysed at Susan to deliuer them/that he might shewe it vnto Esther/as to speake to her/and charge her/that she should go into the kyng/and make her prayer and supplicacion vnto him for her people.

And when Harbach came in/and tolde Esther the wordes of Harbodeus/Esther spake vnto Harbach/and commaunded hym to saye vnto Harbodeus: All the kynges seruantes/and the people in the landes of the kyng knowe/that whosoever commeth with in the court vnto the kyng/whiche he be man or woman/which is not called by the commaundement in that the same shall be immediatly/except the kyng helde out the golden ccepter vnto him/that he maye liue. To for

me/I have not bene called to comen to the kyng now this thynke dayes.

And when Harbodeus was certifyed of Esthers wordes/Marobodeus had saye as gyven vnto Esther: Thyne not a sauariyne owne lyfe/whyle thou art in thy kynges house before at Jerusaleom/for if thou boldest thy peace at this tyme/then shall the Jewes haue help and theyerauerer out of another place/and thou and thy fatheres house shall be destroyed. And who knoweth wherfor thou art come to the kyngedome for this thyng sake? If a shir had bene Marobodeus this answered: Go thou thy waye then/and gather together all the Jewes that are founde at Susan/and fall ye for me/that ye eate not and burne not in this dayes/neither daye nor night. If and my Damisels will fall lyfe with/and so will I go into the kyng/contraire to the commaundement/I perish/I perish. So Marobodeus wente his waye/and dyd all that Esther had commaunded him.

The. V. Chapter.

And on the thirde daye put Esther on her royal apparel/and stode in the court of the kynges palayce/within ouer againste the kynges house. And the kyng sat vpon his royal seate in the kynges palayce ouer againste the doore of the house. And when the kyng sawe Esther the queene standyng in the court/the souerde graace in his syght. And the kyng helde out the golden ccepter in his hande to warder Esther. So Esther steepe forth/and touched the toppe of the ccepter. Then saide the kyng vnto her: What wyle thou euen Esther/and what requestest thou? for euen the halfe of the Emperre/and it shall be geuen thee. Esther saide: If it please the kyng/let I praye a Aman come this daye vnto the banke/that I haue prepared. The kyng saide: Cause Aman to make haste/that he maye do as Esther hath saide.

Now when the kyng and Aman came to the banke/that Esther had prepared/the kyng said vnto Esther why an he had dyonfen winc: Esther/what is thy petition? it shall be geuen thee. And what requestest thou? euen the halfe of the Emperre/it shall be done.

Then answered Esther and saide: My petition and request is/that I haue founde graue

in the sight of the kynge / and it please the kynge to geue me my pencyon / and to fulfill my request / wher let I kynge and Aman came to the Banquet that I shal prepare for them / and so will I go to morowe as the kynge hath sayde.

Then wente Aman forth the same daye toyfull and merry in his mynde. And when he came to **Mardochus** in the kyngees gate / that he rode not up a steele before him / he was full of indignacion agaynst **Mardochus**. The wordes he restrained himselfe; and when he came home he sent a called for his frendes / a Seres his wyfe / a tolde them of the glorie of his ryche / a the multitude of his children altogether / how the kynge had promoted him so greatly / a how that he was taken about the pynces and seruantes of the kynge. Aman saide mouer. See a **Esther** the queene let no man come with I kynge vnto the Banquet that she hath prepared / except me / and to morowe I am bydden vnto her also with the kynge. But in all this am I not satisfied as longe as I see **Mardochus** the Jewe sitinge in the kyngees gate. Then sayde Seres his wyfe / a all his frendes vnto hym: Let them make a galow of fyne cubics here / and to morowe speake thou vnto the kynge / that **Mardochus** maye be hangd thereon / if thou comest merely with the kynge vnto the Banquet. Aman was wel contente therwith / and caused a galow to be prepared.

The VI. Chapter.

In the same nyght coude not the kynge sleepe / and he commaunded to bringe the Cronicles and storyes: which when they were red before the kynge / they happened on the place where it was written: how **Mardochus** had tolde that I kynge two chaunces of lynces: which were he that holdes soughe to laye handes on King **Abasurus**. And I kynge said: What wisshippe and good haue we done to **Mardochus** the Jewe? Then sayde the kyngees seruantes that mysliked vnto hym: There is no benefite done for hym. And the kynge sayde: Who is in the court? For **Ama** was gone into the court without / before the kyngees house / that he mighte speake vnto the kynge to hange **Mardochus** on the tree / that he had prepared for him. And the kyngees ser-

uantes sayde vnto hym: Behold **Aman** standeth in the court. The kynge saide: Let him come in. And when **Aman** came in / the kynge sayde vnto hym: What shal be done vnto the man whome the kynge is dysposed to bringe vnto wisshippe? But **Aman** thoughte in his herte: Whome shoulde the kynge els be glad to bringe vnto wisshippe / but me? And **Aman** sayde vnto the kynge: Let the man vnto whome the kynge is dysposed to go wisshippe / be thoughte wyser / that he maye be arayed with the royall garmentes / whiche the kynge useth to weare: and the haire that the kynge useth vpon / and that the creun royall maye be set vpon his heade. And let this sayment and haire be deliuered vnder the hande of one of the kyngees pyncers / that he maye araye the man withall / whome the kynge is dysposed to honoure: a carrye hym vpon the horse that ow the steepe of the cyme / a cause it to be proclaymed before him: Euen shal it be done to euery man / whome the kynge is dysposed to honoure.

The kynge saide: Make hayres / a take Caos thou hast sayde. The sayment a the haire / and so cienst with **Mardochus** the Jewe that sitteth before the kyngees gate / and let nothinge sayle of al that thou hast spoken. Then toke **Aman** the sayment and the haire / and arayed hym / a broughte him on horse backe thow the steepe of the cyme / and proclaymed before him: Euen thus shall it be done vnto euery man whome the kynge is dysposed to honoure. And **Mardochus** came again to the kyngees gate / but **Aman** gat hym home in all the hayres / a tounyng with bareheade / a tolde Seres his wyfe / a all his frendes / euery thinge that had happened hym. Then sayde his wyfe: What a Seres his wyfe vnto hym: If it be **Mardochus** of the side of the Jewes / before whome thou hast begunne to fall / thou shalt do no thyng vnto hym / but thou shalt fall before hym. While they were yett all kynge with him / cause the kyngees chamberlaynes / a caused **Aman** to make hayres to come vnto the Banquet that **Esther** had prepared.

The VII. Chapter.

In the same nyght the kynge and **Aman** came to the Banquet that queene **Esther** had prepared: the kynge sayde vnto **Esther** on the seconde daye

Waye when he had thought wyne: What is thy penion quene Esther? y it maye be geue thee? And what request thou? Yee/ere euen halfe of the Emperour/shal be done. Esther the quene answered a sad: If I have found grace in thy sighte/ O fyng/and if it please the fyng/then graunte me my life as my besynde/and my people for my penions sake: for we are solde to be destroyed/no be slaine/ and to perye. And wolde God we were solde to be sold to men and women/then wolde I holde my tongue/so shoulde not the enemye be so by to the fynges harme. The fyng Abasuerus spake and laide vnto quene Esther: What is he that? O: where is he the darre picture in his mynde to be sude a thyng after that innocet? Esther sayde: He encynyt a contrary to this wyshed Aman.

B As for Aman: he was exceedingly afeard before the fyng and the quene. And the fyng arose from the Banquet and from the wine in his displeasur/ and went into the palaye garden. And Aman slode vp/and besought quene Esther for his life: for he sawe that there was a misthallee prepared for hym of the fyng already.

And when the fyng came agayne out of the palaye garden into y parker/where they had eaten/Aman had laied him upon the bed that Esther lay upon. Then sayde the fyng: myll he force the quene also besyde me in the house? As soone as the woide wente out of the fynges mouth/they covered Amans face. And Arbana one of the chamberlaines that slode before the fyng/sayde: Beholde/there standeth a galowe in Amans house fyfte cubytes hie/ which he had made for Mardocheus that spake good for the kyng. The fyng sayde: Hang hym there. So they hanged Aman on the galowe that he had made for Mardocheus. Then was the kynges wrath stilled.

The. VIII. Chapter.

A Besyme waye Syd kyng Abasuerus geue the house of Aman the Jewes encynyt/ vnto quene Esther. And Mardocheus came before the fyng: so Esther tolde howe that he belonged vnto her. And the kyng put of his fyngers/ which he had taken from Aman/ and gaue it vnto Mardocheus. And

Esther set Mardocheus ouer the house of Aman. And Esther spake yet more before the fyng/ and set vnto at his feet/ and besought hym/ that he wolde put awaye the wyshed name of Aman the Agagite/ and his wyse: that he had ymagined against the Jewes. And the fynge laide out the golden cuppe vnto Esther. Then arose Esther/ and slode before the fyng/ and sayde: If it please the fyng/ and if I have founde grace in thy sighte/ and if it be convenient for the fyng/ and if I be accepted in thy sighte/ then let it be wyttne/ that the letters of the wyse of Aman the sonne of Ammodath the Agagite/ maye be called agayne: which letters he wrote/ to destroye the Jewes in all the fynges landes. For howe can I see the euill that shall happen vnto my people/ and howe can I lode upon the destruction of mynued.

Then said the kyng Abasuerus vnto quene Esther/ and to Mardocheus the Jewe: Ye holde/ I have geuen Esther the house of Aman/ and han haue they hanged vpon a tree. Because he layed hande vpo the Jewes. Write ye now therof for y Jewes/ so it lyeth vpon in the fynges name/ and seal it with the fynges ringe. For the wynges that were wrytten in the fynges name/ a sealed with the fynges ringe/ shall no man vsualle. Then were the fynges scribes called at the same tyme in the thurde month/ that is the month of Sio Maye/ upon the thir and twentieth daye.

And it was wrytten Cas Mardocheus ed. & manded vnto the Jewes and to the pryntes/ to the Debates and representes in the landes from India vntill Ethiopia/ namely/ a hundred and seuen and twenty landes/ vnto euery one according to the wynges that were of vnto euery people after they: spide and to the Jewes/ according to the wynges & language.

And it was wrytten in the fynges Abasuerus name/ and sealed with the fynges ringe. And by posses that were vpon swyft yonge Mules/ sent he the wynges/ wherein the fyng geiuned the Jewes/ in what cytyes/ for they were/ to gather themselves together/ and to stande for they: lyf/ and for to eate out of the place/ and to destroye all the power of the people/ and wher they wolde trouble them/

with

with children and women/and to spoyle their good upon one Daye in all the landes of King Abasuerus/ namely upon the thirteenth daye of the twelfth moneth/which is the moneth Adar.

- 2 The summe of the wytynges was / howe there was a commaundment geuen in all landes to be publishyd vnto all the people that the Jewes shoulde be ready agaynst that daye to avenge themselues on theyr enemyes. And the palles that rode vpon the mules / made hayll with all speede/ accordynge to the Kinges word: and the commaundment was obeyed in the castle of Susan.

As for Mardocheus / he wente out from the hynge in royall apparell of yallowe and white / and with a greate crowne of golde/ beynge arayeth with a garment of linnen or purple/ and the cittye of Susan reioyced and was glad: but vnto the Jewes there was come lyght a gladnesse/ and ioye and trustyng. And in all landes a ctyce/ into what places soeuer the Kinges woide a commaundment reachyd/ there was ioye/ myshap/ prosperite a good daye among the Jewes: in so maner that in many people in the lande became of the Jewes Belief: for the feare of the Jewes came vpon them.

The IX. Chapter.

- 2 **I**N the twelfth moneth / that is the month Adar/ vnto the thirteenth daye / which the hynge woide and commaundment had appoynted/ that it shoulde be done/ cuen vpon the same daye that the enemyes shoulde haue destroyed the Jewes to haue oppressed them/ it turned contrary wise: cuen that the Jewes shoulde subdue theyr enemyes. Then gathered the Jewes together in theyr cities within all the landes of hynge Abasuerus / to lay hande on such as woide do them euill / a no-man coulde withstande them: for the feare of them was come ouer all people. And all the rulers in the landes/ and princes and seruises/ and officers of the hynge pynored the Jewes: for the face of Mardocheus came vpon them. For Mardocheus was great in the hynge house/ and the repute of him was hofed in all landes/ howe he increased and grew.

Thus the Jewes smote all their enemyes with a sore slaughter/ and slewe a destroyed/

and vnto after their wyll vnto such as were their aduersaries. And at the castle of Susan slewe the Jewes/ and destroyed thys hederic men/ and slewe Parsandatha/ Dalphon/ Aspata/ Dora/ Dabai/ Aridatha/ Darnastha/ Arissa/ Andra/ Vaisath/ and the ten sonnes of Aman/ the sonne of Amadathu/ the enemye of the Jewes: but on his goodes they layd no handes. At the same tyme was the hynge carnfyed of the number / of those that were slayn at the castle of Susan. And the hynge saide vnto quene Esther: The Jewes haue slayn and destroyed thre hundred men at the castle of Susan / and the ten sonnes of Amans/ What shal they do in the other landes of the hynge: What is thy pention / that maye be geuen the: and what requyre thou more to be done: Esther saide: If it please the hynge/ let hym suffer the Jewes to morowe also to do accordynge vnto this dayes commaundment/ that they maye hynge Amans ten sonnes vpon the tree. And the hynge charged to do so/ and the commaundment was obeyed at Susan/ and Amans ten sonnes were hanged. And the Jewes gathered them selfes together at Susan/ vpon the fourteenth daye of the month Adar/ and slewe thre hundred men at Susan/ but on theys goodes they layd no handes.

As for the other Jewes in the hynge landes/ they came to gether/ and shode for theyr lyfes/ and gat rest from theyr enemyes: a slewe of their enemyes thys a sturmy thousande/ hundred: they layd no handes on theyr goodes. This was done on the thirteenth daye of the month Adar/ and on the fourteenth daye of the same moneth rested they / which daye they oidernd to be a daye of feasting and gladnesse. But the Jewes at Susan were come together both on the thirteenth daye / on the fourteenth / and on the fiftenth daye they rested / and the same daye oidernd they to be a daye of feasting and gladnesse. And for the Jewes that dwelt in the villages/ and vncalled townes / oidernd the fourteenth daye of the month Adar/ to be a daye of feasting and gladnesse/ and one hute gyfetye vnto another.

And Mardocheus wrote these actes / and sente the wytynges vnto all the Jewes that were

were in all the lande offying Abasuerus/both nye and farre/that they shoulde yearly receaue and holde the souerayn and syverny day of the moneth Adar/as the dayes wherein the Jewes came to rest from theyr enemyes / and as a moneth wherein theyr payne was turned to ioye/as theyr fortune in to prosperite: that they shoulde obserue the same as dayes of wealthe and gladnesse/and one to sende giftes vnto another/and to distribute vnto the poore.

And the Jewes receaued it that they had begunne to do / and that Mardocheus wrote vnto them: how that Aman the sonne of Mardochai the Agogite all the Jewes enemye/ had deuyed to destroye all the Jewes / and caused the lot to be cast for to pue the in feare/a co buyng the to a naughte: a how Esther went and spake to the kynge/that sheweth letters how theyr dede/whiche he ymagined agaynst the Jewes / might be turned vpon his owne heade/ and how he and his sonnes were hanged on the tree. for the which cause they called this day Purim after the name of the lot / accordyng to all the wydoes of this writing / a whiche they the selfes had sent / and whiche had happened vnto the.

¶ And the Jewes set it vp / and take it vpon them and ther selfe/ and vpon all suche as theyme themselves vnto the / that they wolde not mysse to obserue these two dayes yearly/according as they were written and appointed how that these dayes are not to be forgotten/ but to be kepte of chylders chyldren amonge all theyre in all landes and cyties. They are the dayes of Purim/whiche are not to be ouerslypt amonge the Jewes / and the remoual of them ought not to perishe from theyr side.

¶ And queene Esther the daughter of Abihail/a Mardocheus the Jewe/wrote with all auctorite/to confirme this seconde winninge of Purim / and sente the letters vnto all the Jewes in the hundredth and seuen and twety landes of the Empire of Abasuerus / with frendly a fayrshull wydoes / to confirme these dayes of Purim in theyr tyme appointed/ accordyng as Mardocheus the Jewe/a Esther the queene had ordeyned/declaringe the selfe as theyr vppon theyr soules/ and vpon theyr selfe had confirmed the actes of the fastynges of the dayes. And Esther commaunded to stablythe

these actes of this Purim/and to wyte them in a booke.

The X. Chapter.

¶ And the king Abasuerus layed tribute vpon the lande/and vpon the Iles of the sea. As for all the wyse of his power and auctorite/as the greates worthyppe of Mardocheus/whiche the king gaue him/herbolde it to write vnto the Cronicles of the kynges of Media and Persia. for Mardocheus the Jewe was the seconde next vnto kynge Abasuerus/and greates amonge the Jewes / and accepted amonge the multitude of his brethren / as one that liked the wealthe of his people/a spake the beste for all his side.

The ende of the first parte of the booke of Esther.

The booke of Job.

The first Chapter.



¶ There was a man in the lande of Suda called Job: an innocēt and vertuous man / such one as feared God / and eschewed euill. This man had seuen sonnes/and three daughters.

¶ His substance was. vt. lii. shep. lii. Camelo. v. C. yocle of oxen. v. C. sheffio / and a very great housholde: so that he was one of the moost principall men amonge all them of the East contrie. His sonnes now went on euery mornyng and made banckettes one day in one house/ another day in another / a sent for them the selfe to eate and drynke with them. So when they had passed ouer the tyme of theyr bancketyng round about / Job sent for them/ and clenched them agayne / so that they vppon offered for euery one a burnt offering. for Job thought thus: peraduenture my sonnes haue done some offence / and haue ben vnthriftful

the

The probation of Job.

The boke of Job

to God in theys hertes. And thus dyd Job every daye.

Job. 1. 4. **B** Then upon a tyme/when the seruantes of God came and stode before the Lord/Sathan came also to auerage them. And the Lord sayde vnto Sathan: From whence comest thou? Sathan answered the Lord:/and sayde: I haue gone aboute the lande/and walked vpon it.

1. Pet. v. 6. Then sayde the Lord vnto Sathan: hast thou not considered my seruant Job/how that he is an innocent and vertuous man: such one as feareth God/a escheweth euill/and that there is none like hym in the lande. Sathan answered and sayd vnto the Lord: Doerth Job feare God for naught: hast thou not persecuted hym/his house/and all hys substance on euery side? hast thou not blessed the workers of his hande? Is not his possession increased in the lande: But laye thyne hande vpon hym, byn a lytle/cause ouer all that he hath/and I holde. He shall curse thee to thy face. And the Lord sayde vnto Sathan: all that he hath/be in thy power: onely vpon himselfe/see that thou laye not thyne hande. Then wente Sathan forth from the Lords presence.

E Then vpon a certayne daye/when hys sonnes and daughters were carynge/and duncyng wyne in theys eldres brothers house/there came a messenger vnto Job/and said: While the oxen were a plowynge/and the asses goynge in the pasture besyde them: the Sabaea came in violently/ and toke them all awaye: yee/ they haue slayne the seruantes with the sword/ and I onely ranne my waye/ to tell the.

And whyle he was yet speakynge/ there came another/ and sayde: The shepe of God is fallen from heauen/ it hath consumed/ and bene vpon all the shepe and seruantes: and I onely ranne my waye/ to tell the. In the meane season whyle he was yet speaking/ there came another/ and sayde: The camels made the arroyes/ and fell in vpon the camels/ which they haue caryed awaye: yee/ a slayne the seruantes with the sword: and I onely am gotten awaye/ to tell the.

D Whyle he was speaking/ there came yet another/ and sayde: Thy sonnes and daughters were carynge and duncyng wyne in theys eldres brothers house/ and

so donly there came a mighty great wynd out of the South/ and smate the iij. corners of the house: whiche fell vpon thy chyldren/ so that they are dead: and I am gotten awaye alone/ to tell the.

Then Job stode vp/ and rent hys clothes/ shaued hys head/ and laye vpon the ground/ worshipped/ and sayde: I knowe I am dust and ashe: and where shall I be? Turne thyne eie agayne. The Lord gaue/ and the Lord hath taken awaye/ (The Lord gaue) hath bene his pleasure/ now beseech the name of the Lord. In all these thynges I did not offend/ nor murmured foolishly agaynst God.

The. ii. Chapter.

E Then happened also vpon a tyme/ that the iij. seruautes of God came and stode before Job: so the Lord/Sathan came also among thei/ and stode before him. And the Lord sayde vnto Sathan: From whence comest thou? Sathan answered/ and sayde: I haue gone about the lande/and walked vpon it.

Then sayde the Lord vnto Sathan: Hast thou not considered my seruant Job/how that he is an innocent a vertuous man/ such one as feareth God/and escheweth euill/a that there is none lyke hym in the lande: But thou moudeste agaynst hym/ to punissh hym: yet is it in wayne/ for he standeth still in his godlynesse.

Sathan answered the Lord/ and sayde: Swayne for swayne/ yee/ a man wil geue all that ever he hath for his life. But laye thyne hande vpon hym/ touche hym once vpon the ihebone and flesh/ and I hold/ he shall curse the to thy face. Then sayde the Lord vnto Sathan: there shall thou be in thy power/ but spare his life.

So wente Sathan forth from the Lords/ and smote Job with maruelous sores/ he laye vpon the sole of the foote vnto his crones/ so that he sat vpon the ground in the ashe/ and scraped of the citre of his sores with a porcedo.

Then sayde hys wyfe vnto hym: I curse thee yet continue in thy perfectnesse: curse God/ and dye. But Job sayde vnto her: Thou speakest lyke a foolish woman: Whyngre haue receaued prosperytie at the hande of God/ where

wherefore shoulde we not be content with aduersite also: For all these thynges byd not Job synne with his lippen.

E Now when Jobs frendes herd of al the trouble: they happened onto him: there came the of the: every one fro his owne place: namely: Eliphaz the Themanite: Balda the Suhite: and Sophar the Naamathite.

For they were agreed together to come / to shew theyr compassion vpon hym / and to edifyte hym. So when they leste vp they crye a salte of theyr frowne hym in noe.

Then cryed they / and torpethen every one of them rente his clothes / and spundekd duste vpon theyr heades in the aye. They sat them doun by hym also vpon the grounde xij. dayes / and. viij. nyghtes. Neither was there any of them that spake one woide vnto hym / for they sawe that his payne was very greate.

The. III. Chapter.

A After this opened Job his mouth / and cursed his daye / and sayde: lost be that daye / wherein I was borne: and the night / in the which it was made: there is a man that is deceaued. The saine daye be turned to darkness / and not regarded of God from aboue: neither he spued vpon with light: but be couered with darkness / and the shadowe of death. Let the dymme cloude sel vpon in / and let it be lapped in with scowle. Let the darke storme ouercome that nyght / let it not be reuencd amogge the dayes of the yere: nor counted in the nonethes. Bespyed be the nyght / and discontinued: let them that curse the daye / gae it theyr curse also: euen those that be ready to raise vp Kenanah. Let the starres be dymme: thoue darkness of it. Let us loke for light: but let us see none: neither the rynging vp of the fawne mourning: because it saut not vpon the wombe that bare me / nor byd these sorrowes fro mine eye.

B Also why died I not in the byrthe: Why did not I perish: so fone as I came out of my mothers wombe: Why did they me vp theyr frende: Why gae they me suck with their breasts: Then shoulde I now haue been still: I shoulde haue slept: as Ben at rest: like as the firste a lorde of the carthe: whiche bounde them selfe speciall places: So the pynnes that haue

great substance of golde / and theyr house full of siluer. O that I utterly had no bynging: or were as a thinge borne out of time: that vs put asid: whether as yonge chylidren: which neuer sawe the light. There cannt I welede escape from theyr synne: there such as are ouerlaboured: be at rest: there are those lysten out of which haue ben in prison: so that they heare none: the voyce of the oppressour. There are small and great: the bondeman: and he that is free from his master.

Wherefore to the light geurn / to him that is in misery: and life vnto them: that haue heavy beres: Whiche longe for death: and it cometh not: for if they might fynde their graue: they woude be in a very plous glad: as those that digge vp treasure. To the man whose warfare is byd / whiche God kepeth dactre from hym.

This is the cause: that I sythe before I ate: and my roarynges fell out like a water floude. For the thyng: that I feared is come vpon me: and the thyng: that I was afraid of: is happened vnto me. Was I not happye: Had I not quietnesse: Was I not in rest: And now cometh such misery vpon me.

The. IIII. Chapter.

When answered Eliphaz of Theman / and sayde vnto hym: If we degyne to commune with the / peradventure thou wilt be ynconfort: but who can withhold himselfe from speakinge. Beholde: thou hast ben a teacher of many: and hast confounde the weery hande.

Thy wordes haue set vp those that were fallen / thou hast refreshed the wacke frende. But now that plague is come vpo the: thou shuenest away / it wot us hard wounded thyselfe: thou art sayne hernd. For the now thy feare of God / thy selfe saluance / thy patience / and the perfectnesse of thy life. Considre: I pray the: who euer perished / byng an innocente: Or: whan were the godly destroyed: As for those that plowe in ykednesse: Cas I haue sene my selfe: / and fore me myselfe: they reape Cal. vj. of the same. For whan God bloweth vpo them: they perishe / and are destroyed: thou the bleste of his wrath. The roaryng of the Lyon: the crenng of the Lyonsse: and the terre of the Lyons whelpes are broken. The greate Lyon perissheth: because he can get no pray / and

B The Lyons whelpes are feared abroad.
B There is spoken vnto me a thyng in coun-
 sayll / whiche hath giuen a terrible sounde in
 myne eare / with a visyon in the nyght / wha-
 men are fallen a slepe. Such feare and treme
 came vpon me / hat all my bones shake. And
 when the wynde passid ouer by me / the hee-
 res of iny flur flode vpon yr.

San. p. c.

Job. xxx.

Dsal. cxi. a

Rom. 14. b

* Job. xii. b

q. Per q. d

Then flode there one before me / whose face
 I knewe not: all ymage there was / and the
 wech was styl / so that I herd a thio voyce:
 ¶ Ulay a man compared vnto God / be wist-
 a fied? May there any man be more cleare then
 he that made him? Beholde / he hath founde
 vs sayllifillnest among his owne freemen-
 ¶ and proude disobedience amonge his
 aungels.

How muche more then shall they (that
 dwell in house of claye / whose foundation is
 but earth) be moueauen? They shall be de-
 strogh from the mooring vnto the cecuyng:
 ¶ they shall perishe or euer they be aware:
 and be taken awaye so cleare / that none of the
 shall remayne / but be dead / or euer they be a-
 ware of it.

The. V. Chapter.

I Ytyme in oure els / if thou canst fynde any /
 ¶ Yet / loke abuite the vpon any of the hely
 men. Is for the foolyshe man / displeasur fy-
 kyll him / and anger slayeth the ignorau-
 ¶ I have seene iust / when the foolyshe was
 depreted / that his betwey was sodenly de-
 strogh: / but his dydden were with due pi-
 spersny or bearty: that they were stayne in the
 don: / and no man to deliuer the: / than his har-
 uoc was euen vp of the hūgry: / that I re-
 poned man had spoyled it / and that the thyrst
 hob vnto epp his rythes. It is not the earth
 that byyngeth forth trauoys / neyther cometh
 foware out of the ground: but it is man that
 is borne vnto iust / lyke as the byde so to
 flye.

B

San. xviii

Eccl. p. c.

* Eccl. i. b

D. i. l. ii. b

1. 3. 4. b

¶ Euen now wyl I speake of the Lorde / and
 ralk of God / whiche doeth thynges that are
 vnsearchable / a / inuaroyous without number:
 ¶ Whiche geneth rayne vpon feard / and pou-
 reth water vpon all thynges: / whiche sendeth
 vpon them of lowe degre / and iudeth poison-
 to those that are in heauynesse: Whiche de-
 strogheth the denytes of the foyl / so that they

are not able to performe thynges that they
 take in hande: / whiche compasseth the wyse in
 theyr owne craftynesse / and overthoweth the
 counsayll of the wyse: In so much that they
 runne into darkenesse by fapic day / and grope
 about them at the noone day / lyke as in the nyght.

¶ And so be deliuereth the poore from the
 streake / from theyr mouth / and fro the hande
 of the cruell / that the poore maye haue hope /
 and that the mouth of the oppressour maye be
 stopped.

¶ Beholde happy is the mā / whome God
 punyssheth: / that fow / despyseth not the daye
 of the streng of the almyghty. / For though he make
 a woode / he geueth a mydne agayne: though
 he smyte / his h. ndr maketh wythe agayne.

Beheluereth the out of his troubles / so
 that in the sunnith there can no harme touch
 the. In the myddell of hunger he searcheth
 from death: and when it is warre / from the
 power of the sword.

¶ He shall kepe the from the perous wrong /
 so that when trouble commeth / thou shalt not
 be to feare. In destruccion: a / and derth thou
 shalt be merry / and shalt not be a frowde for the
 hande / shall be confederate with the / and fre-
 stes of the feld: shall geiue thee peace.

¶ Yet thou shalt fe: / that thy dwellynge place
 shall be in rest / thou shalt behold thy in pla-
 ce / and be nome punished for synne. Thou shalt
 fe also that thy feld shall encreas / and that thy
 posserye shall be as the graske vpon the earth.
 ¶ Thou shalt come to thy graue in a faire age /
 lyke as the rene: / thens are brought into the
 barn in due season. / ¶ This is the man: /
 as we oure feltes haue proued by experyence.
 ¶ Therefore now that thou haire it / take better
 hede to thy self.

The. VI. Chapter.

I Ob answered and sayde: What my my-
 styry were weyed / and iny punishment
 layed in the balauces / for then shuld it be
 hwyer then the sande of the see. This is the
 cause that my wordes are so fow full.

¶ For the almyghty hath stee as me with his
 arrowes / whose indignacion hath thowd
 vpon my spere / and the terrible feare of God fight
 agaynst me. ¶ Doeth the wythe offe roare
 when

1. 4. 4. a

D. 1. 4. b

Eccl. 3. b

* Eccl. 3. b

D. 1. 4. b

I. 4. 4. a

Amos 4. b

whan he hath graffe: Or crieth the ox whan he hath food: yinoug: May a thing be eaten vnseasoned / or without salt: What sayst thou the whyre within the shelle of an egge: The thynge that somtyme I myght not a waye withal / aris now my meate for very sorrow: What I myght haue my desire: What God wolde graunte me the thing that I long for: That he wolde begyn and fynyte me: that he wolde let his hande go / and heeme me downe: Then spoulde I haue some comfort. Yee / I wolde desire hym in my paine: that he shoulde not speake: for I wil not be agaynst the wordes of the holy one.

B What power haue I to endure: Or what is myne ende: that my soule myght be paciert: As my strength the strength of stones: Or as my fleshe made of blasse: Am I able to helpe my selfe: Is not my strength gone fro me / like as of one whiche w a good dede fro his frend: and forsok the feare of God: Myne owne wickednes / pass ouer by me as the waterwherfe: that daily runneth throughe the valleyes: But thou that feare the whorlesse / the snaw shall fall vpon them.

Whan they synne commith / they shall be destroyed and perished: and whan they be fre on fire / they shall be remoued out of theyr place: for the parbes that they go in / are crooked: they haust after vayne thynges / and shall perishe: Consider the parbes of Chanaan / and the wayes of Saba / wherein they haue perished: trust. Confounded are they that put any confidence in them. For whan they came to oppoynt the thynges that they looked for / they were brought to confusion.

C When so are ye also come vnto me: but now that ye fe my miserye are afrayed. Did I desire pain to come by thee: Or to geue me any of your subtilttees: To deliuer me from the enemyes hande / or to saue me from the power of the myghty: Teach me / and I will helde my tongue: and if I do erre / shewe me wherein.

Wherfore blame ye then the wordes / that are well and truly spoken: whiche of you can reprove them: Sayinge only that ye are forsoyl to chiefe men / saynges / and can speake many wordes in the wynde. Ye falle vpon the superfluous / as go, aboute to ouerthrowe youre

owne frende. Wherfore / loke not ouerly vpon me: one vpon your selues / whether I lye or no. Turne in to youre owne selues. I pray you / be indifferent iudges / and consider myn vngyltynesse / whether there be any vngiltice cause / asse in my wyng / or vayne wordes in my mouth.

The. VII. Chapter.

D Not the lyfe of man vpon earth a very vayne thing: The way his dayes / as the dayes of an hyed seruaunt: For he is as a bond seruaunt despyeth the shadowe / as so he byching wolde same haue an ende of his woofe: Euen so haue I laboured whole monethes / and geue in vaine: And neary a carefull nyght haue I tolde. When I layed me downe to slepe / I sayde: O whan shall I ryse: I gaue / I longed sore for the myght. Euen I am full of offitour / yll wiche darke. My fleshe is sloated with wormes / shynnes and dust / my synne is wythred / and cropled together: I my dayes passe ouer most speedely / like a veecher can weete oue his worbbe / and are gone or I am aware. Remember that my lyfe is but a wynde and that myne eye shall nomore se the pleasures therof / see: and that none other mans eye shal se me any more. For if thou salist thynne eye vpon me / I come to nought: as a cloude is consumed and washted away: yuen so he that goeth downe to bell / consermeth nomore vpon nor nerth agayne into his house / neither shall his place knowe him any more.

Therfore I will not spare my mouth / but will speake in the trouble of my synne: in the byternesse of my mynde will I talke. Am I a feeble / or a whyll / that thou kepest me so in paynt: Whan I thynke my bed shall consume me / I shall haue some rest / byng by luffyng to my selfe vpon my couche: The troubles lest thou me wuch became / and mact me so afrayed: rather wifions / than my soule wifsheth rather to be banded / and my bones to be dead.

I can se no remedy / I shal lye nomore: O spare me the / for my dayes are but vaine. What telman that thou best hym in lude reputation / and steele so made by hym: Thou hast set diligent care for hym / and speedely doest thou trye him.

Why goest thou not from me / nor lettest

Gen. xxxij

Job. ix. e
a iud. a

Dan. 4. a

Matt. vij. c
Gen. 4. a
Gen. xxxij

me alone / so longe will I swallowe / haunc my
speele: I haue offended / what shall I do more
the, O thou preseruer of iustice: Why hast thou
made me to stande in thy way / and am so
heauy a burthen vnto my selfe? Why doest thou
not rescue me from my synne? Wherefore
kest thou not away my wickednesse? Beholde/
now must I sleepe in the dust: and if thou se-
kest me to rise in the morninge / I shall
be gone.

The. VIII. Chapter.

J He answered Balaab / & Subite / a sub:
d: Howidge wilt thou talke of iudic: the iud:
ge? howe longe shall thy mouth speake so
proude wordes: Doest God peruerse & bring
to lawfull? O: Doest the almighty Destroyer
thyng? is right? When thy sinnes sinned
against him / why not be punysshed for thy
wickednesse? If thou wouldest now referre
vnto God by remorse a make thine humble praye
to the almighty: if thou wouldest haue a pure
and a goodly lyfe: shouldest be not awake vpon
one the immediately / a geue the bewty of righte-
uousnesse againe? In so much that when in
former tyme haddest lyfte ason / thou shouldest
now haue great abundance. The nature of the
that haue ben before the / search diligently a
monge thyne foefathers: Namely / that we are
but of yesternight / and consider not / what oure
dayes vpon earth are but a very shadowe. They
shall flourish the / they shall talke the / yet they will
gladly confesse the same.

Job. i. c.

Job. i. c.

P. i. c. l. i. i.

B Make a rushe be geene without moystre:
ne maye the greffe growe without water:
As: but: as: as: it is that thou sayest / and as: as:
it be gathered: it is whether before any other
herbe: then so goodly it with all them that
saue God: and euen thus also shall the / proce:
we haue come to naughte. His confidence
shall be destroyed / for he trusteth in a spyderes
webbe.

Blensher him vpon his house / but he shall
not stande: he holdest him selfe by / yete shall be
no endure. When a thinge doest flourish / a
men thinke that it maye abyde the Sunne-
shyne: it shureth forth / it is wounded in his
garden: it is shureth manye rotes / in so much that it is
like an house of stones. But if it be taken out of
his place / eury man denieth it / sayinge: I
knowe the not. As: as: as: it is with him / that re-

ceyeth in his own doings: and as: as: as: as:
they grete out of the carth.

Beholde / God wil not cast awaye a verge
vnto man / neyther wil he helpe the vngodly.
Thy mouth shall be fill with laughinge / and
thy lippes with gladnesse. They that haue the /
shall be confounded / and the dwellinges of the
vngodly shall come to naughte.

The. IX. Chapter.

J He answered and saide: As for that / I
knowe it is so of a truth / if a man compare
vnto God / can not be iustified. If he will / I
will: as: as: as: as: as: as: as: as: as: as:
him vnto one amonge a thousand. He is rest
of here / and mightie in strength. Who euer
professeth / that eke gaue against him: He
translateth the mountaines / vnto: vnto: vnto:
warre / a ouerth: ouerth: them in his wrath. He
remoueth the earth out of her place / that bee
pillers: shall euer be. He commaundeth the
Sunne / and it resteth: nor: be: closed: vpon the star-
res / as: as: as: as: as: as: as: as: as: as:
longe speaketh our iudic: beuens: and goeth vpon
the waves of the see. He maketh the waynes
of heauen: the / Orion: the / in: starres: and: Omne:
the secrets: place: of: South: He doeth great
thynges: in: as: as: as: as: as: as: as: as: as: as:
dore: vnto: as: as: as: as: as: as: as: as: as: as:
wh: d:

If he came by me / I might not loke vpon
him: if he were his waye / I should not perceiue
his: as: as: as: as: as: as: as: as: as: as:
waye / who wil make him repose: it againe: Amos:
I who wil say vnto him: who doest thou: B

As God: what: what: what: what: what: what: what: what: what:
stande: him: the: proudest: of: all: must: soue: vnto:
der: him: How: shouldest: thou: as: as: as: as: as: as: as: as: as: as:
or: what: wooden: shouldest: I: finde: out: against:
him: / yet: though: I: be: righteous: yet: will: I:
not: graue: him: one: worde: againe: / but: mekely:
submyt: my: selfe: to: my: iudge: What: if: I: call:
vpon: him: / a: be: as: as: as: as: as: as: as: as: as: as:
he: haue: verbe: my: ogyer: / he: moublerth: me: so:
wech: I: myselfe: / a: wouldest: me: out: of: measure:
without: a: cause: He: wil: not: let: my: spere: be:
in: rest: but: fill: it: me: with: beneuolence.

If men wil speake of the strength: he is: a: strong:
gill: of: all: in: eu: will: speake: of: righteousnesse:
who: dare: be: my: recorder: if: I: will: iustify: my:
selfe: / my: own: mouth: shall: condemne: me: if:
I: will: put: forth: my: selfe: for: a: perfect: man: / be:
shall

shall proue me a wicked doer: for I should be an innocēt/my conscience knoweth not/ yea I my self am weary of my life.

This one thing wil I say: I be distressed both the righteous and vngodly And though he shall be scourged with the scourge/ yet laugheth he at the punishment of the innocēt. As for the world/ he getteth it ouer in to the power of the wicked/ such as the colere be/ whereof all labors are full. So it is not so/ where is there any/ but he is to suffer one.

¶ Many dayes haue ben more swifte then a runner: they are gone soderly/ and haue sent no good thing. They are passed away as the spewe that be good vnder sayle/ as a Tangle that basketh to the piue. When I am purposed to forge my complaininge to chaunge my countenance/ and to comforte my self: when am I assured of all my weales/ for I know/ how I sauiours/ as an euil doer. If I be the wicked one/ why haue I laboured in vayne? Though I washed my self with snow water/ a madrinne hades neuer so cleane/ yet shouldst thou wipe me in the mire/ a mine of ore clothes should be defile me. For be that I muste geue answer vnto/ a wight whome I go to law in: is not a man as I am. Whether to there any dayes ma to repute both the parties/ or to lay his hande betwixt vs. Let him take his rod away from me/ see/ let him make me no more a fraud of him/ and then shall I answer him without any feare. For as long as I am in such fearfulnesse/ I can make no answer: And why he greueth my soul to hure.

The. X. Chapter.

¶ Zophar the Eliphazite/ now he will I put forth my wordes: I will speake out of the very heart of my soule/ as I will say vnto God: Do not condemne me/ but shew me the cause/ wherefore thou iudgest me on this manner. Thinkest thou it will done/ to oppresse me/ too easie me of/ (beinge a wight of thy hande) a to mainteine the countessill of the vngodly: Hast thou fleshy eyes/ or dost thou see as man seeth? Are thy eares as the eares of man/ and thy seeres as mans seeres: that thou makest thy inquisition for my wickednesse/ and searchest out my sinns: where as (nor without sinning) thou knowest that I am no wicked person/ and that there is no man able to debate

me out of thine hand. Thy hande haue made me/ and fashioned me altogether round about/ wilt thou thin destroye me suddenly? Remember I beseeche thee/ how that thou inwardly of the moule of the earth/ and shalt bringe me to earth agayne.

Hast thou not milke me/ as it were milke: hast thou not cruddes like cheese? Thou hast couered me with skinne and hidest me in the marrow together with bones and sinewes. Thou hast granted me life/ and thou art good: and the diligent hidest that thou dost upon me/ hath preserved my spere.

Though thou hidest these things in thine heart/ yet am I sure/ that thou rememberst the all. Wherefore hiddest thou kept me/ when I sinned/ and hast not cleansed me from mine offences? If I do wickedly/ thou art me therefore: If I be righteous/ yet darre I not lye vp my head: so full am I of confusion/ and his mynne misery.

¶ Thou hastest me out/ bringe in beaues/ as it were a Lyon/ and troublest me out of measure. Thou bringest fresh wyndes as against me/ thy wrath increaseth thou upon me/ very many are the plagues/ that I am in. Wherefore hast thou brought me out of my mothers wombe? Where I had perished/ and that no eye had seene me. If they had carid me to my graue/ as soone as I was borne/ thin shouldst I be now/ as though I had neuer bene.

Shall not my throte be like some son to an ende? Shall hee the first me/ let me alone/ that I may ease my self a litle afore I go thither/ so because I shal not turne again: Namely/ to that land of darkenesse/ and shadow of death: yea in to that darke/ cloudy land and deadly shadow/ where as is no order/ but terrible feare as in the darkenesse.

The. XI. Chapter.

¶ Ben answered Sopha the Naamathite/ and saide: Should not be that makest many wordes/ be answered? Shouldst thou babble much/ be condemned thine? Should not geue care vnto thy onely? Thou wilt laugh at mee/ me to scorn/ as thal no body neede thee against. Wilt thou say vnto God: The thing hee I fate in hande/ no perfect/ as I am cleane in thy sight? That God would speake/ and open his lips/ against

f uq against

vnprofftable Physicians altogether. Wolke

de 104. b
 Wad ye kepe your tongue / wher ye might be
 taken for wyse men. Therfore heare my wo-
 des / and ponder the sentence of my hyppes.

Will ye make aunswere for God woth lyce /
 and maintaine him wth deceite? Wd ye ac-
 cepte th: persons of God / and increase for
 him? Shall that helpe you / when he calleth
 you to reckoning? Think ye to begyle him /
 as a man is begyled? Quisite you shall be /
 and reprove you / if ye do secretly a cepte any
 person. Shall he not make you straid / when
 he discover himselfe? Shall not his terrible
 feare fall vpon you? your remembrance
 shalbe lyke the duste / and youre pride shalbe
 as claye.

B
 Holde your tungenow / and let me speake /
 for there is some thinge cometh into my minde.
 Wherefore do I feare my selfe in my teeth /
 and my soule in myne handes? Lo there is
 a number comforte not hope for me / if he will
 slay me. But if he shew and reprove myne
 owne wrongs in his sighte / he is euen the same
 that maketh me whole. And where there ma-
 noe speeche cometh before him. Heare my wo-
 des / and ponder my saynges wth youre e-
 are. Behold / though sentence were giuen vpon
 me / I am sure to be knowen for vngilty.
 What is he that wil go to lawe wth me? For
 if I holde my tongue / I shall be vcleueychelesse /
 graunt me two thinges / and then will I not
 hide my selfe from the.

E
 Withdreweth thine hande from me / and let not
 the fearful stroke of the make me afraid. And
 therein sende for me to the lawe / that I make an-
 swere for my selfe: or els let me speeke / and
 giue them the aunswere. How great are my
 misdoings and sinnes? Let me knowe my selfe
 penitens and offeener. Wherefore hidest thou
 the face / and holdest me for thine enemy?
 Whye thou the so cruel and extreme vnto a
 sheighe lease / and followe vpon the stubble?
 that thou ledest so that ply to my charge / and
 wilt vterely onde me? for the sinnee of my
 mouth is vnrest. Thou hast put my foot in the
 snare / thou hast so narrowly entred al my pathes /
 and markest the slippe of my feet: where-
 fore thou wast standinge / muste consume me a
 soule eater / and as a dothe that is moth
 eaten.

The XIII. Chapter.

W
 In this is borne of a woman / hard but I
 as short time to liue / and is full of
 vners miseries. He cometh vp / and fallth
 awaye like a floure. He sturth as it were a
 shadowe / and neare cometh in an estate.
 Thinkest thou it not well done to open
 thine eyes vpon such one / and to struge
 me before the in subyugment? Who can make
 v clean / that cometh of an vnclen thinge?
 No body. The daye of man are thine / the
 number of his moneths are knowne onely
 vnto the. Thou hast appointed him his
 boundes / he canne not go beyonde them.
 Go from him / that he maye rest a lile: on till
 his weie come / which he loatheth for like as an
 byrelange dooth.

If a ree be cut downe / there is some hope. B
 yet that it will sproute / thine: for the brans
 chee againe. For though a roe be wakene
 and dead in the ground / yet when the stocke
 getteth the fenn of water / it will budde / and
 bringe forth boughes / like a when it was
 first planed. But so for a man / when he is
 dead / perished / and confounde awaye / what
 beddeth of him? The floudde when they Ecl. i. a.
 be drownd / and the cumbe when they be em-
 ye / are fylled againe / thowen they the flowing
 waters of the see: but when man slepeth / the
 rytht nose againe / I vnill the heauen perthe: E. sal. 5
 he shall not wake vpon rytht cut of his slepe. i. p. d. 14. b
 What thou woldst kepe me / and hyde me
 in the hell / vnill thy wath were stilled: and
 reappoynt me aume / when thou mightest
 remembre me. Maye a dead man liue
 agayne? The dayes of this my pilgrimage. Ec. i. 14. b
 maye am I to lye / when my chawnginge Dis. xxv. c
 shall come. If thou woldst but call me / I
 should obey the: tomye helpes / not the woer-
 of thine owne handes. P. xxxv. b

For thou hast numbered all my goynges /
 yet be not thou to erre me vpon my finnes. E
 Thou hast scaled vpon mine offences / as it were
 in a bagne: but be mercifull vnto my wretched-
 nesse. The mountaines fall awaye at the
 laste / the rocks are remoued out of their place /
 the waters are cleare / thowen the very flou-
 des by lyde and lyde / the floudes do walke a-
 waye / the graunt and earth: When so
 slepeth / thou the hope of a man in lyfe matter.
 f. v. Thou

Thou persecutest against him / so that he passeth away as thou shalt see his estate / and putteth him from thee. Wherby his children come to weorshippe / or no / he canne not tell: And if they be men of lowe degree / he knoweth not. While he lyeth in his bed / he must haue traualle: and to wyle the soules in him / he must be in sorrowe.

The .XV. Chapter.

Then answered Elyphas the Themanite / and sayde: Shoulde a wise man goue syle an answer? / Can it were one that speaketh in the wynde / and full his stomack with anger? Thou reioicest with woordes that are not thyng worth: and speakest the thyng / which can do no good. As for blame / thou hast set it aside / els wooldst thou make for many woordes before God: but thy wyrdlesse teacheth thy mouth / and so thou hast chosen the a crosse ringe. Thine owne mouth condemnerth the land / nor I yet / thine owne lipps shalpe I an answer. Yet thou the frill man / that cure was borne: We wold thou made before the bylles: shall thou herde thy secret counsayl of God / that all wyrdome is to lyke for the? What knowest thou / that we knowe not? What understandest thou / that we can the same? With we are olde aged men / yett such as haue such longer then thy fathers.

Doest thou nomore regard the comfort of God: but thy wicked woordes will not suffre the. Why doest thou here made the so proud? Why standest thou so greatly in thine owne conceite? Where onto loke thine eyes / that thy minde is so pufft up against God / a litlest such woordes go out of thy mouth: What is a man / that he shoulde be cleane? What hath he / which is borne of a woman / whereby he might be knowe to be righteous? Whoulde he hath founde onsaufhfullnesse amonge his owne sanctunesse / the very beaunces are on cleane in his sight. How muche more thyn an abhominable and vyle man / which drunkenly wretchedlike trauelet / I will tell the heare me: I wyl herre the thyng / that I knowe: which wise men haue tolde / a hath not bene byd from their fathers: vnto whom only the laide was geuen / that no straunger shoulde come amonge them.

The wngodly despayreth all the dayes of his life / and the number of a tyrannous yearcs is vnknowe. A statefull founde is cur in his care / and when is peace / yett feareth he destruction: He beleueth neuer to be deliuered out of his fenesse: the sword is alwaye before his eyes. When he goeth forth to get his hyunge / he thynketh playnly / that the bare of backenesse is at hand: Soisw and carefulnesse make him afraid / and compasseth hym rounde aboute / lyke as it were a finge with his booll ready to the barrell. For he hath steeched out his hande against God / and armed himselfe against the Almightye. He sunneth proudly upon him / and with a stiff necke syngeth against him: wether can he receiue his face with samenesse / and maketh his body well hyunge. Therefore shall his byrdlesse be in desolate cynces / and in houses whiche woman inhabiteth / but are become heapes of stoncs.

He shal not be ryche / neyther shall his substance continue / nor encrease upon earth. He shall neuer come out of backenesse / the flame shall drye up his graunches / with the blaste of the mouth of God / that he be iden a waye. He wyl neyther applye himselfe to saythfullnesse / nor to ceterch / so for is he decreawd with vanitie.

He shall perthe as the cyme be wyne out / and his hande shall not be grene. He shal be the flacke of an enemye / grent from the veyneland / shall let his flour fall for the orlyue doct. For he congregation of Sporye is vnfructfull: and the sye shall consume the houses of such / as are greedy to receaue greuous. He conceaueh traualle / he stretcheth his myschaire / and his body bringeth forth the syle.

The .XV. Chapter.

Then answered and saide: I haue offrye. When hath such thyngis / Miserable greuous of comfort are ye / all the soule of you. Shall not thy vayne woordes come in to an end? Hast thou yet any more to saye? I coulde speake / as ye do also. But wolde God / that your soule were in my soules / and then shoulde I heape up woordes againste you / and shalpe my heade at you. I shoulde comforte you with my mouth / and releafe your payne.

payne with the taltynge of my lippen. But why shall I do it: for all my woides / my forswore will not cease: and though I holde my tongue / yet will I not departe frome. And now that I am full of payne / and all that I haue desired / whereof my wretchen heare wretchednesse / standeth vp a byssander to make me answer with lyes to my face. He is angry at me: he hateth me / and shall beare vpon me with his reb. Myne enemies shall rebidde vpon me with his eyes.

B They haue opened their mouthes wide vpon me / and smiten me vpon the cheeke despitely: they haue eased them selves: tho: vpon myne aduersitye. God hath giuen me ouer to the yngebly: / and delucted me into the handes of the wicked. I was sometime in wealth: but suddenly hath he slought me to naught. He hath taken me by the necke: he hath cast me / and set me / as it were a make for him to spue at. He hath compassed me round about with his furrowe: he hath rounded my loines / and not spared. My bowels hath he poured vpon the grounde. He hath giuen me one wound vpon another: / and is fallen vpon me like a grauener. I haue sowed a sackcloth vpon my Tunicke: / and lye with my strength in the dust.

C My seccis are swollen with weepinges / and myne eyes are wept by mine. Howebeit there is no wekednesse in my handes: / as saye I: / as yet I cleane. O carth: were not my slewe / and let my cryinge find no roume. For lo: my wretchednesse is in heauyn: / and he that knoweth me / is abomin in the byghie. My frendes laugh me to scorn: / but myne eye peareth out water vnto God. Though a body my ght pleure with God: / as one man doeth with another: yet the number of my yeeres are come: / and I must goe the way: / from whence I shall not returne againe.

The XVII. Chapter.

A D I shall saileth my voice: as sootens: / I am heard at brachen doore. I haue decaued no man: yet must myne eye continue in heauynesse. O deliure me / and set me by the way: that I may be able to thrust my handes vnto God: / though I will holden there: because from vnderstandinge: / therefore: shall they not be set vpon by. He prometh his frendes

part of his good: / but his own childre spende it. He made me as it were a byweib of the common people: / I am his restinge place: among them. My conscience is in decay: for very anger: / and the murdres of my body are become like a shadowe. Verreuous men therefore shall not consider this: / and the innocens shall take part against the Spocrite.

B Everyghydeus will kepe his way: / and he that hath cleane handes: / will turne be stronger and stronger. Do for you: / turne you: / and get you hence: / for I can not see one wyse man amonge you. My dares are past: my thoughtes are vanished away: / whiche haue vexed myne heart: / changinge the nygher into day: / and the lycht into darthenesse. I bought I care not so much: / yet the graue is my house: / and I must make my bedde in the darcke. I call corruption my father: / and the womens call I my mother and my sylicke. What helpe hath then my longe sayynges: / O who will fulfill the charge: that I loke for: / All that I haue: shall goe vnto into the pye: / and lye with me in the dust.

The XVIII. Chapter.

W Hen answered Baldad the Subite: / And sayde: when will ye make an ende of your woides: / Make we: / and consider: we will speake also. Why therefore are we counted as heales: / and expued so vile in your sight: / Why distress thou thy selfe with anger: / What the earth be forsake: / for the stones come out of their place: / because of the: / Shall not the light of the yngebly be put out: / yet the flame of his fyre shall not be quenche. The lycht shall be darcke in his dwellinge: / and his candle shall be put out with him. His pictureous sayynges shall be kept in: / and his owne counsaill shall cast hym downe. For his feete shall be taken in the net: / and he shall walke in the snare. His fore shall be holden in the reappe: / and the chryste shall catch him. The snare is layd for him in the grounde: / and a pitfall in the way.

B Fearfulness shall make him afraid on every side: / that he shall not knowe: / where to get out. Hungor shall be his substaunce: / and myffortune shall haunge vpon him. He shall see his owne sinne: / yet / his owne armes shall be vnto: / because: a spyll bone of daub.

whiche haue sent him/saye: Where is he? He
was dyed as a vicame/so that he can no more
be founde: and passeth awaye as a vision in
the night. So that the eye whiche sawe hym
before/forgeth now no sighte of him / and his
place knoweth him no more. His children got
a bugginge/ these banishes byng: them to for
rowe and beaurysske.

B From his youth vpon are his bones full of
wey/whiche shall lye younge with him in the
earth. Whā wickednes is sowne in his mouth/
he bysperth it vnder his tongue. Dar he fauoure
reth/that wyl he not forsake. But kepeth it close
in his thiois. The meate that he eateth / shalbe
turned to chyldeposof of serpentes within his
body. The riches that be deuoured/ shall be
preytrake agayne/so: God shall diuise them
aue of his belly. The serpentes heade shal swete
him/and the adders tongue shal lase him: so
that he shal moue to the trowsers and shooes
of hony and butter: But labourer shal be / and
yet haue nothyng to eat. Great reauyle
shal he make for ryddes/ but he shal not enioye
them. And wyl the haub oppressed the poore/
and not helped them: howe shal he spoyle/
and not shalued them. His belly could neuer
be filled/therefore shal he perishe in his coue
tousnes. He deuoured so greedely/that he leste
nothyng behynd/therefore his goodnes shal not
prosper. **T**hough he had plenteousnesse of
every thyng/ yet was he poore / and therefore
he is but a wretch on euery syde.

For though he wretched haue neuer so much
to fill his belly/ yet God shal sende his weath
vpon him/ and cause his banayls to raigne ou
er him: so that if he flye the yon weapens/
he shal be shot wyl the stile bowe. The arrow
shal be taken furth/ and go ouer his backe / as
a glissing forward: thowse wey bys gall/ seare
shal come vpon him. There shall no varience
be able to hyde hym. His vnbled eye shall
cōsume him/ and like what remaineth in his
haufste shal be destroyed. The beauen shal de
clare his wretchednesse/ and the carthe shal aske
pence against him. The substancer that he
had in his house shalbe taken awaye/ and per
ishe in the daye of h Lordes weare. **T**his
is the poyson that the wretched shall haue of
God / and the heritage that he maye loke for
of the Lorde.

The. XXXI. Chapter.

Will Job aunswere/ and sayde: O heare x
I my wodes/ & amende your selfis. Suffre
me a lile / that I maye speake also/ and then
laugh my woides to scoone/ saye wyl. Is it
with a man that I make this disputacion?
Whiche if it were so/ shoulde not my spure be
then in sate trouble? Marke me wel/ be as a
schand and laye your hand vpon your mouth:
for when I pōndis and confesse this/ I am
afraid/ and my flesh is smyten wyl sate.
Therefore do nottke me iyn in wrath/ and
prouerbes come to theys old age: an intreace in
ryddes: They children children iyn in theys
fright/ and they: generacion before their eyes.
Thei houses are cast from a fcare. **F**or the
rodde of God weeth not smite them. There
shalbe gentler/ and that not out of rynde
thei eue carter/ and is not in fcare.

They sende forth they children by flockes/
and they: sommed the deuce: They beate
wyl them cabrettes and herpen / & haue in
strumetes of musick at their pleasure. They
spende theyr dayes in wyl bynyss: but sobens
ly they go younge to hel. They saye onto
God: go from vs / we desire not the know
lege of thy wayes. What maner of fedomes
the Almyghty/ that we shoulde seue hym?
What profyte shoulde we haue to submyt
oure selfis onto hym: Lof there is vnto
goodnesse in them/ therefore wyl not I haue
to be wyl the counsaill of h yn godly. **G**o to
ofit shal the candle of the wretched be put out:
howe oft cometh they destruction vpon
them: O what fowre shal God geue them
for they parte in his weare: I see / they shal
be euen as chaffe before the wynde / and as
dulle that the floume carret awaye.

And though God saue them children from
such fowres/ yet wyl he so reward them iustice/
that they shal knowe it. There omes destru
cion and misery shal they be wyl they: ctes/
and thynke of the fcareful wyl of the Almy
ghty. For what carth be / what fosome of
hys householdes after his deathe: whose mon
ies passe a waye/ myfter then an arrowe. **I**n
as made them as God hath the highest pow
er of al/ who can reade him any fowler?
One dyd now wyl: h beis myghte/ and at
hys best/ yet and m. profyter: cure wyl
hys

Psal. lxxv.

Iere. lxxv.

Pio. ix. b

Iere. lxxv.

Iay. v. b

Amos. vi. a

Iob. v. b

Iob. ix. c

Pio. lxxv. e

Psal. ix

his bowels are at the starrest / and his bones full of marie. Another yerth in fortresse and beautifull / and neuer had good dayes. How sleepe they both a lyfe in the earth / and the women couer the. But I knowe whate thinke / yer / and whate ymagen against me vnwillingly.

Job. xxv.

I saye I saye / where in the prynces palatse / where is the dwellinge of the a no godly: / Ife any man that goeth by the waye / and if ye will not regarde theyr toldens / and becom ye shall tell you / that the wycked is kept vnto the Baye of destruction / and that the vngodly shall broughe forth in the day of wrath. Who barre repute hym for his wayes to his face / who rewardeth him for the vngodlynesse that he doeth: For shall he be thought in his graue / and watch amonge the heape of the dead. Then shall he be sayne to be buried amonge the stones / by the stroke of the. All men must followe hym / and there are innumerable gone before him. O how vaine is the comfort that ye geue me: / Ar not your aunsweres cleane contrarye to ryght and truch?

q. Det. q. b
134. sig. b

The. XXII. Chapter.

Job Elyphas the Chemaryte gaue aunswere / and sayde: / Maye a man be compared vnto God in wisdom / though he seme to himselfe / soe as he lyfe hym: / What pleasure hath God in that thou are ryghteous: / Or what doeth it profite him / that thy wayes are perfect: / Is he afraid to repute the: / Commande thy wayes with the in to iudgement: / Commande not this for thy greate wyckednesse / and for thine vngodlynesse which are innumerable: / Thou hast taken the pledge from thy neighbor for naughte / and robbed the naked of theyr charynges: / I seee inche as were weerye harte thou geuen no wace no synke / thou hast withdrawen thade from the hungrye: / Thoult iudge one then as a ferb violence / wrong and oppression / bringe all thinges of parcialyte / and haunge respect of persones: / Dwelle in the lander: / Thou hast sine wayes / and waye empne / and oppressed the poore fatherlesse.

Ier. li. e
Diet. sig. bJob. xvij.
xxx. xxx.
xxxij.

B Therefore art thou compassed aboute with inche on every side / and suddenlye vrecked with feare. / Shouldst thou then see no backnesse: / Shouldst not the water floude runne oute of

Now because that God is higher then the heauens / and because thou seest that the flares are so high / whyl thou seest say: / Thus how should God knowe: / Doeth his Dominion reach beyonde the cloudes: / Whyl the cloudes couer him: / that he maye not see / for he dwelleth in heauen. / Well thou wilt kepe the olde waye / that all wycked men haue gone: / Both olde and yonge / whose foundation is a runninge water / whiche saye vnto God: / go from vs / and after this manner: / Thus / whate will the Almightye do vnto vs: / where as he (not withstanding) / filler their houses with all good. / Whiche meanyng of that vngodly be farre fro me. / For with ioye shall the godly / and with gladnesse shall the innocent / that their increase shall beuen downe / as that possesse consumed with the fyre.

Ecc. iij.
12. c.

Job. iij.

Diet. li.

Diet. li.
12. c.

Therefore reconyle the vnto God / and be content / so that all thynges prosper with the righte. / Increase the lame at his mouth / a laye vp his warden in thine heere. / For if thou wilt wene to the Almightye / thou shalt stande fast / and all vngodlynesse shall be farre from thy dwellinge: / He shall geue the an herueste to thiche in plente / and aboundante that excede the bulke of the earthe / and the golde of Ophyr / yf thou shalt be / the Almightye his owne selfe shall be thine benefite / and the heape of the moneye. / Then shall thou haue thy desire in the Almightye / and lyfe vp thy face vnto God. / Then shall thou make thy prayer vnto hym / and he shall heare the: / and thou shalt kepe thy promise. / Then loke what thou takest in hande / he shall make to prosper with the / and the lyght shall shine in thy wayes. / For who so humblyeth hym selfe / byn shall he see vp: / and who so lokeeth meklye / shall be heald. / If thou be innocēt / he shall saue the: / and who so wete the vngodlynesse of thine hande / shall thou be deliuered.

The XXIII. Chapter.

Job answered and sayde: / My sayngte I haue seith saye in charynges / and my hande heavy among my charynges: / What I mighte se him and finde him: / What I mighte overcome before his seate / please my cause before him: / and to hil my mouth with argumēt. / What I mighte knowe what aunswere

swere he wolde geue me: and that I might
 vnderstande / what he wolde saye vnto me.
 Wyl he please against me with his greates
 power / and strengthe: or wil he keene hymselfe
 wterly vpon me: Whi nolet him nor do so to
 me. But let him geue me hys power to go to
 lawe: then am I sure to wyne my maister.
 For though I go before / I fynde him not: if
 I come behinde / I can get no knowlege of
 him: If I go on the left hande to pounce hys
 waies / I can not assayne vnto hym: Again
 if I go on the right hande: he bydeth hymselfe
 that I can not fynde hym. But as for my waye
 he knoweth it: / And trecth me as the golde
 in the fyre.

944
 wj.

Neuertheless / my fete kepe his path / his
 by the threke waies: I holden / and not gone out
 of it. I haue not forsaken the commaunde-
 ment of his lippes: but loke what he charged
 me with his mouth: that haue I shut vp in
 my heart. It is he hymselfe alone / who will
 turne hym backe: / He doeth as him listeth /
 and burcheth to passe what he will. He re-
 wardeth me into my dosome: / and many other
 thinges mo doeth he: / as he may by his po-
 wer. This is the cause that I spenke as by
 presence: / so that when I consyde hym / I am
 afrayed of him. For in so much as he is God /
 he maketh my heart soft: / and seynge that he
 is Almightie: he purteth me in feace. Thus ca-
 not I get out of darkness: the cloude hath so
 couered my face.

The. XXIIII. Chapter.

¶ **C**onsyderinge then that there is no syme
 bred from the Almyghty: howe happer-
 nich it: that they which knowe him / wyl not
 a geude his waye: / For some men there be /
 that remoue othre mens landes: / and
 take them of thre cattel: / and kepe the same for
 thre owne: / that theye awaye the asse of the
 fatherlesse: / that take the wyddowes ope for a
 pledge: / that rusle the poore out of the waye:
 and oppresse the symple of the world: toge-
 ther. Beholde the wyde aske in the desert:
 go by syme: as they maier is: / so spoke: / yee
 the very wydderlesse mynistre: / sbe for thre
 children. They reape the eynesilde: that is
 noether owne: / and gather the grapes out of
 the vineyard: / whome they haue oppressed
 by violence. They are the cause that so many

men are naked and bare: / hauinge no clothes
 to couer them: / and fepe them from colde. So
 that when the snowe is in the mountaynes
 haue rained vpon them: / and they be all wetre:
 they haue none othe succoure: / but to fepe the
 amonge the rockes.

They spoke the suryngge fatherlesse child-
 dian: / and put the poore in prison: / In so much
 that they let the go neith without clothinge:
 and yet the hungrye beare the heuue. The
 poore are sayne to labour in their oyle myl-
 ke: / and to treade in their wynepresses:
 and yet to suffer thurst. The whole eyre
 cryeth vnto the Lorde with syghinge:
 / The soules of the slayne make theyr com-
 playnte: / But God bestroth them not for us. / **Apoc. vi. b**
 all thre: / where as they (nowythstandyng) be
 are rebelious and disobedient enuyes:
 which seke not his light and waye: / nor reue
 agayne in his path. / **Luc. xii. b**
 They in the more
 nyngge do they crye: / to murther the sym-
 ple and poore: / and in the nyght they go a
 iekyngge.

The eye of the vngodlye is lyke the ad-
 watter: / that wayeth for the darkness: / and
 seyth he no in hymselfe. / **Luc. xii. b**
 Luthy there shall no
 man se me: / and so he dagneth his face. / In the
 nyght season they seache the houses: / and hde
 them selfe in the daye tyme: / but wyl not
 knowe the light. / For as some as the daye
 be: / carketh the shadow of death cometh vpon
 them: / and they go in horrible darkness.
 The vngodlye is very swift: / **Eccl. x. b**
 For his por-
 cyon also vpon earthe wcele swyfte then the
 runninge water: / which suffereth not the stop-
 man to holde the saye: / and pleasure vye
 reuarden. / **Eccl. x. b**
 What they for the wyrdedness
 which they haue done: / theye be wynn to the
 bestowen then knowe murther at the death. / **Eccl. x. b**
 What al compassion vpon them wcele: / **Eccl. x. b**
 that their daymes were woides: / that they
 were cleane put out of remembrance: / a
 werty be wcele: / vnto hys an vnfurfull tyme. / For
 they murther the barren: / and make them: /
 they can not beare: / and vnto wyddowes they
 do no good. / They plucke vnto the nyghte
 with their power: / and when they hem selfe
 are gotten vp: / they are neuer wythout feare
 as longe as they lyue. / And though they
 myght be safe: / yet they wyl not reuente: / for
 theye

and the tempest stealer hym awaye in the nyght seasons. I beheld me winde carryeth hym hence/ and departed: is a somec plucketh hym out of hye place. It misseth in vpp hym/ and spareth hym not/ he maye not escape from the power thereof. Then clap men theyr handes at hym/ yea/ and reasse upon hym/ when they loke vpon hye place.

The. XXVIII. Chapter.

2 Here are places where syluer is moled/ and where golde is tryed: where yon is pygged oure of the grounde/ and stones resolu- ed to metall. The Barkeffs shall once come to an ende/ he can see foure the grounde of all thinges: the flouce/ the Barke/ and the hois- ible shadowe/ with the ryuer of water parneth he asunder/ the straight people that knoweth no good neygghbour/ heede: such are arcude/ vnmansly and boyssoude. He bringeth soude out of the earth. and that which is vnder/ co- sit meth be with sye. There is founde a place/ whose stones are cleane Saphyrs/ and where the cleares of the earth are golde. There is a wege also that the bydes knowe not/ that no wilius eye hath sene: wherein the proude and hyge minded walk not/ and where no Lyon cometh. There pyneth he his hande vpon the stony rockes/ and ouerthroweth the moun- tayne. Ryuers flowe out of the rockes/ and loke what is pleasaunt/ his eye seeth it. One of thoppes bringeth he great floudes together/ and the rhynges that is byd bringeth he to llyght. Howe cometh a man then by wys- dome: Where is the place that men fynde vnder standyng? Verely no man can tell howe worthye a thyng the is/ neyther is he found in the land of the livinge. The depe sayeth: It is no man. The se sayeth: He is not with me. He can not be gotten for the moost syre golde/ neyther maye fyre of her be bought with any money. No wodge of golde of O- pbyr/ no precious Onie stones/ no Saphyrs maye be compared vnto her. Neither golde/ nor Cellall/ neyther serec odoues/ nor golden plate. There is nothyng so worthye/ or so ex- cellent/ as once to be named vnto her: for per- fecte wysdome goeth fare beyonde them all. The Copas that cometh: us of Iude/ maye in no wyll be dyfined vnto her: yea/ no maner of apparell howe pleasaunt/ a saye: so sweete be.

From whence then cometh wysdome/ and where is the place of vnderstandyng? She is byd from the eyes of all men/ yea/ and from the sooles of the ayre. Destruction a deable saye we haue herd tell of her with our eares. But God seyth her way/ and knoweth her place. Soche beholder the endes of the world/ and lokeih vpon all thysion vnder the heauen. Was he weyed the wyndes/ and measured the wa- ues: when he set the raynein odds/ and gaue the neygghye floudes a lawe: Then byd he se her/ then declared he her prepared bece/ and knewe her. And vnto man he sayde: Be- holde/ to feare the Lord/ is wysdome: and to forsake euil/ no vnderstandyng.

Psal cx. b
Prou. 1
Eccl. 1. c

The. XXIX. Chapter.

3 Job proceid/ and wente forth in his communication sayyng. What I were as I was in the monthes that are past/ and in the daies when God preferred me: when hyd myght shyned vpon my heade: when I wente after the same light and shyne/ as I was after the Barkeffs. As a stode with me/ what I was with me/ and had yongh: when God prospered my house/ when the Almyghty eye was with me: when my hande hold folkes stode about me/ when my wayes ranne ouce with butter/ and when the stony rockes gaue me ryuers of oyle: when I wente thowte the eye vnto the gaw/ and when they set me a shoyne in the street: when the yong men as sone as they sawe me/ byd them selles/ and shode up vnto me: when the pyne colde of theyr talles/ and layd theyr hande to theyr mouth: when the myghte kepte shy the: voyce/ and when their waggles cleued to the sofe of theyr mouthes. What all they that herd me/ called me happye: and when all that sawe me/ wysshed me good. For I deliuered the poore/ when he cryed/ and the fatherlesse that wanted helpe. He shoud haue ben lost/ gaue me a good word/ and the widowes here praised me. And why? I put vpon me ryghteousnes/ which euered me as a garment/ and equall was my croune. I was an eye vnto the blind/ and a fodee to the lame. I was a father vnto the poore/ and whā I knewe not her cause/ I soughte se out disre- gently.

genly. I brake the charres of vnrighteous/
Gen. xij. c. I and pluck the spoyle out of their teeth.

C Therefore I thought surely I should haue
died in my nest: & my dayes should haue ben
so many as I hand of the see. for my soue was
spred out by the waterside / & the stre lay vpon
my soine. Myne honour increased more and
more / and my bowe was ener the stronger in
my hande. Vnto me men gaue care / me they
regarded / and with silence they caried for my
countayll. If I had spoken / they wold haue it
nouit other waies: my wordes were so wel as
ken amonge them. They waited for me / as the
earely doerth for the raine: and gaped vpon
me / as the graunde doeth to receaue the larece
showes. When I laughed / they were well
it was not earnest: and thys testimony of my
countenance pleased them nothinge at all.
When I regarded vnto they waye / I was
the chiefe / and set as a fynge amonge hye fer-
uantes: & as one that reioysed such as be
in heauynesse.

The. XXX. Chapter.

S Or now they that are my iustoura / and
younger then I haue me in derision: yet
awt they / whose fathers I wold haue thought
seeme to haue set with the Dogges of my car-
tel. The power and strengthe of they handes
mighte do me no good: and as for they age it
is spent and pass awaye withoute any payse.
For vey my sery a hunger: they wente aboute
in the mysericorde like wiche as a begger /
plucking vp herbes from amonge the duste:
and the Juniper a rote was they meate.
And when they were deuyen for chilmren creid
after them / as it had ben after a chuse. They
dwelling was besyde soule brokes: yee / in the
caues and demice of the earth. Vpon the they
heth wente they aboute cryinge / and in the
byone bylles they gardered them together.
They are the chylren of soules / and vplaa-
nce / which are dead awaye from the world.

Eren. iij. f. D. l. vij. b. How am I they songe: nam be come theye
singinge doct / they abhore me: they flye farre
fro me / and saye my fare with spelle. For the

B Lo: De hath opened his myner / he hath
me / and put a byrdle in my iowis. Vpon my
right hande they set together agaynst me /
they haue burnt my feie / made a weye to de-
stroye me: and my path haue they cleane mar-

red. It was so easy for hym to do me harme/
that they needed no man to helpe them. They
fell vpon me / as it had ben the beauryge in
of waters / and canit in by heape to destroy
me. feafullnesse to turne agaynst me. Myne
honoure many tyme awaye more swifly then
wynde / and my prosperye departed hence
lyke as it were a cloude. Therefore my mynd
poued full of heauynesse / and the dayes of
trouble haue taken hold vpon me. My bones
are peared thowme in the nyghte season / and
my seruours take no rest. With all they pow-
er haue they chaunged my garment / and
gyded me therwith / as it were with a roate.
I am euen as it were claye / and am becomie
lyke ashyes and dust. When I crye vnto thee /
thou doest not heare me: and though I stande
beson thee / yet thou regardest me not. Thou
art because myne enemye / and with violent
hande thou hast part agaynst me. In times
past thou byddest set me on thy hegh / as it
were about the wynde: but now hast thou ge-
uen me a very sore fall. Sure I am / that thou
wilt deliuer me vnto death: where as a lod-
gyng is prepared for all men lyuynge. Now
wilt thou men to be violen vnto them / that
are destroyed already: but where burne is
done: there wlt they to helpe. And nor I wepe
in the tyme of trouble: had not my soule com-
passion vpon the poore. Yee neuerthelisse /
where as I asked for good / well happened
vnto me: and where as I prayed for lighte /
there came darcknesse. My bones sceth them
me: as take no rest / for the dayes of my trouble
are come vpon me. Melly and lowly came
I in / and without any displeasure. I stode
vpon the congregacion / and communed with
them. But now I am a companion of the
goose / and a slowe of the strophe. My skin
is turned to blacke / and my bones are
burnt in heate: my harpe is turned to sawe /
and my pipe to weepinge.

The. XXXI. Chapter.

Made a conuenant with myne eyes / &
I wold not close vpon a damfel. For how
greate a word shall I haue of God: if aboute
and what reuerenue for the Almighty on
bye: do for thyngoodly / and be thyngoodly
[f]

self to the company of wicked doers / shall neede
struction and misery come vpon him? Woech
nor be for my wayes and telleth al my steps:

Job 17:14 If I haue clenched mine vaines / or if say see
haue come to decreace: let me be weyed as an
eurn balance: that God may se myne con-
science.

Job 17:15 If so be that I haue withdrauen my
foot out of the ryght waye: / if my heere herb
folowed myne eyesight: / if I haue stayed on
blessed my hande: / When occasione that I
sore / and another taryce / that my genera-
tion and posterite be cleane coied oute.

Job 17:16 If my heere hath lusted after my neyghboones
wyse: or if I haue layed wyte at his doer: /
When hee my wyfe be anoether mans halow: /
Or let her lye with mee.

Job 17:17 For this is a wicked-
nesse and synne: / that is worthy to be puny-
shed: /e/ a synne that vnedly shoulde consume:
and eate oute all my substaunce. / And I euer
thynte: / for as doo myght vnto my seruantes
and maydens: / when they had any maner a-
gaynll me: But syng that God wyll frey
adgmente: / what shall I doo: And sech much
as he wil reue vs: / what answer shall
I geue him: / Hee that fashioned me on my mo-
thers wombe: / made be not hym also: were we
not boch shapen alyke on oure mothers ban-
dons: / Wha the poore dysreue any charge at me:
I denyed it then: / Haue I caused the
wydow to stande wastynge for me in wayne:
Haue I eaten my portion alone: / that the fa-
therles hath had no parte with me: for mercy
gave to vnto me fro my youth: / and compas-
sion fro my mothers wombe: / Haue I seue
any man persyn that hee nakednesse: / a want
of clothyng: / Or any poore ma for lacke of rag-
ment: / whose syde I shanked one not: / because he
was warmed with the wolle of my sheper?

Job 17:18 Did I seee life vpon my hande to buche the
farberlesse: / See: / in the gate where I sawe my
selfe to be in our house: / when hee myne come sal
fro my shoulde: / and myne arme holdo be brou-
ten from the ioyne. / For I haue once feared
the vengeance and punishment of God: / and
I was very welehai: / I was not able too beate
his buche. / Haue I put my trust in golde:
Or haue I sayde to the synell golde of alchou-
re: / or in my confidence: / Haue I rayced: / be-
cause my substaunce was grea: / and because my
hande gave to mynch. / Did I euer greatly re-

garde the cysynge of the Sunne: / Or had I
the goynge downe of the Moone in greare
repcaucion: / Haue my heere mrdred pynch
with any decreace: / Or dyd I euee bysse myne
owne hande: / Chearewee a myselfe: / was
chy to be punyshed: / for chy shoulde I haue
benyed the God that is aboute: / I haue I
euer reioyced at the buet of myne enemy:
Or was I euer glad: / that any synne hap-
ped vnto hym: / Or was I euer sufficed my
mouth to doe such a synne: / as to wyse the hinc-
red: / For they of mine own bowshold saye: / so
shall let us to haue one belly full of hys flesch:
I haue not sufficed a straunge to lye with:
Or euer opened my doore vnto hym. / Haue
I euer seene any wicked dede: / or to se howe
I shamed my selfe before me: / Or any abho-
minacion: / that I was sayne bydore: / For if
I had seene any greare vncleatue of people:
Or if I had bene despyed of the synell: / Or
then shoulde I haue bene afrayed. / Thus haue
I quetly spent my lyfe: / and not gone out of
the doer. / Or that I had one whiche wolde
heare me. / Lo: / this is my cause. / Let the Al-
myghty geue me an answer: / and let hym
chaunge my contrary party: / for I will with a lybel.
Thee shall I take it vpon my shoulde: / and
as a garlande aboute my brad. / I haue tolde
the nombre of my goynnges: / and dyscreed
then vnto hym as to a synce. / But if tse be
that my lande crye agaynll me: / or that the so-
uertes thereof make any complaine: / if I haue
caused the freates thereof enoyed for: / or if I
haue greued any of the plowmen: / Then let
thylles growe in steade of my wheate: / and
thoines for my barley.

Here doo ende the wordes of Job.

The XXXII. Chapter.

Job 18:1 These thre men wolde stryue namore
I wyrd Job: / because hee beate hymselfe a
ryghteous ma. / But hee was the sonne of Bara:
chiel the? / Suffice of the Finch of Kani: / was
very sore displeasid at Job: / what hee called him-
selfe iust before God. / And so Jobe this seene do
be was angrie also: / because they had solde no
g h reaso

Gen. 11:1
Gen. 11:2
Gen. 11:3

reasonable aunswere to accompe him. How
tured Eliu all they had ended, they commu-
eation with Job for why: they were elder the
he. So when Eliu the sonne of Barachel the
Bustie saue / the thes the men were nor
able to make Job an answer / he was mys-
content: so he gaue aunswere himselfe / and
sayde: I Consideringe that I am yonge / and
not yett men of age / I was afraied / and durste
not speere with my minde / for I thought
thus within my selfe: It becometh olde men to
speake / and the aged to teach wysdome. He-
very nian / no doubt he hath a mynde / but it is
the inspiration of the Almightye that geueh
vnderstandyng. All men are not wys / neyther
doth euery aged man vnderstande the thinge
that is lawfull. Therefore will I speake also /
So saee as I maye de berde / and will shewe
you myne opinion. For when I had traped
yll ye made an ende of youre talkyng / and
berde youre wysdome / what argumetes ye
made in youre communication: yett when I
had diligently pondered what ye sayd / I found
not one of you that made any good argumet
agaynst Job: so that dyrectly could make aun-
swere vnto his wordes: lest ye shoulde praysse
yourselues / to haue founde oure wysdome.

Eccle. 1. 17

Job. 12. 1

Eccle. 1. 17

because it is God that hath call hym out / and
no man. Vnten belesse / sayng he hath not spee-
ch vnto me / therfore wil I not aunswere
hym anye bene / for they were so abas-
hed / that they could not make aunswere nor
speake oure wordes: durin so much as ye will
not speake / standyng styll like olde men / and
making no aunswere. I haue a good hope for
my part to shappe hym an answer: and so
shere hym my meanyng. For I am full of
wordes: and the spere that is wythin me / es-
pelleth me. Wholte / I am as the new wyne
whiche hath no vent: and bursteth the new
vessell in sinder. Therefore will I speake: that
I maye haue vnto: I will open my lippes /
and make aunswere. I will regarde no ma-
ner of payne: no / no man will I spare:
I for I wolde go aboue to please men: I
knowe not howe soue my maker wold take me
awaye.

Eccle. 1. 17

The. XXXIII. Chapter.
I Will retrace my wordes: O Job / and
heken vnto all that I will saye: Be-

holde / I wil open my mouthe / and my tynge
shall speake out of my warce. My lippes shall
oude my wordes: a ryght / and my lippes shall
talke of pure wysdom: The spere of God hath
made me / and the breath of the Almightye
hath geue me my life. If thou canst / then geue
me aunswere: pace thy selfe to stande before
me face to face. Beholde / before God am I iust
as thou for I am fithion: and made eures of
thesame mould. Therefore thou needest not be
afraied of me: neyther needest thou to feare: that
my aouthere shalbe to heare of the howe shall
thou speake in myne eares: and I haue herde
the voyce of thy wordes: I am cleane wyth-
out any faulde: I am innocet: and there is no
wyckednesse in me. But lo / he hath pycked
a quarell agaynst me / a taltch me for his enemye /
The hath put my foote in the stocks / and lo-
keth narrowly onto all my partes. Beholde /
vnto these unreasonable wordes of thine: will
I make aunswere.

Gen 44

Job 12. 1

Job 12. 1

Should God be reproued of man: Why
doest thou that shewe agaynst him / because he
geueh the no accomptes of all his bynges:
For what God doth ouer comaunde a thing /
there shoulde no man be wroth: / to search
whether it be right. I Tu deames and vnto
one of the myghty seasons: when slundering com-
meth vpon men / that they fall a slepe in their
beddes: he roareth they in the caree / he in-
fourmeth the / a the weth the playnly / he in-
be / which wntid with man from euill: deli-
uereh him from payne / kepeth his soule from
distraction: and his lyfe from the stroke: he
chastiseth hym with pynne / and bringeth
hym to his ded: he layeth soue punishment
vpon his bones: for that his lyfe maye awaye
no becad / and his soule abhorret to eate any
deuay meate: In so much: that his bodye is
cleane consumed away: and his bones appea-
re nomore. The soule draweth on to destruc-
cion: and his lyfe to death. Now if there be an
angel / one amonge a thousand: sent for to
speake vnto man / and to shewe him the right
waye: then is God mercifull vnto hym / and
sayeth: He shalbe deliuered / that he fall not
downe to destruction: for I am sufficiently re-
couled. Than his flesh wch hath bene in
misery and trouble: shalbe as it was in his
youth: soue he submitt himselfe vnto God: he

is gracious/a sheweth him his countenance
loyfully / and correcteth man for his righte-
ousnesse. Such a righteous hart is vnto men.
Therefore let a man confesse / and saye: I I of-
fend / but he hath chastened a reformed me:
I had enyghtenist / I was hellesse / he hath
not receyued me there after. Yee he hath be-
lieued my soule fro destruction / and my life /
that it styeth light. Lo / thus reioiceth God
alway with man / that he keepeth his soule fro
perishing / and letteth him enioy the light of
the liuing. Marke well (O Job) a heare me:
holde the sil / vntil I haue spoken. But if thou
hast any thing to saye / the answer me and
speake: for thy answer pleasech me. If thou
hast nor thinge / the heare me: and holde thy
tunge: so shal I reache the wisdom.

The. XXXIiii. Chapene.

All this proceeded forth in his communica-
cion / and sayde: Heare my woes: O ye
wise men / hearken vnto myce that haue eno
derstandinge. For lyke as the mouth sayeth
the matters / so the care puaireth and discerneth
the woes. It is for the iudgement / see we like
our amide our selues / that we maye knowe
what is I righte / And why? Job hath sayde:
I am righteous / but God doeth me wrong.
I must needs be a lyar / though my cause be
righte and iudicly am I plagued / where as
I made no fault / where is thee such one as
Job? / at thynekep vp from fulnesse a life water:
whych goeth in the company of wicked doers /
a walketh with vngodly men: For he sayeth:
Though a man be good / yet he be naught be-
fore God. Therefore hearken vnto / ye that haue
understandinge.

Because it is from God that he shoulde medle
with wickednesse: and therefore it is from the al-
myghty that he shoulde medle with vngodly
dealinge: That be itewardship the workes
of man / and causeth every man to finde accou-
nting to his weare. For see it is that God
is a vnderpynner of man wrongeously / and the
iudgement of almyghty is not vngodly. Who
ruleth the earth in his seade? Whom
bernt hath he set to gouerne the whole world?
For whome hath he geue his bett / for is diaue
his spire and breath vnto him? I will see he
be alone together to naught / and all men shal
turn again vnto earth. If thou now haue vnto

derstandinge / heare what I say / and hearken
ea the voyce of my wordes.

May he be made whole? / laireth no eight?
If thou were a very innocent man / shouldest
thou then be punished? For he is euil the same /
that knoweth the rebellious. Fugge / a sayeth
to punice: Vngodly men are ye. The hart no
respece vnto the personce of the lordy / and
regardeh wroth: yche more than the poore.
For they be of the woike of his hande.

In the eveninge of an ere shall they be
steyne / and at midnigght when they sleepe and
the mysuise / wake / then shal they perishe / and
be taken away without bandes. And why?
The eyes loke vpon the waye of man / and he
steyth at his goinge. There is no darrence
nor thycke shadow / that can hyde the nycted
dece from him. For no man shalbe sufficed
to go into iudgement with God.

Many once / innumerable doeth he pun-
nish / and stretcheth other in theyr strakes. For
he knoweth theyr euil and doeth wele: for ther-
fore shall they be destroyed. They that were in
the seade of Dece / shall lyte vnto godly men.
Therefore turned they backe rayrouously and en-
saythfully from him / and wolde not create
his weare. In so much that they haue caused
the voyce of the poore to come vnto hym / a now
he heareth the complaine of such as be in ne-
cessite. If he deliuer and graunt pardon / wha
will iudge or condemn? But if he bide away
his countenance / who wyl turne it aboute
game / whether it be to the people as to any
man? For the wickednesse and synne of the pro-
ple / he maketh an Ipoete to raigne ouer the.
For so much the as I haue begon to talke of
God / I wyl not hinder the. If I haue gaue
any selles / enforne me. If I haue done myght
I wyl leaue of. Wyle thou not geue a reason-
nable answer? Art thou afrayd of sayinge /
sayinge thou be gamsell full to spake / and not
I? For do the men of understandinge any
wey doue that haue herd me / in nyght say-
what canst thou speake? Ifeys Job be hath
neither spoken to I purpose nor weisly. O fa-
ther let Job be well tryed / because he turned
himself to the wickednesse / aboute his synnes be
hath displeasid / whych offence he hath done
euen before vs / as he sturketh agaynst God
with his wordes.

Am. 5. b
Am. 4. b
Eph. 1. a
Col. 1. c

Job. 33. a
Diu. 2. b

2. m. 4. c

2

The. XXXV. Chapter.

In space moreover and sayde: Thinkest thou I seeght that thou sayest: I am righteous before God: Saying thou sayest so: how dost thou knowest? What thing hast thou more excellent then I? what am a sinner? Therefore wilt I give answer: onto the a thy friends booke unto the heauen: and beh. the a/ consider the deuides/ how they are hret the thou. If thou sinnest/ what dost thou unto him? If thine offences be many/ howe gentlest thou his fauour? If thou be righteous/ what gentlest thou him? Or what receauest he of thine hande? Of such an vngodly person as thou/ and of the sonne of man that is righteous/ so thou pcedest to be hret to a great crye and complainte made by them that are oppressed with violence/ yee/ every man complaineth vpon the cruel army of tyrantes. For Iudge one neuer

Of xxxi. a
Rebi. x. a
Psal. xlv. a

Beforeth: Whence is God that made me? and that spyneth vpon me/ that are myght praise him in the myght: Which geueth more vnderstanding then he doeth the brailles of the earth/ and reacheth vs more then the sooles of heauen.

If any such tospayne/ no man geueth answer/ and that because of the wickednesse of pride tyantes. Dost a man call vpon God/ doeth not he heare him? Doeth not the eie myghty accept his crye? When thou speakest then/ shouldst not be pardon the/ if thou open thy selfe before him/ and put thy trust in him? Then wilst he no violence in his wrath/ neyther haib he pleasure in curious and depe inquisitiene. Therefore hath Job opened his mouth but in vayne/ and foolishly hath he made so many wordes.

The. XXXVI. Chapter.

In pceded forth in his talking/ a sude holde the stylle/ and I shal theme the what I haue yet to speake on Gods behalfe. I will open into the yet more of myne vnderstanding/ and pout my maket righteous. Theme are my wordes/ a no lye: a the knowledge where withall I argue agaynst the/ is perfect. Behold/ God casteth not away the myght/ for he himselfe is myghty in power and mydonic.

P. l. xxxi. b

As for the vngodly/ he pfectueth them not/ but helpeth the poore so they: myght. Letur- neth not his eyes away from the righteous:

The search up fingers in theys troncs/ and counte syneth them/ so that they alway see theccen. in his. But if they be layed in prison and charynes/ or if they be bounde with the bondes of pource: then sheweth by them they wofles and bedes/ and the synnes wherewith they haue vsed to will violence.

Or with punyng a nurtyng of the/ B rometh them in the caite/ whereth them to leaue of from their wickednesse/ a to amende. If they now wyl sette vpon a be obduracye that were out their dayes in prosperite/ and then yeaue in plear and loye. But if they wyl not obey/ they shall goe downe to seuered/ and perishe or euer they be aware. As for such as be signed/ diffimblers and ppoertyes/ they be charge vpon wof for them selfes/ for they cal ney vpon him/ though they be his prisoners. Thus their soule perissheth in foliennes/ and their life with the condempned. The poore continually be out of his staynesse/ and comforte such as be in a necessity and trouble. Euen so shall he kepe the (if thou wylt be content) from the bottomlesse pryte that he deuech: and if thou wylt holde the quene/ he shall fill thy table with plenteuousnesse.

Neuertheless/ thou hast condempned the C and gmet of the vngodly/ yee/ in such a indignement and sinice that thou suffre. For then shal not thy cause be stilled/ but continue/ not pacified with many grices. Hath God ordered them/ that the glorious life of the/ and all such myghty men should not be put downe? Notlang not thou the name/ yill there come a myght for the/ to set other people in theyr stead. But beware/ if thou turne not asyde to wickednesse/ and synne/ which hyserto thou hast chosen more then iusticesse. Behold/ God is of a myghty hie power: Where is there such a gyde and lawe geuer as he? Who wyl pious him of his wof? who wyl say vnto him/ thou hast done wronge?

Consider howe great and excellent his wofles be/ whome all men esteeme/ y passeth yet they wonder at him/ and yet they fey him but afare of. Behold/ the great is God/ that be passeth oure knowlege/ myght are we able to come to the expyrience of his yeare. Letur- neth the water to small drops/ be dyuynly be cloude together for so a tyne/ so that they

But
xxxii

thou also perceauedst / how broad is the earth in
 thine / thou hast knowledge of all / when I
 spake / where light dwelleth / and where dark-
 nesse is / when thou mayest bringe no vnto their
 quarters / if thou canst tell way to their house
 for. Answerst thou (when thou wast borne)
 howe old thou shouldst be?

C Whence thou euer in to the treasures of the
 earth / or haile thou sene the secret places of the
 haile? Which I haue prepared against tyme
 of trouble / against the tyme of battay and
 warre: By what waye is the light prepared / and
 the heat deale oute vpon earth? Who de-
 uendeth the aboundance of waters in io nuers /
 or who maketh a waye for the storme weber /
 that it watereth and may sicke the drye / and
 barren groundes make the grasse growe in
 places where no body dwelleth / and in the
 wilderness where no man remaineth? Who
 is the father of fraine? Or who hath begonn
 the toppes of dew? Out of whose wombe
 came the yse? Who hath gendred the coloure
 of the ayre? that the waters are as ston-
 es / and the yce as greeled aboute the depe. Hast
 thou brought the vy starres together? Or art
 thou able to beate the Cyste of heauen? Canst
 thou bringe forth the inouringe starre / or the
 eueninge starre at conuement tyme / and con-
 ueye them home againe? Knowest thou the
 course of heauen / that thou mayest set vp the
 ordinaunte thereof vpon earth? Moreover /
 canst thou liue vp thy voyce to the cloudes /
 that they may pouere down a great rain vpon
 the? Canst thou thundre also / that they maye
 ge the voyce / and be obedient vnto the / say-
 inge: lo / here are we? Who graeth sure wy-
 domme / or hidest vnderstandinge: who num-
 bereth the cloudes in wysdomme? who stilleth
 the vehement waters of the heauen: who rus-
 seth the flottes to dust / and them to be clothes
 againe? Canst thou the piage from the
 Lyon / or feedest thou his whelkes / henge in
 they denance / and lurking in they caudice?

D Who poudereth meat for the Kaur / wh³ his
 yongenes eate vnto God / and sit about for
 want of meat?

The XXXIX. Chapter.

A Whomst thou the yme when the wilde
 goates bringe forth they yonge amonge
 some rocks? Whylste thou wast vnto the

byndes vnto swaine? Keneest thou the mo-
 nethes after they engendred / that thou knowest
 the tyme of they bearing? Or when they lye
 downe / when they call their yongenes / wh³
 they are deliuered of they traualle a payne?
 How they yongenes growe vp / and make
 great thowre good fydinge? howe they go
 forth and come agayne? Who leueth the wilde
 dyse go free? or who loseth the bandes of the
 Mule? Vnto whome I haue giuen the wild-
 nesse / so be they bound / and the vnylde
 lande to be they dwellinge place / that they
 maye geue no foie for the multitude of people
 in the cyncos / neyther to regarde the cryenge
 of the bytter / but to see they pasture about
 the mountayns / and so folowe vnto the grene
 grosse. Wd the Vniuers be so tame as to do
 streyue / or to abyde still by thy crybbe? Canst
 thou bynde the yocke about him in thy folow-
 we / to make him plowe after the in the val-
 leys? Wdst thou trust him / because he is
 strong? or dmyt thy labour vnto him? must
 thou bekeu him / that he will bringe home thy
 come / or to carry any thing vnto thy barn?
 The Estryn / whose fathers are swarce then the
 wynges of the sparrow hawke / when he hath
 layed his eggges vpon the ground / he dyeth
 them in the dust / and forgetteth them / so that
 they myght be troden with feet / or biote wth
 foue wynde beast.

So hard is he vnto his yongenes / so
 tough they were nocht / and labourer / so
 waynt without any feare. And that becaus
 God hath taken wysdomme fro him / and hath
 not geuen him vnderstandinge. Whan his
 tyme is he flyeth vp on hy / and careth neyther
 for huse nor man.

Canst thou geuen the haire his strengthe / or
 learned him to bowe doune his necke with
 feare / that he leueth him selfe be dyscomfourt
 like a greshopper? where as the floure weene
 that he maketh is fearfull / he breaketh the
 grounde with the hoftes of his feete / fearfully
 in his strengthe / a runner to mire the best
 men. He layeth aside all feare / his stomack is
 not abaid / neyther feareth he to aback / for any
 feare. Though he the quyuer raffe vpon
 him / though the spare and syde gylttery
 rusteth he in feare / and beareth vpon the
 grounde. He feareth not the noise of the
 reom

not perished as a stone as he heareth I shall
not blowe wylde (saith he) for he smellith the
Barrell of farr of / the noyse of the captiuaunce
and the shoutinge.

Comerth thow wether wisdomethat the
D Godspoke flyeth toward the South: Wether
the Zephie mounte vp / a make his nest on hie
at thy commaundement. He abydeh in the
stony rockes / and vpd the hie toppes of harde
mountaines / where no man can come. From
thence maie he behold his puce / and loke farre
aboute wih his eyes. His yongones are fed
with shauers / and where any dead body lery
there is he immediatly.

Thowcouer God spake vnto Job / and said:
Canst thou stryck weth the almighty / or ce
rest. Shouldst not he which vsposeth weth
God / geue him an answer: Job answer
ed the Lord sayyng: Wholde / I am to vile
a person to answer thee / herfore wyl I laye
my hande vpon my mouth. Once as wayle
haue I spoken / thus I wyl say no more.

The XL Chapter.

Thou spake the Lord vnto Job oute of
the storme / and saue: Wende vp thy loy
nes like a man / and tel me the thinge that I
wyl aske the. Wilt thou disdain my iudgement:
Or wilt thou contempne me / that thou thy
self inuaintest me made righteous. To thine arme
then like the arme of God: Wlaleth thy voice
suche a sounde as his doeth: Then arme thy
self wih thine owne power / vpd becke then
the rolye / as poure oute the indignaunt of thy
wrath: that thou castest boune el the powder
loke wel that thou make all such as be stub
birent to aby: wende all thyngodly vnder thy
feet / cast the downe in to the mee: and couer
thou faces weth darknesse. Thou wyl I com
fesse also / that thou owne thythe haide hath
saue the.

Wholde the cruel deasse (whome I made
weth the) which carreh haye as an eye: lo how
stronge he is in his loynes / and what power
he hath in the nauell of his Body. He stretch
out his taryle like a Cedre tree / all his veynes
are stiffe. His synnes are like pyces of masse
his rygges bones are like flawes of yron. Syn
whan God made him / he obeynd the wyrd
drenesse for him / that the mountaines should
brue him grass: where all the deasse of the

felde take their pasture. He leryth amonge the
redes in the mossie / the fenncow bide him weth
theire shadowe / and the willowes of the brooke
couer him rounde aboute. La / without any la
bour might he drinke out the whole floude /
the suppe of Ioudane without any trauaile. W
the barre lay bend vpon him openly / and wnto
take to catch him: Who barre put an hake
thow weth he no fish / and laye a snare for him.

Darest thou drave out the conuall weth
an angle / or binde his ruynges weth a snare:
Canst thou put a ruyng in the nose of him / or
bose his thowes wotho weth an aule: Wilt he
make many sayes woides weth the / (thinkest
thou) or flatter the: Wilt he make a conuall
weth the: Or art thou able for to edpell him
to the eadual firer: Wilt thou take thy
pastime weth him as th a byde / or graue him
vnto the maudens / that thy copanions maye
bete him in pece / to be parted amonge the
merchaunt men: Canst thou fylye the net weth
his line / or the fish panner weth his baite
Darest thou lay hande vpon him: It is bet
ter for the to eddide what harme might hap
pen theer thow weth / and not to touch him.
For whan thou thinkest to haue holden vpon
him / he shal beggie the: Every man also that
seeth him / shal goe back. And wether barre
noure be so bold / as to catch him vp.

The XLV Chapter.

Whow able to stande before me: Or
who hath geuen me any thinge / as
hande / that I am bounde to rewarde him a
gaine: All thinges vnder heauen are myne. I
feare him not / whether he thurc / or / or
speake saye. Wilt thou leryth him vp / and strepeth
him out of his clothes / or: who secketh him by
the sit of his duble: Who openeth the doore of his
face: for he hath horrible treache rounde aboute.
His body is couered weth scales as it were
weth shieldes / soe he in / strepeth weth respect
to the. One is so wynd to another / that no eye
can come in: Yet one hangeth so vpon ano
ther / and strecte together / that they can not
be sundered. His nesing is like a gylfstringe
fine / and his eyes like the mounting fyne. Out
of his mouth goe roches / and fyre shandens / out
of his nothredes there goeth a smoke / like as
out of an hore faryng poe. His breath ma
keth the deasse burne / the flame goeth oute

as his mouth. In his necke remaineth stre-
ngth/and before his face sorrow is turned in
gladnesse. The members of his body are ioyned
to strait one to another / in cleue so fast together/
that they can not be moued.

This heric is as hard as a stone/ as soft
as the flitch that the hürnerman smiteth vpon.
Whan he goeth/ the mightiest of all are
afraid / and the women weep: if he thame
use the wordes/ there may neither spare nor
kill place aduise him. He stretcheth as much by
a strawe as by yean/ and as much by a romen
locke as by metall. He starteth not awaie for
him that bendeth the bowe/ and as for iunge-
stones/ he careth as much for stable as for the.
He counteth the hürner no better the a strawe/
he laugheth him to scorn that speaketh the
space. He treadeth the gold in the myre like
the sharpe postherdica. He maketh the depts so
feeth and drye like a pot/ and feareth the sea
together like an ornament: the waye is lighte
a fir: him/ the depts is his walking place. Vpon
earth is there no power like vnto his. for he is
so made that he feareth not. If a man wil con-
side al his things/ thus same is a kinge ouer
al the children of yude.

The XLII. Chapter.

Then Job answered the Lord / and
saide: I knowe that thou hast power of
all things/ and that there is no thought hid
vnto the. For who can kepe his owne coun-
sell so secret. But it shall be knowne: Therefore
haue I spoken vnto thy seruenge these things
are so by / and possit myne vnderstandinge.
Wherefore thou vnto me also/ and let me speake:
and thou wilt vnto the thinge that I will see.
I haue geuen diligent care vnto the/ and
nowe I see the with myne eyes. Wherefore I
geue myne owne selfe the blame/ and take re-
pentaunce in the dust and asbes.

Howe vban the Lord had spoken these

wordes vnto Job/ he sayde vnto Eliphaz the
Themanite: I am displeasid with the/ and with
two frendes/ for ye haue not spoken the thing
that is right before me/ as ife as my seruant
Job hath said. Therefore take yeuen vnto
seven rammes/ and go to my seruant Job/
toffer vp also for your selves a Burntoffering/
and let my seruant Job praye for you. Ife
will I accepte/ and not deal with you after
your follynes/ in that ye haue not spoken the
thinge which is right/ like as my seruant Job
hath done.

So Eliphaz the Themanite/ Balbad the
Subrite/ and Sophar the Naamathite wente
their waye/ and byd accordinge as the Lord
commaunded them: The Lord also accepted
the person of Job/ and the Lord turned him
vnto Job/ when he prayed for his frendes:
I see/ the Lord geue Job rans as much as
he had sowe.

And then came there vnto him al his Bre-
thren/ al his sisters/ with al them that had be-
come his acquaintance afore/ a great number
with him in his house/ wondering at him/ con-
founding him ouer all the trouble/ the Lord
had brought vpon him. Every man gaue him
a shepe/ and a Jewell of golde.

And the Lord made Job rycher then
he was before/ for he had said. I seeke vnto
carnell/ as I seeke of oren/ and a little aske.
He had children also/ seven sonnes/ and three
daughters. The first he called Saphir/ the se-
conde Pauerre/ the thirde All plentifulnesse.
In al the lande were none founde so goodly/ as
the daughters of Job/ and theye sawcher grace
the chereuaunce amonge their brethren. Afte-
re this I heard Job si years/ so that he was
his children/ and his children children vnto the
fourth generation. And so he dyed/ beinge
olde and of a perfecte age.

The ende of the booke of Job.

2
Esa. 55. 7 c
i. Re. 21. b

B
W
Gene. 44
Ecc. 10
Luce. 14

The psalmes of Dauid.
The Psalter of
Dauid.

Jo. CCXXXVIII

Bea: in le quinnon abije.

The first Psalm.

Ps. viii c.
Ps. xxxvii b



Blessed is the man / that
goeth not on the coun-
saile of the vngodly: that
abideth not in the way of
synners/a sinner not in y
fate of the scornful.

Ps. xxxvii b

But wher he standeth
of the Lord's and obserueth his will in his
lawe both daie and night.
Such a man is like a tree planted by the
waterside / that bringeth forth his fruite in
due season.

Ps. xxxvii b

His leaues shall be full of
and loke whar
foer he doeth shall prosper.

Ps. xxxvii b

As for the vngodly / it is not so with
the: but they shall be like the chaffe
which the wind scattereth
awaye from of the grounne.

Ps. xxxvii b

The force of the vngodly shall not be able
to stande in the iudgement: nei-
ther shall the sinners in the
congregation of the righteous.

For the Lord alwaye
watcheth the way of the
righteous: but the way of the
vngodly shall perish.
Quae tremuerunt genera.

Ps. xxxvii b

The. ii. Psalm of Dauid.
When the voyce of the
people shall magnifye
thy name O Lord
in this daye: when the
kingdomme shall be
gathered together
against thee O Lord:
when thou shalt
sende wrath and
furye against them.

Ps. xxxvii b

Thou shalt sende
wrath and furye
against them: thou
shalt sende wrath
and furye against
them: thou shalt
sende wrath and
furye against them.

Ps. xxxvii b

Thou shalt sende
wrath and furye
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Ps. xxxvii b

Thou shalt sende
wrath and furye
against them: thou
shalt sende wrath
and furye against
them: thou shalt
sende wrath and
furye against them.

Thou arte my sonne / this daye haue I begun
begonnen the.
Wife of me / and I shall grue the the v-
b
Beythen for thyne enseruaunce. / Yes / the
vngodly fathers of the world for thy pos-
session.

Thou shalt rule them with a rodde of y-
B
ron / and breake them in peccos like an earthe
L. fa. xxxvii c
vessell.
Dpoa. 4 b

Be wise now therefore O y-
B
kinges / be wise now / ye
warchmen / ye that are iudges of the earth.
Serue the Lord with feare / and reuoyce
before him with reuerence

For the sonne shall be angry /
and so ye perishe for the righte
waie.
For his wrath shall be kindled
against you / that he maye
destroye you as he hath
destroyed the Canaanites.
Domine quid multiplicasti.

The. iii. Psalm of Dauid.
Why are they for many
L. fa. xxxvii c
trouble me: a great multitude
accuse they
that I have done against me.

For many one there be
that saye of my
soul: there is no helpe
for hym in God.
Et cetera.

But thou O Lord arte
my defender / my
worshipper / and the
lifter up of my voice.
I call upon the Lord
with my voyce / and
he heareth me out of
his holy hill. Et cetera.

Thou shalt sende
wrath and furye
against them: thou
shalt sende wrath
and furye against
them: thou shalt
sende wrath and
furye against them.

Thou shalt sende
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furye against them.

Et cetera

The Psalmes.

B Thc angrie but sinne not commune with
Eph. iij. c your own heres upon your beddes, and re-
membre your selfen. Scla.

Offer the sacrifice of righteousness/a put
your trust in the Lord.

There be many that say/who wil do no any
good: where as thou (o Lord) haste (brewed
on the light of thy countenance.

Thou reioycst myne heas/though they en-
crease the great: both in coine and wyne.

Therefore wilt I laie me down in peace/and
take my rest: for thou Lord onely keepest me
in a sure dwelling.

Verba mea uerba perlepe.

The. V. A Psalm of Dauid.

B earc my wordes (o Lord) / conside
my callinge.

O marke the voyce of my petition / my
kinge and my God: for onto the wil I make
my prayer.

Heare my voice by nimes (o Lord) / for
early in the morninge wil I get me unto the /
ye: and that with diligence.

Sap. xij. b
Dio. ij. b

I for thou arte not the God that hath plea-
sure in the wickednesse: there may no vngoda-
ly persone dwell with the.

Suche as the cruel maye not stande in thy
sight: / thou arte an enemye unto all wor-
led doers.

Thou bestroicst the liars: / the Lord abhor-
reth the bloudthirstie and the carnal.

Pl. cxxxij. a

I bus as for me / I wil come into thy hou-
se: / where upon the multitude of thy mercy: and
in thy feare wil I worshippe toward thy ho-
ly temple.

Kebe me (o Lord) in thy righteousness:
because of myne enemies: and make thy way
plaine before me.

B For there is no faithfulness in their mou-
thes: they dissemble in their herres: their speech
is as an open sepulchre: with them tongue they
disceue.

Dum is the God that they may perijthe
in their own imagination: as if thei woul / be-
cause of the multitude of their vngodliness:
for they will against the.

Against al that thei put their trust in: /
reioyces: after thei cease the gruing of thanks:
because thou defendest them: therefore they which
loue thy name: make thei joyful in the.

I for thou Lord graunt thy blessinge vnto
the righteous: and with thy fauour shall he pre-
serue: thou defendest him: as with a shield.
Domine in lauroe no arguas me.

The. VI. A Psalm of Dauid.

B e Lord: / rebulke me not in thyne ang-
er: / Oh chasten me not in thy heavy displea-
sure.

Haue mercy vpon me (o Lord) / for I am
wretched: / Lord heale me: for all my bones are
weakened.

My soule also is in grieuous trouble: / but
Lord howe longer.

Turne the (o Lord) and deliuer my soule:
Oh fauour me for thy mercies sake.

I for in death no man remembereth the: / Oh
who wil graunt the thankes in the bell?

Pl. cxxxij. c
Esa. lxxxij. d

I am weary of groning: / I weary nighte
weeke I my bedde: / a weat my couche: with
my teares.

My countenance is changed for very
inward griefe: / I consume away: / I haue lo-
st many enemies.

I pray for me all ye wicked doers: / for the
Lord hath heard the voice of my weeping.

The Lord hath heard mine humble petition: / he
the Lord hath receaued my prayer.

All myne enemies shall be confounded: and
sore vexed: / yee: they shall be turned backe: a put
to shame: and that right sone.

Domine deus meus in.

The. VII. A Psalm of Dauid.

B Lord my God: / in the do I trust: / haue
me not all them that persecute me: / and
deliuer me.

Pl. cxxxij. d
Eph. iij. b

Let the catch vp my soule like a lyon: / he
care it in peace: while there is none to helpe.

O Lord my God: / if I haue done any
such thinge: if there be any vngodliness
in my bandes.

If I haue rewarded euil vnto the: / shall
friendly with me: / or hurte them that with-
out any cause myne enemies.

Then let myne enemye persecute my soule:
and take my life: / let him reade my life: / done
in the earth: / and laye myne honour in the
dust. Scla.

Stande vpon (o Lord) in thy wrath: / lift
vp thy selfe ouer the furious indignation
of myne enemies: / as yet vpon me: / in the
venge

134 c vengeance / that thou hast promised.
 B That the congregation of the people maye come aboute the for their sake / therefore list vp thyself againe.

The Loide is iudge ouer the people / or iudge me then / (o Loide) according to my righte iustesse and innocency.

Wher let the wickednes of the vngodly come to an ende / but maintein the iust / thou iusteous God / that mist the very heres / and the reyns.

Why helpe cometh of God / which preseruetv them that art true of here.

135 b God is a righteous iudge / a God is our shearmange.

If men will not mine / he hath whet his sword: he hath bent his bow and made it ready.

He hath prepared by the weapons of death / and obeyned by arrows to destroye.

136 b He holdeth crawlers with my chief / he hath conceald unhappynesse / and thoughte for a lye.

137 c He hath grieved and sygged up a pye / but he shall fall himselfe into the pye that he hath made.

138 b For his unhappynesse shall come upon his own head / and his wickednesse shall fall upon his owne path.

As for me / I will give thanks vnto the Loide: for his righteousnesse sake / and will praise the name of Loide the most hys.

Domine deus nollet.

The. VIII. Psalm of David.

139 a Lord our gouernour: how wonderfull is thy name in all the woelder: how excellent is thy glory about the heaues.

140 b Out of the mouth of the very babe and sucklinge thou hast obeyned praise: because of thine enemies / that thou mightest destroye them: as the auenger.

For thou hast made the heauen / and the earth / the founteyne of the syngers: the Moone / and the starres which thou hast made.

141 a Wher what is man that thou arte so in mynd / full of grace / rather the sonne of ma: that thou hast wisel him.

142 c Wher thou haddest for a season made him lower: the the angelo: thou crownedest him with honoure and glorie.

1 Thou hast set them aboute the woeker of Gene: d thy handes: thou hast put all thynges in sub: Ephe: 1: c accyon vnder his feete.

All thepe and eyes / yea / and the bestles of the felde.

The fokes of the eye: the fythe of the sea / and what so walketh show me the wayes of the sea.

O Lord our gouernour: how wonderfull is thy name in all the woelder.

Confitebor tibi domine in.

The. IX. Psalm of David.

143 a My gyue thanks vnto the (o Loide) I pray my whole herse / I will praise of all Psal: 112: a thy maruailous woerks.

I will be glad and reioyce in the / yea / I will songe: wil I make of thy name: / thou moost by best.

Because thou haste thy ien nyne enemyes backe: they were thysomfread: and perished at thy presence.

For thou hast maintained my righte and my cause: thou sittest on the Throne that art the true iudge.

Thou rebakest the Geythen: and destroyest the vngodly: thou punishest our name for: auct and cure.

The enemies stre: asbes are come to an ende: thou hast overthrowen their caues: their misdoer is perished with them.

But the Loide endureth for euer: he hath B prepared his seate vnto iudgement.

He gouerneth the world with righteousnesse / and nondecey true iudgement vnto the people.

The Loide is a defence for the poore: / a deef

144 a fence in the zone of trouble. Therefore they that knowe thy name / praise thee: / and say: / Lord: our name: for: we will: c lest them: that sit the.

O praise the Loide: / that which smelleth in Psal: 145: a Thou shew the people of his beinge.

And why: he maketh inquisition for their blood: and remembereth them: for getteth Psal: 145: c nor the complaine of the poore.

145 a Give mercy vpon me / (o Loide) / confide in the woelder: that I am in amonge mine enemyes: / thou that listest int vp from the gates of death.

146 a Thee I make shewe all thy power: which in the

The Psalms

the portes of the daughter Zion; and smoece in the sauinge health.

Be so in the Synne/they are smucken Doune in the pyre that they made in the same nettes/ which they spied ouer pryelye to their owne fore taken.

Thus the Lorde is knowne to execute true iudgemente / whan the vngodlye is trappid in the wilkes of his owne handes. **Sela.**

The wycked must be turned into hell / and all the Synners that forget God.

But the poore shal not alway be out of eemmbraunce: be patient abiding of such as be in trouble/shal not perishe for euer.

Up Lorde / let not man haue the vpperhand/let the Synners be condemned before the.

O Lorde / see a scholemasteer ouer the that the Synners maye knowe the selfes to be vneauen. **Sela.**

Vi quid domine recessi: à longe.

Here the Hebrews begynne the

X. Psalme.

Why arte thou gone so farr of o Lorde: wilt thou hide thyselfe in nme of trouble: While the vngodly hath the ouerhande / y poore must suffre persecution.

O that they were taken in the ymaginacions which they go aboute.

For the vngodly maketh Brashe of his owne hartes desire/the conuention Blesseth himselfe / a Blasphemeth the Lorde.

He will ydlye be so proude; and full of indignacion; that he ceareth not neyther so God before his eyes.

His wayes are alwaye falshe/why iudgemente are farr out of his sighte; he despyeth all his enemies.

So he saith in his heart: Curs / I shal neuer be callyd vaine; / thece shal no harme happen vnto me.

Bis mouth is full of cursinge; faunde; and descreite; vnder his tongue is treawyle and sorrowe.

The synner suckinge in the gardena; that he maye pryelye mataine the enuouous; his eyes are set vpon the poore.

He hath weynyng; secretly / as he were a Lyon in his denne.

He lurking that he maye rayse the poore; yet to rayse is the poore whan he hath gotten him into his nette.

Then synners be / then oppresse they be / and casteth doune the poore with his authour.

So he saith in his heart: Curs / God hath forgotten; he hath turned away his face / so that he will seeue for in.

Why o Lorde God; lift vp thine hande; and suggest not the poore.

Wherefore shoulde the wycked Blaspheme God; and saie in his heart: Curs he ceareth not for eue.

Thou thou sayst for thou confyddest the mystery and for eue.

The poore geuech himselfe ouer into thy hande; a comitted him vnto the; for thou art the helpe of the friendlesse.

Breakethou the arme of the vngodly; a malicious; that thou y wretchednesse which he hath done; that he maye perishe.

The Lorde is kinge for euer; ye Synners shal perishe out of his lande.

Lorde; thou hearest the desirous longing of the poore; that heert is sure; that thine ear heareth his dreere.

Helpe the; fatherlesse and poore vnto their righte; that y vngodly be no more exalted vpon earth.

In domino confido quomodo.

The X. A Psalme of David.

Why arte thou gone so farr of o Lorde: wilt thou hide thyselfe in nme of trouble: While the vngodly hath the ouerhande / y poore must suffre persecution.

O that they were taken in the ymaginacions which they go aboute.

For the vngodly maketh Brashe of his owne hartes desire/the conuention Blesseth himselfe / a Blasphemeth the Lorde.

He will ydlye be so proude; and full of indignacion; that he ceareth not neyther so God before his eyes.

His wayes are alwaye falshe/why iudgemente are farr out of his sighte; he despyeth all his enemies.

So he saith in his heart: Curs / I shal neuer be callyd vaine; / thece shal no harme happen vnto me.

His mouth is full of cursinge; faunde; and descreite; vnder his tongue is treawyle and sorrowe.

Diou. I. 4

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wardes that they haue to sinke.

For the Lord is righteous/ and he loueth
righteousnesse/ his commaundment beholdesth
the thinge that is iuste.

Saluum me fac deus.

The XI. Psalm of Dauid.

I The Lord helpe/ for there is not one
synner on euey fewe faithfull are there
amonge the children of men.

Wary man telleth eyes to his neighbour/
they do but flatter with their lippen/ and dis-
semble in their hearte.

O that the Lord wolde rote out all decea-
ful lippen/ and the tongue that speaketh proude
thinges.

Which saye: Our tongue shoulde praise the
we are they that ought to speak/ who to loue
ouer us?

Now/ for the trouble sake of the oppres-
sed/ and because of the complainte of the poore/
I will open/ I will open the Lordes mouth/ I will helpe
them/ and set them at rest.

The wordes of the Lord are pure wordes:
run as the silver/ which from a arch is not
melted/ purified/ as nitre in the fire.

Repe them thus: O Lord/ a pious
we from this generation for a we.

And why: why vaine and ydelnesse get-
teth the ourshande amonge the children of
men/ all are full of the vngodly.

Vig quo domine obliuiscaris.

The XII. Psalm of Dauid.

I How long wilt thou forget me O Lord
for: how long wilt thou hide thy
face from me.

Oh howe longe shall I seeke counsaill in my
soules home longe shall I be so viced in my
brethowen longe shall myne enemye triumphe
ouer me.

Confidit/ and heare me/ O Lord/ my
God: lighten myne eyes/ that I sleepe not
in death.

Let myne enemye saye: I haue prayled
against him: for: if I see euill done/ they that
trauble me will receiue it.

But my truste is in thy mercy/ and my
heart is ioyfull in thy saluacion. I will singe
of the Lord/ that dealt with me lowlyly with
me/ (For I will praise the name of the Lord
the most high.)

Dixi insipiem in cordi suo.

The XIII. Psalm of Dauid.

Resoluita Babina saye in their hearts.
There is no God.

They are corrupted/ and become abhorri-
nable in their voynges/ there is not one that
doeth good.

The Lorde loke downe from heauen
upon the children of men/ to se if there were
any/ that wolde vnderstande and sike after
God.

But they are all gone out of the way/ they
are altogether become vnprofutable/ there is
none that doeth goodnes/ nor one.

They throte to an open sepulcher/
with their righte they haue discaued the por-
tion of Apsos/ and in their lippen.

They mouthes full of cursynge
and byenesse/ they sete are swifte to shedde
bloude.

destruction and wrethednesse are in
their wayes/ and the reage of peate haue they
not knowne: there is no feare of God before
their eyes.

Howe can they haue vnderstandynge
that wolde myschaunce/ sayynge vp my peo-
ple as it were bleasde/ and call not upon the
Lord.

Therefore shall they be brought in great fear/
for: God standeth by the generacion of the
righteous.

To for you/ in haue made a mocke at the
counsaill of the poore/ because he punisheth his
trust in the Lord.

Oh howe the saluacion were giuen vnto
Israel out of Sion: O that the Lord wolde
deliuer his people out of captiuitie: Then
shoulde Jacob reioyce/ and Israel shoulde be
right glad.

Domus quis habitabilis in tabernaculo no.

The XIII. Psalm of Dauid.

Gorde/ who shall dwell in thy taber-
nacle: who shall rest vpon thy holy hille
When he shall ledeth an vnconspicuous
that doeth the thinge which is right/ as that
speakteth the truth from his hearte.

He that vseth no decaite in his tongue: he
that doeth no euill to his neighbour/ as if he
doeth not his neighboures.

Psal. 14. a

Gene. 11. b
Iust. c

No. 4. b

These the
assise are
not in the
Eccle. 10.

Psal. 119. c
Ro. 11. d

I
Ez. 117. b
Psal. 119. a
Iust. 11. c
I. Job. 1. b

The psalmes

He that seeth not thy Kingdome: but maketh much of the that stare the Lord: he that sweareth vnto his neyghbour / and dispoyneth him not.

Eccl. xij. 4

He that geueth not his money vpon vsury / and taketh no reward, against the innocent.

Who seeth these things / shall neuer be removed.

Confiteor me domine: quoniam.

The. xv. A Psalm of Dauid.

Whereof God / I for in the God I truste.

I haue saide vnto the Lord: thou art my God: my goodes are nothinge vnto thee.

All my desire is vpon the sayntes that are in the earth / and vpon such like.

But they that ruine after another / shall haue great trouble.

Their vaine offerings of bloude will not offer: neither make mencions of their name in my mouth.

Tren. ij. 4

The Lord hymselfe is my good / and my portion: thou mannest myne in heresauete.

The Lord is fallen vnto me in a safe ground: I haue a goodly heritage: I will thanke the Lord for geuyng me warninge: my enemies also haue chafened me in the nyghte season.

B

As for the hande of the Lord: I haue seene before me: for he is on my right hande: that I should not be moued.

Therefore my heart reioyce / and my tynge was glad: / my speech also shall reioyce in hope.

Tren. ij. 4 and seq d

I for thy: thou shalt not leaue my soule in hell: neither shalt thou suffer thy sayntes to be corrupted.

Thou shalt shewe me / I haue of life: thou shalt make me full of ioye with thy countenance: In thy right hande there is pleasure as ioye for euernore.

Exaudi domine: iustitiam meam.

The. xvi. A Psalm of Dauid.

Psal. xvij. 4

Where the righte Lord: / I confesse my nosse of a saynt mouth.

Let my sentence come forth fro thy presence: and loke vpon the thinge that is equal.

Exaudi domine: iustitiam meam.

The. xvii. A Psalm of Dauid when he was deliuered fro the hande of Saul.

Thou haste proued and wysed myne here in the nyghte season: thou hast red me in the fyre: and hast found no wye of death: in me: for I utterly purposed / that my mouth shall not offend.

Because of the wordes of thy lyppes: I haue kepte me from the wraite of men: in the waye of the murderer.

Oh where thou my goynges in thy paines: thus my feete steppe I suppose.

For vnto the I crye: / heare me O God: sende thine eares to me / and direct vnto my wordes.

Shewe thy maruylous louinge I haue truste in the: from such as resist thy eynes hande.

Behold me as the apple of an eye: defende me vnder the shadowe of thy wynges.

From the vngodlye that trouble me: fro myne enemies which compass my soule round aboute.

Which maner they owne wylfulness with oppression / and their mouth speaketh proude thynges.

They lay waynyng in our waye on every syde: / turnyng they eyes vnto the grounde.

Lyke as a Lion that is greedy of his praye: and as it were a Lions whelp luekyng in his denne.

O Lord: dispoine him / and cast hym downe: deliuer my soule: with thy freward fro the vngodlye.

Fro the men of thy hande: / O Lord: / fro the men of the world: which haue their portion in this life: whos belies thou stillest with thy measure.

They haue chyliden at theyr desire: and leaue the reste of their substance: for they be deade.

But as for me: I wil beholde thy presence in righteousnesse: and when thy glory appereth: I shall be satisfied.

Utiqum de domine: fortitudo.

The. xvii. A Psalm of Dauid when he was deliuered fro the hande of Saul.

I will loue the: / O Lord: my strength.

The Lord is my succoure: my refuge: / my

Do. 7

B

Sub

112

116

J

my Saucour: my God: my helper: in trouble
I trust: my ducter / the borne of my saluatiō:
and my defence.

Re. 17. a I will praise the Lord / and cal upon
him: so shall I be safe from myne enemyes.

Ps. 124. a The sea waves of death compassed me: and
the dikes of engoblines made me afraid:
The paynes of hel came abdicte me: the snar-
res of death take hold vpon me.

Yet in my trouble I called vpon the Lord:
and complaind vnto my God.

So he heede my voyce out of his holy tem-
ple: and my complainte came before hym: see /
euen vs to byo care.

ps. 124. b Then the earth trembled and quaked / the
very foundations of the hylls shake / a were
remoued: because he was wrothe.

There came a sturde oute of his nosethrolo:
and a consuming fyre oute of his nauith / so
that cooles were kindled acie.

B He drowed the heauens / and came down: a
it was darke vnder his feete.

He rode vpon the Cherubins: and byd sic:
he came fluenge with the winges of the wind.

He made darkness in his paushon round
about him / with darke was a thicke clou-
de to couer hym.

As the brightnesse of his presence the clou-
des couered / with bale stones and cooles of
fyr.

The Lord also shonied out of the hea-
uen: and the herge gane byd thonde with
bale stones and coales of fyre.

He sent out his arrowes and feared them /
he cast fire lyghtenynge / and destroyed the.

The springes of watters were seme / and the
foundacions of the caunde rounde were dis-
couered acy chidinge: / O Lord: ac the blas-
fynge and beery of thy displeasure.

He sent bowes from the heighe to scarp
me: and toke me out of greace watters.

He deliuered me fro my strong enemyes /
a fro my foes: which were so mighty for me.

They punished me: a bye of my trouble /
but the Lord was my defence.

He brought me forth into lyberte: and
dispensed me: because he had a fauour vnto
me.

The Lord shall reward me after my right-
eous dealing: / and according to the cleanness

of my handes shall he recompense me.

For I haue kept the wayes of the Lord: /
a haue not behaued my self wickedly agaynst
my God.

I haue an eye vnto all his lawes / and cast
not auyth commynedmentes fro me.

Unconscieus will I be before hym: and will
cshew paynes of my wickednesse.

Therefore shall the Lord reward me after
my righteous dealing: / and according vnto
to the cleanness of my handes in bys eye
sight.

With the holy thou shalt be holy: / and with
the innocens thou shalt be innocent.

With the cleane thou shalt be cleane: / and
with the froward thou shalt be froward.

For thou shalt saue the poore oppressed: / and
bring doune the hye lokes of the proud.

Thou shalt myghte my chiefe Lord: my God:
thou shalt myghte myghte to be myghte.

For then I can disconfort an hoste of me:
yet in my God I can cleape ouer the walles.

The waye of God is a perfecte waye: / the
wayes of the Lord are tried in the fyre: he is
a shyld of defence: / for all them that truste in
hym.

I for whom God hath the Lord: / who
hath any strength: but ouer God?

I see in God that hath guided mee with
Abacuc strength: / and made my waye unconscieus.

He hath made my feete lyke heries feete: / and
set me vpon myghte.

I have made my handes to fight: / and
made myn armes to breake euery a horn of
stele.

Thou haste given me the defence of my sal-
uacion: by thy right hand vpholdest me: / and thy
louinge cōcession maketh me geate.

Thou haste made for me strong vnto me
so goth as my foes: / so shall I not fynde.

I will saluame vpon myne enemyes: / and
take them: / I will not tūne: / till they be dis-
comfyted.

I will myghte them: / that they shall not be
able to stand: / but fall vnder my feete.

Thou haste guided mee with strength vnto
the battayle: / thou haste choosen them al doune
vnder me: / that rose vpon agaynst me.

Thou haste made myne enemyes to tūne
theyr backes vpon me: / thou haste destroyed
b them

The Psalmes

- them that hated me.
Dau j. c They cried / but there was none to helpe them: yet / euen vnto the Lord: but he heard them not.
- E** I will heare them as small as the dust: before the wynde / I will call them out as the claye in the streetes.
- Thou shalt deliuer me from the stryuinges of the people / thou shalt make me the head of the Asyriens.
- A people whome I haue not knowne / shal serue me.
- As soon as they heare of me / they shal obey me: but the straunge chyldren dyssimble with me.
- The straunge children are wexen olde / and go halting out of theyr pathes.
- The Lord is true: and blessed be my helpe: yea: he is the God of my saluation.
- When the God which sayth that I beauen geas / and subdueth the people vnto me.
- It is he that deliuered me from my cruell enemies: thou shalt lyfte me vp from them that rise vp agaynst me / thou shalt ryd me from the wycked man.
- Rom. xv. a** For this cause I will geue thanks vnto the Lord: among the gentils / a singing of psalms vnto thy name.
- 1. Cor. xij. g** Great prosperitie geueth he vnto his King: and stretcheth his hande vnto Dauid his anoynted / yea: and vnto his sede for euermore.
- Corinthenan glositem Dei.
- The. XVIII. A Psalm of Dauid.
- Rom. i. c** The very heauens declare the glory of God / and the very firmaments sheweth his handy worke.
- One day killeth another / and one nyght respecteth another.
- There is neither speche nor language / but their voyces are heard among them.
- Rom. x. a** Their sounde is gone out into all landes / and their voyde is into the endes of the world.
- In them hath be set a tabernacle for the Sunne: which cometh forth as a bydegrome out of his chaumbre: and receyvethe as a graue to runne his course.
- It goeth forth fro the one ende of the heauen: and turneth about vnto the same ende again: and there may no man hyde him selfe from the heate thereof.
- The lawe of the Lord is a perfecte lawe: it quickeneth the soule.
- The testimony of the Lord is true: / and I greatly truste: euen vnto babes.
- The statutes of the Lord are right: / and they reioyce in them: the commandmentes of the Lord are pure: / and geueth light vnto the eyes.
- The feare of the Lord is cleane: / and endureth for euer: the iudgements of the Lord are true: and righteous altogether.
- These pleasaunts are they their golde: yea: when much synce gold: sweeter then hony and the bony combe.
- These thy seruants speake: / and so: saying Desires of them there is grea reward.
- Who causeth bowe of the offender: O denst thou me from my secret faulces.
- Aspe the seruants also from presumptuous synners: As they get the dominion ouer me: so shall I be vnderstande and innocet from the great offence.
- Yea: the wordes of my mouth: / and the meditation of my heart: shall be acceptable vnto the Lord: my helpe and my redemer.
- Exaudia de dominus in die.
- The. XIX. A Psalm of Dauid.
- The Lord heare the an yeme of trouble: / I the name of the God of Jacob defende the.
- Sende the helpe from the Sanctuary: / and strength the our of Syon.
- Remember all thy offeringes: / and accept thy burnt offerings. O Lord.
- Grant the thy hartes desire: / and fulfill all thy mynde.
- We will reioyce in thy health: / and will praise in the name of the Lord our God: the Lord desire all thy petitions.
- Now know I that the Lord is with his anoynted: / and will heare him from his holy heauen: / myngth in the helpe of his right hande.
- Some put their trust in charrettes: / and some in horses: but we will remembre the name of the Lord our God.
- They are though: but doime and fallen: but we are risen: and stande vpon high.
- Quae (Lord) and helpe vobis O syng: uba

we call upon thee

Domine in virtute tua liberaberis.

The. XX. A Psalm of David.

A **W**ORDS **E** / how sayfull is the hyng in thy strength? O how excedyng glad is he of thy saluacion.

Thou hast geurn hym bys herkeadefix / and hast not put hym from the request of his lyppe. **Psal.**

Psal. f For thou hast puenient hym with lyberall blessinges / and set a crowne of gold upon his heare.

Thou hast lye of the / and thou gaust hym a longe lyfe / euen for euer and euer.

His honore is greater in thy saluacion / glorye and greates woi: thyppre thou laye upon hym.

For thou shalt geue hym euerlastyng felicitie / and make hym glad with the ioye of thy contenance.

And why? because the hynge trusteth his trust in the Lorde / and in the mercy of the most by gbest shall be not mysary.

B Recall thine enemyes fele: thy hande / let thy ryghte hande fynde outt all them that hate the.

Thou shalt make the life a freewen in time of thy wraithe: the Lorde shall destroy them in bys displeasur / and the frax shall consume them.

Their frax shall be rote out of the earth / and theye sedt from amonge the chyldren of men.

For they intended myscheit against the / and imagined fudy deuices / as they were not able to perfourme.

Therefore shalt thou put them to flight / and with thy stem geas thou shalt make a eady thare awroo agaynst the faces of them.

Ye thoue soled / Lorde in thyme owne strength / to wyll we fringe and prays the power.

Deus deus meus respice.

The. XXI. A Psalm of David.

A **W**ORDS **E** / O God / why haste thou forsaken me? the wordes of my complaine are before face to thy haire.

O my God / I crye in the day tyme / but thou hearest not: and in the nyght season also I take no riste.

Yet dwellest thou in the Sanctuary / o thou wofthyppre of Israel.

Our father a hopid in the / they trustid in the / and thou dwellest dwyner them.

They called upon the / and were helpeles: they pue theye trust in the / and were not founded.

But as for me / I am a wraime and no mans a very scoime of men / and the outcast of the people.

Al they that se me / laugh me to scorn: they spue out their thyppre / and shake their heade.

He trustid in God / ler hym deluyner hauer: ler him helpe him / if he wyll haue hym.

But thou arte he that toke me out of my mothers wombe: thou wastte my hope / when I dongh yett upon my mothers brest.

I haue bene lesse vnto the: euer since I was borne: thou arte my Wad / eue for my mothers wombe.

O / go not from me the: for trouble is hard at hande / and here is none to helpe me.

Grete bulles are come aboute me / fast en close me in euery syde.

They gaspe upon me with theye mouthes / as it were a ramping and roaring Lyon.

I am poured out like waxe: all my bones are out of ioynte: my heart in the middelt of my body is euent like melting waxe.

My strength is dried up like a possibled: my tung cleaued to my gannico: and thou haste brought me into the dust of death.

For dogges are come aboute me / be counsail of the wicked hath layed sigt against me.

They persued my bondes and my feet: I might haue tolde all my bueres: as for the / theye stode staring and lohing upon me.

They haue parted my garnitures among them / and cast lottes upon my r: sure.

Buode not thou farre from me / O Lorde / than art my succoure: shall the to helpe me.

Deluyner my soule fro the freard / in my drearing from the power of the dogge.

Save me from the Lyons mouth: and heare me / in among the hornes of the innocen.

For I declare thy name vnto my brethren / in the middelt of the congregacion: will I praise the.

O prayse the Lorde: ye that face byn: Magnific hym all ye side of Jacob / and let all

The Psalmes.

Psal. 13 The sede of Israel seare hym.
 † For he hath not despysed / nor abhored the
 miserable estate of the poore: he hath not hyd
 hys face: fro me: but when I called vnto him/
 he herde me.

† I will prayse the in the great congrega-
 tion / and performe my vowe in the sight
 of all them that feare the.

Psal. 133 † The poore shall care / and be sanctified: they
 that seke after the Lorde (shal prayse hym) your
 bette shal lyue for euer.

All the endes of the world shall remember
 thes (s)eruo: and be turned vnto the Lorde:
 and all the generacions of the Genten shall
 worship before hym.

For the kyngdome is the Lorders / and he
 shalbe the gouernour of the Genten.

All such as be set vpon earth / shall care also
 and worship: All they that be in the dust / and
 hys: so hachly / shall fall doune before hym.

The sede shall serue him / and preach of the
 Lorde for euer.

They shall come and declare his ryghte-
 ayns: vnto a people that shalbe borne / whose
 the Lorde hath made.

Domini regims & nihil.

The. XXII. A Psalm of Dauid.
 † The Lorde is my shepheard / I can
 wante nothinge.

He feedeth me in a grene pasture / and lead-
 eth me to a fresh water.

He quickeneth my soule / and hayneth me
 fro: in the waye of ryghteousnesse for his na-
 me sake.

Prou. 13 † Though / I shoulde walke now in the
 valley of the shadowe of death / yet I feare no
 euell: for thou arte with me: thy staffe and thy
 shepheard staffe comforte me.

Thou preparest a table before me against
 myne enemyes: thou anonest my head with
 oyle / and fillst my cuppe full.

Whyle thy louyng kindnesse and mercy fol-
 low me all the dayes of my lyfe: I may dwell
 in the house of the Lorde for euer.

Domini cetera & pleniudo.

The. XXIII. A Psalm of Dauid.
 † The Lorde is my Lorde: and all that
 therein is: the compassse of the world / and
 all that dwell therein.

† For he hath founded it vpon the sear / and

hayed it vpon the floudes.

† Who shall go vp in to the hill of the Lorde:
 he: Or who shall reynaine in his holy place:
 Euen he that is innocent / and / a cleane
 here: whiche lyfeth nor vp his mynde vnto
 vaine: / and sweareth not to beccare.

He shall receaue the blessinge fro the Lorde:
 and mercy from God his saluour.

This is the generacion of them that seke him /
 of the that seke the face: O Iacob. Selu.

Open your gates / O City of yherusalem: let the
 euerlasting doore be opened: / that the kyng of
 glorye maye come in.

Who is this kyng of glorye: It is the Lorde
 the stronge and myghty: / euen the Lorde
 myghty in banayle.

Open your gates / O City of yherusalem: let the
 euerlasting doore be opened: / that the kyng of
 glorye maye come in.

Who is this kyng of glorye: It is the
 Lorde of hostes: he is the kyng of glorye. Selu.

Adie domine leuati anas ameam.

The. XXIII. A Psalm of Dauid.

† My God I trust in the Lorde: My soule
 be confounded: / lest myne enemyes triumphe
 ouer me.

† For all they that hope in the / shall not be
 ashamed: but such as be scornful despysers
 withoute a cause: they shall be put to confu-
 sion.

Shew me thy wayes / O Lorde: and
 teach me thy pathes.

Lead me as thy truely: and learne me / for
 thou arte the God of my saluacion: and in the
 daye I hope all the daye longe.

Call to remembrance: / O Lorde: thy
 tender mercyes and thy louyng kindnesse:
 whiche haue ben euen of olde.

My enemyes not the hymnes and offertes
 of my youth: but accordyng vnto thy mercy
 shynke vpon me: O Lorde: for thy goodnesse.

O howe readily a ryghteous is the Lorde:
 therefore wyl he teach his seruants in the waye.

He leaeth the simple a right: / and such as
 be meke: them he learneth be his wayes.

All the wayes of the Lorde are verry mercy
 and forsythnesse: vnto such as kepe his Cir-
 cumstant and conuincant.

† For: thy namea sake O Lorde: be mercy: full

* Job.

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full vnto my synne/for it is great.

Wharsoeuer he be that feareth the Lord.
he shall procure him I way that he hath chosen.
His soule shall dwell at ease / and his side
shall possesse the lande.

¶ The secretes of the Lord is amonge them
that feare him/and he sheweth them by a con-
uersione.

¶ Mine eyes are euer lookinge vnto the Lord.
for he shall plucke my feete out of the nettes.

¶ Turne the vnto mi and haue mercy vpon
me/for I am desolate and in misery.

The foueraues of my heete are greate / O
byngne me out of my troubles.

Like vpon myne aduersites and misery/and
forgiue me all my synnes.

Consider how myne enemyes are many/
and heare a malicious hate agaynst me

O kepe my soule/and deliuer me/let me not
be confounded/for I haue put my trust in the

Let innocency and righteous dealing
waye vpon me / for my hope is in the Oly-
uier Israell/O God our of all his trouble.

Verba me domine quoniam.

The. XXV. A Psalm of Dauid.

¶ O Lord thou my iudge/O Lord for I walke
innocently my truste is in the Lord/
therefore that I not fall.

¶ Exame me / O Lord/and proue me/trye
out my reynes and me herre

for thy longyng kynnesse is before myne
eyes/and I walke in thy true.

I stye not amonge vayne persones / and
haue no fellowshipe with the deccarfull.

I haue the congregacion of the wicked/and
I will not sit amonge the vngodly.

¶ I walke with my handes wryth innocency / O
Lord/and so go I to thine aultre.

That I maye heere the voyce of thy playse/
and tell of all thy wondrous workes.

Lord/ I loue the habitation of thy house/
and the place wher thy honoure dwelleth.

O distroye not my soule with the synners/
nor my lyfe with the bloudthirstie.

In whose handes is my wickednesse/ and thy
right hande is full of gyfte.

But as for me/ I will walke innocently / O
deliue me/and be mercifull vnto me.

My feete stande in righteous: I will playse the
O Lord/ in the congregacion.

Domine Dominatio mea & salus.

The. XXVI. A Psalm of Dauid.

¶ The Lord is my light / and my salua-
tion: whome shen shoulde I feare: the
Lord is the strenge of my lyfe/ for whom
shen shoulde I be afraid?

Therefore when the wicked (euen myne ene-
myes/and my foes) came vpon me/ to take vpon
my fleshe/ they stumbled and fell.

Though an hostie of men were layed agaynst
me/ yet shall not my hearte be afraied/ and
though there rose vpon me warre agaynst me/
yet will I put my truste in hym.

¶ One byngne haue I desired of the Lord/ Euen
that I shoulde requyre/ namely that I shoulde
dwell in the house of the Lord/ all the dayes
of my lyfe/ to behold the face of the
Lord/ and to vnter his temple.

¶ For in the name of trouble he hath hyd me
in his tabernacle/ yet in the same place of mys-
dwellynge hath he tryed me / and set me vpon
a rocke of stone.

And nowe hath he tryed vpon my head
as boue myne enemyes/ that ecompassed my
countre aboute.

Therefore will I offer in my dwelling the
oblation of thankesguyng: I will both singe/
and speake prayse vnto the Lord.

¶ Herken vnto my voyce/ O Lord/ when I
crye vnto the: haue mercy vpon me / a heare
me.

¶ My hearte speaketh vnto the/ my face I see
the face of the Lord/ de thy face I see.

O hyde not thou thy face from me/ cast not
thy seruauce of in displeasure.

Thou art my succour/ and thou art my
stronge hold/ O God my Saviour.

For my father and my mother haue forsake
me/ but the Lord hath taken me vpon.

Shewe me thy waye/ O Lord/ and let
me in thy right path/ because of myne enemyes.

Deliue me not into the myghte of mine ene-
myes/ for there are fals wytnesse: they
crye agaynst me / and they imagine myscheife.

¶ Neuertheless/ I believe vnto thy good-
nesse of the Lord/ in the lande of the
lyngne.

¶ O say thou the Lordes bysside / be
strange/ as thine hearte be of good: in the
lande/ and waye thou still for the Lord.

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The Psalmes.

Ad re domine iamabo.

Thi. XXVII. A Psalm of Dauid.
Who the way I am / I strong defence
 think in the frame of mekelt / (if thou make
 the way / though thou bidestle not /) I become
 like a stone / that go downe in to the pynt.

Job. xxxij. d **H**ear the voyce of my humble penian /
 when I crye vnto the / and holde vp my hande
 towarde thy holy temple.

Job. xxxij. d **O**placit me not awaye amonge the vn-
 godly and wycked heere / I wynde spake
 frendly to the / they say gyboure, but imagine mis-
 chiefe in thier heere.

Job. xxxij. d **T**oward the / according to thier dedes and
 wyckednesse of thier owne inuencions.

Job. xxxij. d **R**ecognte them afire the wo:tes of thier
 handes / pay them that they haue deservd.

Job. xxxij. d **F**or thy egerde not h wo:tes of the Lo:de
 de / not the opration of his handis: therfore
 shall he heale them doune / and not buyde
 thim vp.

Job. xxxij. d **D**ayse be the Lo:de / for he harbe heada
 the voyce of myne humble penion.

Job. xxxij. d **T**he Lo:de is my strenght and my shude:
 my heere bowed in him / I am helpe: ther-
 fore my heere daunceth for ioye / and I will
 syng puzies vnto him.

Job. xxxij. d **T**he Lo:de is r strenght of his people / he
 is the S: funder a S: cure of his anointed.

Job. xxxij. d **O** helpe thy people / geue thy bl: singe vnto
 thyne: / in thier ioye: se: de them / and set them
 vp for ioye.

Affere domino filij dei.

Thi. XXVIII. A Psalm of Dauid.
Why the vnto the Lo:de / O ye myghty /
 why the vnto the Lo:de / why and
 strenght.

Job. xxxij. d **G**ene the Lo:de the honour of his name /
 and doune your selfis to the holy maner of
 the Lo:de.

Job. xxxij. d **T**his is the Lo:de that commande: h the
 warre.

Job. xxxij. d **T**his is the glorious God that maketh the
 way / and heere / in the Lo:de: that ruleth the see.

Job. xxxij. d **T**he voyce of the Lo:de is mighty in ope-
 ration: the voyce of the Lo:de is a glorious
 voyce.

Job. xxxij. d **T**he voyce of the Lo:de breaketh the Ce:
 and heere / in the Lo:de: breaketh the Cedres
 of Libanus.

He maketh them to styppe like a calfe: Libanus and Siron like a young unicorn.

The voyce of the Lo:de thunder: the flames of fire: the voyce of the Lo:de speaketh wondrous things: the Lo:de speaketh the wonders of his power.

The voyce of the Lo:de moutheth by thunders: and heere / in the Lo:de: in his temple shall every man speak of his honour.

The Lo:de speaketh by the voice of floods: and the Lo:de seemeth a King for ever.

The Lo:de shall geue power vnto his people: the Lo:de shall geue his people the blessing of peace.

Exaltate re domine, quoniam.

Thi. XXIX. A Psalm of Dauid.
Why magnifye the Lo:de / for thou /
 speak: for me vp / and not suffered any force
 to manipe vnto me.

Job. xxxij. d **O** Lo:de my God I cryed vnto the / and
 thou hast heald me.

Job. xxxij. d **T**hou Lo:de hast brought my soule out of
 the bell: / thou hast kept my life / where as they
 go downe in to the pynt.

Job. xxxij. d **S**ing praises vnto the Lo:de / O ye fan-
 ces of his: geue thanks vnto him for a cen-
 turye of his holynesse.

Job. xxxij. d **F**or his wrath endureth but the wynter: his
 King of ioye: and his pleasure is in life: heere / in
 the Lo:de: may we stand: for a myghty: but ioye
 cometh in the morninge.

Job. xxxij. d **A**s for me when I was in prosperite / I
 sayde: / why / I shall never fall more:
 (And why / thou Lo:de of thy goodness
 haddest made my hill so stronge.)

Job. xxxij. d **B**ut as sane as thou turnedst thy face fro
 me / I was brought in feare.

Job. xxxij. d **T**hen cryed I vnto the / O Lo:de / vnto
 to the Lo:de made I my prayer.

Job. xxxij. d **W**hat profit is therein my shude / if I
 go downe to conuenient.

Job. xxxij. d **N**ay the duste geue thanks vnto the: / as
 shall we declare thy strengthfulnesse.

Job. xxxij. d **H**ear: O Lo:de: and haue merrey vpon
 me: Lo:de be thou my helpe.

Job. xxxij. d **A**nd so thou best turned my beautyfesse in
 to ioye: thou best put of my feete dore / and
 gyrded me with gladnesse.

Job. xxxij. d **T**hat my hamour myght syng praises vnto
 the: without ceasing: O Lo:de: my God /

3 wyl

I my geue thanks vnto the for euer,
in e dominie sperau non confunder.
The. XXX. A Psalm of Dauid.

2 **W**her be put to confusion / but deliuer me
in thy righte iustice.

Borne doune thine eare to me / make haste
to deliuer me: thou my stronge rocke / and a
house of defence: that thou in ayll succure
me: for thou art my strong holde and my
castell: O be thou my gyde / and leade me for thy
names sake.

3 **T** show me out of the netts that they haue
layd purlylly for me: for thou art my strength.
4 **I**nto thy handes I commend my spirit:
because thou hast deliuered me O Lord thou God
of strength.

I hate them that holde of vannes / and my
trust is in the Lord: I will be glad and re-
ioyce in thy mercy: for thou hast caused my
trouble: thou hast knowen my soule in ad-
uersitie.

B **Th**ou hast not deliuered me ouer in to the
handes of the enemye / but haste save my soule
in a large countrey.

Have mercy vpon me O Lord: for I am
in trouble: myne eye is consumed for wry be-
auynesse: my soule and my body.

My sye is wry: an olde wry beuynesse: &
my yeares with mowenunge.

My strength is taken awaye: because of myne
aduersitie: and my bones are corrupte.

I am become a verye repaite amonge all
myne enemies: my neighbours and they of
myne owne acowynance are a wayd of me:
they that see me in the strette / conyete them selfs
fro me.

I am cleare forgotte a out of mynd as a dead
man: I am become like a broken vessel.

E **F**or I haue herde the blasphemie of my
mynistery: myne abbo: reid: merty: haue gar-
thered a counsaill together agaynst me: & are
purposed to take awaye my life.

But my hope is in the O Lord: and I say
thou art my God.

Mee me in thy handes: deliuer me from
the handes of myne enemies: and frout them
that persecute me.

Showe by someuay the light of thy coun-
teyance: for thy name is holie.

Leet me not be confounded (O Lord): for
I call vpon thee: let the enemye rather be put
to confusion: and brought vnto the hill.

Leet thy lying lippe be put to silence: which
cruellye & withoute cause / and withoute iustice speake
as gasht the righteous.

O howe great and many folke is thy good:
which thou haste byd for them that feare thee.

O what thing a dungeill thou is to pass: for
them that put thy trust in the / euen before
the soules of men.

Thou shiddest speere priuily by thine owne pic-
tence from the proud men / thou despitest them
because of thy tabernacle: from the styke of
tongue.

Thankes be to the Lord: for he hath shew-
ed me maruailous great thyngs: as in a sicg
eyre.

For when the sodaine feare came vpon me /
I sayde: I am cast out of thy sight.

Hear theiell: thou be ridst myne humble
prayer: when I cryed vnto thee.

O loue the Lord: (all ye his seruantes) for
the Lord preferueth the iust: his will: and pleu-
rantly rewardeth be the proud: & see.

I be stronge the soule and take a good herre
vnto you: all ye that putte youre truste in the
Lord.

Beati quoniam remissa sunt.

The. XXXI. A Psalm of Dauid.

Quested art they / whose vneighteousnes: &
whose are sought: and whose iustice are ca: Rom. 11. 32

Blessed is the man: vnto whom the Lord
imputeth no sinne: in whose spere there is no
byle.

In while I helde my ninge: my bone is con-
sumed awaye: as thoue my wayse complay-
nunges.

And because thy hande was so brayn vpo
me both day and night: my moouing was like
the thourde in sinner. Sela.

Therefore I confesse my synne vnto thee / &
hyde not myne vneighteousnes.

I sayde: I will knowe thy mercie offence: Job. 23. 8
accuse my selfe vnto the Lord: / and for thou
soughtst me the rocke: barre of my synne.
Sela.

I for thou shaldest every sayntes make bro-
uysse: vnto the in due season: therefore shall I not
be out of the

Psalm 30

Rom. 11. 32

Job. 23. 8

Luce. 24. 6

Psalm 110

The Psalmes

- the great waterfloodes comenye him.
B Thou art my defence in the trouble that is
 come aboute me / O compass thou me aboute
 also with the joye of thyseruaunce. *Psal. 124.*
- Pr. 4. 14.** I will enquireme the / and shewe the the
 waye wherein thou shalt go / I will fasten
 myne eye vpon the.
- Eccl. vi. 3**
Pro. 23. 4 He not ye now like horses and mules /
 which haue no vnderstandinge.
 Whose mouthes thou must holde with byt
 and byddes / they will not obeye the.
 Greate plaguees shall the vngodly haue: but
 who is punished his truste in the Lord / mercy
 shall compass him on euery syde.
 Be glad O ye ryghteous / and reioyce in
 the Lord / he is iustfull all ye that are true of
 hearte.
- Eualate iusti in domino.
- The. XXXII. A Psalm of Dauid.**
Psal. 125. b My reioyce in the Lord is / O ye ryghteous /
 for his iustcommeth well the iust to be than
 iustfull.
- Colof. 3. b** I praye the Lord with harpe / singe *Psal.*
Ephes. 5. b mes vnto him with the lute and instrument
 of ren stringes.
 Singe hym a new songe / ye / singe lustily
 vnto him / and with a good courage.
 for the word of the Lord is true / and all
 his workes are iustfull.
 He loueth mercy and iudgements / the earth
 is full of the goodnes of the Lord.
- Eccl. 1. a**
Colo. 3. b By the word of the Lord were the hea-
 uens made / and all the hostes of them by the
 breath of his mouth.
- B** I he gathereth the waters together / as it
 were in a bottell / a layn vp t' depe in secret.
3. b.
Eccl. 1. d Let all the earth feare the Lord / and let
 all them that dwell in the world / stande in awe
 of him.
- Psal. 104. a** I for soke what he sayeth / in a dome t' a lake
 what he commandeth / his standeth fast.
- Eccl. 1. d. 10.** The Lord bindeth the counsayll of the
 wysen to nought / and turneth the deuices
 of the people.
- Eccl. 1. d. 10. b** But the counsayll of the Lord endureth
 for euer / and the thoughte of his hearte from
 generation to generation.
- Psal. 124. c** I blefled are the people that holde t' Lord
 for their God / a blefled are the folke whome
 he hath chosen to be his heritage.
- The Lord** lofeth downe from heauen / *Psal. 124.*
 and beholdeþ all the chylde of men: from his
 stronge scare he considereth all them þ dwell
 in the world.
- The** Beueth hath fashed all the berces of *Psal. 124.*
 them / and smother all their wrotes.
The King is not helped by his owne great
 host / neyther is a gyants hand thowwe the
 myght of his owne strength.
- The** horse is but a vayne strength to save a *Psal. 124.*
 man / is not the power of his strengthe that
 can deluer him.
- The** beholde / the eye of the Lord / lofeth one *Eccl. 1. d.*
 as them that feare him / and put theyr trust
 in his mercy.
- The** he may driuer they soules fro deathe /
 and to save them in the deare tyme.
The our soules patiently abyde the Lord /
 for he is our helpe and thydor.
- The** shall our thre reioyce in him / because
 we haue hoped in his holy name.
The thy mercifull hande ste (O Lord) be
 vpon vns as we put our trust in the.
 Benedicite dominum omni t'pore.
- The. XXXIII. A Psalm of Dauid.**
Psal. 125. b My prayer shall cuer be in my mouth.
 My soule shall make her boall in the Lord /
 the poore oppressed shall heare the of and be
 glad.
- O** praye the Lord with me / and let vs
 magnifye his name together.
- I** sought the Lord / and he herd me / ye / i. *Eccl. 1. d.*
 he deluere me out of all my feare.
- They** t' haue an eye vnto him / shall he ligh-
 tened / and theyr faces shall not be shamed.
The poore man cryed vnto the Lord / and
 he herd him / ye / and deluere him out of all
 his troubles.
- The** angell of the Lord p'cedeth him / *Psal. 125.*
 vnto rounde aboute them that feare him / and
 deluerech them.
- The** will and se how friendly the Lord is / *Psal. 125.*
 blefled is the man that trusteth in him.
- O** feare the Lord / depre: bar: his sayne / *Psal. 125.*
 for they that feare him lacke nothinge.
- The** eye shall wane and suffre hungry /
 the eye shall sicke the Lord / shall want
 no manner of thinge that is good.
Comie hys: (O ye chylde) þe: vnto
 me /

The Psalmes

2 Judge me O Lord my God according to thy righteousness: that they triumph not over me.

O let the not say in their hearts: where there is no God: for would we have it: O let them not say: we have overcome him.

Let the be put to confusion and shame: that rejoice at my trouble: let the be clothed with rebuke and dishonour: that boast them self against me.

Let them also be glad and rejoice: that favour my righteous dealing: & ye: let the say: alway blessed be the Lord: whose hath pleasure in the prosperity of his servants.

And so for my things / or shall talke of thy righteousness: and of thy prayer all the day long.

Dixi iniquitatem delinquam.

The XXXV. Psalm of David.

2 My heart sheweth me the wickedness of the ungodly: that there is no feare of God before his eyes.

For he hath dishonoured his face: so long as he has abominable synne be founde out.

His wordes of his mouth are wrought with craftnesse: and deceit: he will not be learned to do good.

Eccle. 11. b

He imagineth mischief upon his bed: he will come in no good way: nor refuse the thinge that is euill.

By mercy O Lord I reacheth unto the heauen: and thy saythfulness unto the cloudes.

2 Thy righteousness standeth like the strong mountaies: and thy judgement like the great heauens: thou Lord preferrest both men and beasts.

Eccle. 11. d

How precious is thy mercy O God: that the children of men may put their truste vnder the shadowe of thy winges.

They shall be sanctified with the plenteousnesse of thy house: and thou shalt geue them vnto of the ryuer of thy pleasures.

Iere. 17

For: with the is the well of life: and in thy lighte shall we feare.

O speake forth thy louinge kindnesse vnto the that knowe the: and thy righteousness vnto them that are true of heart.

O let not the feare of pride ouertake me / O

let not the bands of the ungodlye cast me downe.

As for wicked doers they fall: they are cast downe: and are not able to stande.

Nota emulas in malignantiis.

The XXXVI. Psalm of David.

2 Rei nor thy selfe: as the ungodly / be not I

thy bowe enuious against the true doer.

I for thy shall praise the true doer like the iust: thy grace: and be worshiped even as the great and mighty doer.

Put thou thy trust in the Lord: and be true: thy doer good: so shall thou dwell in the lande: and verely it shall feede the.

Delight thou in the Lord: and he shall geue the thy heart desire.

I Conuerse thy waye vnto the Lord: Dismiss thy hope in him: and he shall directe to passe.

Ye shall make thy righteousness as a cleare as the light: and thy iustice shall shine as the noone daye.

Hold the styl in the Lord: and abide patiently vpon him: but greue not thy selfe: as one that hath prospered: and lyeth in abominacion.

Leaue of thy wrath: let go thy displeasur: let not thy glory more the alle to do our.

For wicked doers shall be covered: but they that patiently abide the Lord: shall overcome the lande.

Chastise yet a litle the ungodly: and he shall be cleane gone: thou shalt loke after his place: and he shall be a waye.

But thou shalt see: that shall passe the earth: and shall have pleasure in our justice.

The ungodly shall waxe like the tuffe: and shall be broken vpon him with his tuffe.

But the Lord laugheth him so scorn: Dismiss for he feare that his waye is cominge.

The ungodly shall waxe out the sworde: and shall sende their bowe to the castle: and shall be idle: and shall be as they that are idle.

Trustworthy: their sworde shall go to the roue: their owne bowe: and their bowe shall be broken.

I shall thinke that the righteous hath / better then great riches of the ungodly.

Dixi
Eccle. 11. d

For the
armes of the ungodly shall be broken

for

ken / But the Lord vpholdeth the righteous.

E The Lord knoweth the wayes of the godly / and their enheritaunce shall endure for euer.

They shal not be confounded in the paroleus name / and in the voice of vther they shal haue piousg.

As for the vngodly they shal perishe: and whan the enemies of the Lord are in their strength / they shal consume: yea / euen as the smoke shal they consume away.

The vngodly boioweth and perishe not againe / but the righteous is mercifull and liberal.

Gude as he blessed of him / shal possesse the lande / and they whome he curseth / shal be tormented.

The Lord ouerth a good mans goyng / and hath pleasure in his war.

Though he fall he shall not be hurt / for the Lord vpholdeth hym with his hande.

I haue ben yong / and noue a m olde: yet same I neuer the righteous forsaken / nor hys kide as seke their kide.

The righteous is euer meeysfull / and tenderth gently / therefore shall hys kide be blessed.

Thy kide euil / a do the thinge that is good / so shalt thou diu for euer.

For the Lord loued the thinge that is right / he forsaketh not his iustice / but they shal be pitied for euermore: as for the side of the vngodly / shal be eate out.

Yea / the righteous shal possesse the lande / a vther therein for euer.

The mouthe of the righteous is openyd in wisdom / and his tongue talketh of iudgement.

The lawe of his God is in his herte / therefore shal not he footeleppe slide.

The vngodly seeth the righteous / and goeth aboute to slaye hym.

But the Lord wyll not leaue hym in his hande / nor condemne hym whan he is iudged.

Kepe thou in the Lord / and kepe his waye: and he shall so promote the thy. rthie thals haue the land by enheritaunce / and se

whan the vngodly shal perishe.

I my selfe haue seene the vngodly in greute power / and flouynghe lyke a gaue bye: so: but whan I wrote by / so: he was gone: I laughte hym / but he coude no where be founde.

Kepe innocency / and take hede vna the stronge thaten ryght / for that shall dunge a man peate at the last.

Do for the iust sign / floure / they shal perishe together / and the vngodly shal be rone out at the last.

The helpe of the righteous cometh of the Lord / he is thair strengthe in the tyme of trouble.

The Lord shal stande by them / and saue them: he shall vrsuer them fro the vngodly / and helpe them / because they put theys truste in hym.

Domine me in hoco: no argumr.

The. XXXVII. Psalm of Dauid.

Woe me not to rebuke / of the Lord / in thine anger: Wh chasten me not in thy heavy displeasure.

For thy arrowes shere faste in me / and thy hand percuteth me sore.

There is no whole pacte in my body / because of thy displeasur: there is no rest in my bones / by reason of my sinne.

For my wickednesse are gone ouer my head / and are lyke a foxe ducten / so heauy for me to beare.

My woundes stincke / and are corrupt / they rom my souly bress.

I am thoughte into so greute trouble and mysery / that I go mourninge all the daye longe.

For my laines are cleue thred vp / and there is no whole pacte in my body.

I am sicke and sore smitten / I roare for the very disaunce: sic of my herte.

Lord / shau knowe all my vssay / and my d grominge / so nor bid from the.

My herte pantieth / my strengthe hath fayled me / and the lycht of myn eye is gone from me.

My louers and frends stande loynge vpon my trouble / and my iustmen are gone farre of.

They that soughte after my lyfe / and ro

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37. Ps. 2. b

Psal. 71. a

Job. 19. b

Psal. 147. b

I will preache of thy righteousnesse in the
greate congregation: Lo/ I will not re-
fraine my lippes o' Lorde/ and thou shalt
knowest.

I do nothing thy righteousnesse in my
heart/ my rasinge is of the truth/ and sa-
vinge health: I fepe not by louyng mee-
cy and faythfulnesse Barke from the greate
congregation.

Turne not about thy mercy fro me o' Lorde:
But let thy louyng kindnesse and truth
dwarne this my soule.

For innumerable troubles are come about
me: my synnes haue take such hold upon me/
that I am not able to loke vpon thee: they are mo-
re in number than the haire of my heade/ & my
heart hath faile me.

O Lorde/ let it be thy pleasure to deli-
uer me/ make haile (O Lorde) to helpe
me.

Let them be ashamed and confounded/ that
sitt aghast my soule/ o' Destroyer: let them fall
that forward: let be put to confusyon/ that wisse
me cruel.

Let them sore be thought to shame/ that crye
out: our meate here there.

But let all those that see thee/ be ioyfull
and glad in thy: and let all suche as deliue
in thy saluacion/ saye alwaye: the Lorde de-
ceyde.

As for me/ I am poore and in misery/ but
the Lorde careth for me.

Thou art my helper and redemer/ make
no longer iargen go/ my God.
Beatus qui inuoluitur super eum.

The XL. Psalm of Dauid.
Blessed be that confyeth in the poore:
the Lorde shall deliuer him in the name
of mercie.

The Lorde shall preferre him/ and kepe
him alwaye: shall make him to prosper epon
taryard/ and shall not deliues him into the will
of his enemye.

The Lorde shall refecthe him/ when he
troubled upon his bed: yet/ thou makest his
bed in all his sickeynes.

I forde: Lorde be mercifull vnto me/
heale my soule for I haue synned agaynst the-
e: Myne enemies for sake and vpon me: wha-
shalt be thy/ and when shall his name crye thy:

Though he came into the world/ he
shall be in his heart/ shapynge myschaunce vpon
himselfe.

All they that hate me/ runne together
agaynst me/ and ymagyne euill agaynst
me.

They haue giuen a wycked sentence vpon
me: when he lyeth/ he shall crye vpon no-
more.

I see/ cum myne owne familiar frende/
whome I trusted/ which did rate my brade/
hath hys vp his heile agaynst me.

But be thou mercifull vnto me/ o' Lorde:
deceyde thou me vpon/ and I shall requare
them.

By this I knowe thou fauourablest me/
that myne enemye shall not triumphe ouer
me.

Thou haste holden me because of myne
innocencye/ and set me before thy face for
ouer.

Blessed be the Lorde God of Isra-
ell/ from hence forth/ and for euer more. Amen.
Zaren.

Quemadmodum desiderat eruat ad sonum.
The XL. Psalm of the 4th
den of Corch.

As the hart desireth the water bro-
oke/ so longeth my soule after thee/ o' God.

My soule is a rhyt for God/ because I
the louyng God: when shall I come/ and be
holde the face of God?

Why are thou as my meate daye and night/ I
shall crye vnto thee/ why art thou as now
thy God?

How when I thynke there vpon/ I your i-
gour my heart by my selfe/ for I wolde faine
go hence with the multitude/ and passe ouer
with the vnto the house of God/ in the voyce
of praye/ and thanksgyunge/ amonge such
as kepe holy daye.

Why are thou so full of heavynesse/ o' I
my soule/ and why art thou so vnaquie
reid in me?

O put thy trust in God/ for I will yet
goue him thanks/ for the helpe of his count-
enance.

My God/ my soule is vexed within me:
because of the lande of Zordan/ for I
and the lute of the harp.

The Psalmes

B. One bepe collecte another with the voice of
Jonc. 4. a thy whistles / all thy watons and water flou-
des are gone ouer me.

The Lord hath promised his louing kind-
ness daily / therefore wil I praise him in the
nighte season / and make my prayer vnto the
God of my life.

I wil saie vnto God my stony rocke: Why
haste thou so: gotten me: why go I thus hea-
uily: while the enemy oppresseth me?

While my bones are broken / and while
mine enemies cast me in the ceche: Why the
sayinge vnto me: where is now thy God?

Why art thou so heauy: o my soule: why
art thou so disquieted within me?

O put thy trust in God: for I wil yet shewe
him for the hope of his countenance: and the
cause he in my God.

Ludra me deus & discerne causam meam.

The XLII. A Psalm of Dauid.

B. Thou sentest vpon me: O God: and de-
fende my cause againste the vnholy pro-
ple: Oh deliuer my from the deceitful and wre-
ked man.

For thou O God: darrest my strength: why
haste thou but me fro the? Why go I the so
heauily: while the enemy oppresseth me?

Oh sende out thy light: and thy truth: that
they maye lede me: and bringe me vnto thy
holy hill: and to thy dwellinge.

That I maie go vnto the altare of God: to
uen vnto the: O vp which in my ioye and plea-
sure: and vpon the harpe to geue thanks vnto
the: O God my God.

Dsal. 111. a Why art thou so heauy: o my soule: why
art thou so disquieted within me?

O put thy trust in God: for I wil yet geue
him thanks for the helpe of his countenance:
and because he is my God.

Trus auribus nostris audiuimus.

The XLIII. A Psalm of the Phi-
liden of Gad.

B. I haue herde with oure eares: O God:
Dcus. 11. b I oure fathers haue tolde vs: what thou
hast haile done in their tyme of olde.

How thou hast smitten out the Hebreris
thy hande: and plenteid the in: bow thou hast
defroide the nacoon: and cast them out.

Dcau. 11. a For they gat not the lande in possession

thou art their owne sward: neither was it
their owne arme that helped them.

But thy right hande: o thine arme: / and the
lighte of thy countenance: because thou had-
dest a fauoure vnto them.

Thou art the fruge of my God: thou sin: *Dsal. 111. b*
dest helpe vnto Jacob.

Thou wylt: wylt we ouerthrowe oure ene-
mies: and in thy name wil we treade the vni-
der: that rise vp against vs.

For I wyl not truste in my forte: it is not
my sward: that shall helpe me.

But it is thou that hast vs from oure
enemies: and puttest them to confusion: that
hate vs.

We wil alwaye make oure Boaste of God: *B*
as a prayse: thy name for euer. Selu.

But now thou shalt sit do: and puttest vs
to confusion: and goest not forth with oure
hoefles.

Thou makest vs to turne oure backs: vp-
pon oure enemies: so that they which hate vs:
spole oure goodes.

Thou leest vs to be earen vp like shepe: and
scarest vs amonge the Hebreris. *Dcau. 11. b*

Thou fillest thy people for naught: and in-
fest no money for them.

Thou makest vs to be rebuled of oure
nryghboare: / to be laughed to scorne: and
had vs in derision: of them that are rounde a-
bout vs.

Thou hast made vs a very byword: *Dsal. 111. b*
amonge the Heathen: and that the people haile
their heada at vs.

Thy confusion is daily before me: and the
shame of my face couereth me.

For the voice of the schaunderes a blasphe-
mer: for the enemye and auenger.

All this is come vpon vs: / and yes haue we
not forgotten the most behauid oure filtes: vnto
faithfully in thy countenance.

Oue here is not turned backe: neither oue
steppe gone one of thy teau.

That thou findest vs in the place of the stre-
pene: / and couerest vs with thy shadowe of
death.

If we had forgotten the name of oure
God: / and holdest vp oure handes to any
strange: God.

Shouldst not God fynde it out: / for he
knoweth

knoweth the very secretes of the hea-

and i But for thy sake we are killed all the daye
long; and are counted as sheepe appointed to
be slaine.

myself ¶ Up Lord/ why sleepest thou? awake and
cast vs not off our care.

Wherefore hidest thou thy face? wilt thou
deare forget our misery; and opprobrious?

myself ¶ For quere soules is thought lowe; when one
is in the dust; and oure belly cleuret vnto the
grounde.

¶ Triste Lord/ helpe vs / and deliuer vs
for thy mercy sake.

Eucliam cor meum uerbum bonum.

The. XLVIII. A Psalm of the
dauen of Dauid.

¶ Why herre is dininge of a good mattee /
I speake of that, whiche I haue made of
the Kinge: My tongue is the penne of a ready
wryter.

Thou arte the sayrest amonge the childe-
ren of men; full of grace are thy lippes / therefore
God blesseth thy for euer.

Whyde the truth thy seruante vpon thy
the. O thou myghty with wisshipp and re-
uerence.

Good lucke haue thou with thine honour /
ryde on with the truch; and iustice; and right-
eousnesse; and thy right hande shall teach the
wonderful thinges.

Thy arrowes are sharpe; the people shalbe
subdued vnto the; when in the middell amonge
the Kinges enemies.

¶ Why fear (O God) endureth for euer:
the cepter of thy Kingdome is a righte ce-
ptre.

Thou hast loued righte confesse; and hat-
ed iniquite; therefore God (which is thy God)
hath annoynd the with the oyle of gladnesse
aboue thy felowes.

All thy garmentes are spemyre / Whose a
cassia; when thou comest out of thine purge
palaces in thy deuyful glory.

Kinges Daughters go in thy goodly
array; and vpon thy right hande standeth
the queene in a vesture of the moost fine
golde.

¶ Heren (O daughter) confide and enclie-
me thine care; for gette thine owne people; and
thy fatheres house.

So shall the Kinge haue pleasure in thy
beauty; for he is thy Lord; and thou shalt
worshipp him.

The Daughters of Tyre shal be there with
C. golden; the mids amonge the people shal make
the supplicacion before the. Psal. xxiij. v. c.
Ecc. xxxij.

The Kinges Daughters is al glorious within; spyn-
bee clothing is of wrought golde.

Shee shall be thought vnto the Kinge in
reuerence of noble woyle; and maydene after
bee; such as be next her shall be thought vnto
to be.

With wyse a gladnesse; shal they be thought;
and go into the Kinges palaice.

In steade of thy father; thou hast gotten
children; whom thou shalt make princes in
all landes.

I will remember thy name for one ge-
neracion to another: therefore shal the peo-
ple geue thantes vnto the wolde without
ende.

Deus noster refugium & uirtus.

The. XLV. A Psalm of the
dauen of Dauid.

¶ In oure troubles and aduersitee / we haue
founde that God is oure refuge / oure
strength and helpe.

Therefore wyl we not feare; though the earth
shal and though the hills were caried into the
middles of the see.

¶ Though the waicrs of the see rage; and
were neuer so troublous; and though the
mountaynes shoke at the tempest of the same.
Eccle.

¶ For there is a stone; which with his
reuerence reacheth the clype of God; the holy
stronge of the hyghest. Job. viij. b

God is in the middell of her; therefore shal
he not be remoued; for God helpeh her; and
that righte eachy.

The Gentyls are mad; the Kingdomes make
muche; for our weyl be the weyl his; vnto the
earth; which awaye.

The Lord of hostes is with vs; the God
of Jacob is oure defence. Eccl.

¶ Come by her; and hold the woyle of
the Lord; what destructions be hath brought
vpon the earth.

¶ He hath made warres to craile in all the
walde; he hath broken the bowe; he hath
brupt

The Psalmes

knappd the speare in fonder / and burnt the charreire in the fyre.

Be thyll then a confesser that I am Gods / I will be equald amonge the Heydenes / as I will be equald upon earth.

The Lord of hostes is with vs / the God of Jacob is oure defence. *Sela.*

Omnes gentes plaudite manibus.

The. XLVI. 1 Psalm of the psalmen of Coust.

2 *H*earpe your handes together / all ye people / singe vnto God with the voyce of shabbes / singe.

Psal. xxx. a For the Lord the mooste by:ste is to be feared / and he is the greates hyng upon all the earth.

He shal subdue the people vnder vs / the Hebrin vnder our scer.

He shal vs for an heretage / the betwyge of Jacob whom he loued. *Sela.*

God is gone vp with a merry noyse / a the Lord with the sounde of the trompet.

O singe playtes / singe playtes vnto God: o singe playtes / singe playtes vnto oure hyng.

For God is king of all the earth / hyng playtes vnto him with vnderstandinge.

God is hyng ouer the Hebrin / God syteth in his holy seate.

The prince of isir people are gathered together vnto the God of Abraham: for God is farre hyer equald then the mighty lordes of the earth.

Magnus dominus & laudabile nimis.

The. XLVII. 1 Psalm of the psalmen of Coust.

2 *H*ear is the Lord and heary to the praye / he d'nt the cite of oure God / euen vpon his holy hill.

The hill of Zion is like a sayre place / where of all the lande rejoyceth: vpon the Northside lieth the cite of the great hyng.

God is wel known in her palaces / that he is the defence of the same.

8 Par. xx. a For so / hynges are gathered / and gone by together.

They mistruled to se suche thinges: they were astonnyd / as foberly rath bounde.

Scare came there vpon the and slowe / as vpon a woman in her trausle.

Thou shalt breake the ships of the see / thou shalt scow the East winde.

Lyke an we haue herde / so fr we in the cytie of the Lord of hostes / in the cyne of oure God: God wytholdeth the same for euer. *Sela.*

We waite for thy louing kindnes / O God / in the myddest of thy temple.

O God according vnto thy name / so is thy praise vnto the wynde / enderby right hande is ful of righteousnesse.

Why let the mouth of Zion reioyce / and the Psalm wyghers of Iuda be glad / because of thy iudgements.

Walke aboute Zion / go rounde about her / and tell her to woces.

Marke well her walles / sit vp her bouises / chat it maye colde thein that come after.

For this God is oure God / for euer a euer: he shal alwaye be our gyde.

Audite hinc omnes gentes.

The. XLVIII. 1 Psalm of the psalmen of Coust.

2 *H*earre this al ye people: ponder it well / al ye that dwell vpon the earth.

He and is we / rich and poore / one with another.

My mouth shal speake of wysdome / as my mynde shal muse of vnderstandinge.

I will anclure myne eare to the parable: and shewe my varte speche vpon the harpe.

Wherefore shoulde I feare the euill daye / when the wyndis of my belea shall stryke me rounde aboute?

They that purchaure trulle in their good / a boue them selfe in the multitude of their rythes.

No man can deliuer his brother / nor make agrement for him vnto God.

For as thei moste to rederme their soules / so that he must leaue them alone for euer.

For though he liue longe / and se not the daye.

For it shal be sene / that suche wyse men shal dye and perishe together as well as the ignoant / and foobles / and leaue their goddis for other.

Loke what is in their houses / it commeth still.

still: their dwelling places endure for one generation to another: and are called after their owne names vpon the earth.

Neuertheless man abideth not in such honour: but is compar'd vnto the brute beastes/ and becometh life vnto them.

This way of theirs is very foolishness / and yet their posteritie playe it with their mouths.

They lye in the hill like shepe / & earthe shall gnaw vpon them / and the righteous shall haue Dominion of them in the mountage by armes: their strength shall consume / a bell shall be their dwellinge.

¶ But God shall deliuer my soule from the power of hel: when he recouereth me. *Psal. lxxviii.*

¶ He be not thou affrayed / when one is made ryde / and the glory of his house increaseth.

I for he shall carry nothing away with him / when he dyeth: neither shall his pompe follow him.

Whyle he lyueth / he is counted an happye man: and so longe as he is in prosperitie / men speake good of hym.

But when he shall be sold: as he is in prosperitie / men shall be silent: light any more.

When a man is in honour: and hath no other standinge / he is compar'd vnto the brute beastes / and his commoditye lyeth vnto them.

Deus deorum dominus locus est.

The XLIX. A Psalm of David.
The Lord euen the mighty God hath spoken / & called the world from the rising vp of the Sunne: vnto the goinge downe of the same.

¶ Out of God appeareth the glorious beauty of God.

Our God shall come / and not kepe silence: hee goeth before him a consuminge fyre / & a mighty rumpel rounde about him.

He shall call the heauens from above / & the earth: that he may iudge his people.

Gather my sanctes together vnto me: those that set mate by the conuenaunce then by any offeringe.

And the heauens shall declare his righteousnesse: for God is iudge himself. *Psal.*

¶ Heare o my people: let me speake: let me telle amonge you / I saie: I am God: when they God.

I reioyce the not because of thy sacrifice / thy burnt offerings are alwaye before me.

I will take no bullockes out of thy house / nor goates out of thy foldes. *Psal. lxxv. b. Jer. lxx. c.*

For all the beastes of the fildes are mine / & thou sendest of carrell vpon the hill.

I know all the foolkes vpon the mountaynes / and the wilde draffes of the fildes are in my sight.

If I be hungry I will not till the: for the whole world is mine / & al that therein is. Thankst thou that I will eate the floure of open / or drinke the bloude of goates?

¶ Offer vnto God praise / and that is singing / and paye thy vowes vnto the moost bygebell.

¶ And call vpon me in the tyme of troubles / so will I heare the: that thou shalt thanke me.

¶ Bae vnto the vngodly saye: God: Why doest thou perseade my lawes / and taste my conuenaunt in thy mouth?

Where as thou hast said to be reform'd / and callest my wordes beynde thee?

If thou seest a thiefe / thou runnest with him / and art partaker with the adulterers.

Thou kersst thy mouth to take trech / drafte / and thy tongue paynteth deceate.

Thou sinest / and speakest agaynst thy brother: and sleaundest his wyfe: vnto in others soules.

Thou seest a thiefe / whyle I haue my tongue / and thyntest me: no be thou seest one as thy selfe: but I will reioyce the: and set my selfe as gaynst the.

¶ Consider this / ye that forget God: lest I plucke you awaye / and there be none to be lier you.

Who so offereth me thanks / and playeth / he honoureth me: and this is the waye / whereby I will reioyce him: in his saluacion of God.

¶ Micate me: deus, secundum magnam.

The L. A Psalm of David.

¶ Give mercy vpon me o God / after thy goodness: / & accordinge vnto thy gracie mercie: do awaye myne offences.

¶ Wash me well from my wickednesse / and cleanse me from my synne.

For I knowlege my faultes / & my synne is euer before me.

Agaynst the onely / agaynst the haue I sinned / and done euill in thy sight: I that thou

Psal. lxxv. b. l. c. p. c.

Psal. lxxv. b. l. c. p. c.

Psal. lxxv. b. l. c. p. c.

Psal. lxxv. b. l. c. p. c.

Psal. lxxv. b. l. c. p. c.

Psal. lxxv. b. l. c. p. c.

Psal. lxxv. b. l. c. p. c.

Psal. lxxv. b. l. c. p. c.

Psal. lxxv. b. l. c. p. c.

Psal. lxxv. b. l. c. p. c.

Psal. lxxv. b. l. c. p. c.

Psal. lxxv. b. l. c. p. c.

Psal. lxxv. b. l. c. p. c.

Psal. lxxv. b. l. c. p. c.

Psal. lxxv. b. l. c. p. c.

Psal. lxxv. b. l. c. p. c.

Psal. lxxv. b. l. c. p. c.

Psal. lxxv. b. l. c. p. c.

Psal. lxxv. b. l. c. p. c.

Psal. lxxv. b. l. c. p. c.

Psal. lxxv. b. l. c. p. c.

Psal. lxxv. b. l. c. p. c.

Psal. lxxv. b. l. c. p. c.

The Psalmes

mightest be iustified in thy sayings/a shouldest overcome when thou art iudged.

Psalme 137 / I was borne in wickednesse / and in synne hath my mother conceaued me.

But lo thou hast a pleasure in the truth / a hast shewed me secret wylsome.

Eccl. v. c
1. Pet. iii. c
I **W**ill recognize me with hope / and I shall be able to be clean: wylse / thou me / and I shall be wylse: ter then shame.

What is hearte of ioye and gladnesse / that the bonis whiche thou hast broken / maye restore.

Turne thy face fro my synnes / and put out all my misdeede.

Eccl. xxxi. c
2. L. 4. a
I **W**ill take me a clean hert (O God) a newe a right spire within me.

B Cast me not away from thy presence / a take not thy holy spire from me.

O grace me be counsaile of thy helpe agayn / and stablish me with thy frequence.

Then shall I teach thy wayes vnto synners / that synners maye be conuerted vnto the.

Deliver me from bloude / gainelesse O God / thou that art the God of my health / that my ruing may prayse thy righteousnesse.

Open my lippes / O Lord / that my mouth maye becom thy prayse.

1. Th. 4. v. b
I **F**or if thou haddest pleasure in sacrifices / I would gentill the: but I delight oore in burne offeringes.

1. Cor. xii. a
The sacrificie of God is a trouble spire / a broken: and a contrite hert (O God) / shalt thou not despise.

O be favourable and gracious vnto Synners / haie the walles of Ierusalem maye be builded.

Rom. vii. a
For then shalst thou be pleased I with the sacrificie of the righteousnesse / with the burne offeringes and oblationis: then shall they lape bullockes vpon thine altar.
Quid gloriam in malis qui.

The. li. 1. Psalm of Dauid.

I **H**ow boastest thou thy selfe / how swauntest / that thou canst do mischief?

Why as be goodnesse of God endureth yet dayes.

Thy ruing ymagineth wickednesse / a wish lesse: it curseth like a shapere ransoure.

Thou loveste vnglacousnesse more than

good: / sake of thy more than I: eighteounnesse.

Dea.
Thou loveste to speake all wordes that maye do hurt / O thou fals ruing.

Therefore shal God chace / destroy the / smite the in peccis / plucke the out of the wellyng: / and rote the out of the lande of the lyuynge.

Dea.
The righteous shall be ioye / and feare / and laugh hym to shame.

Lo this is the man / that toke not God for his strength / a but trustid vnto the multitude of synners / and was myghty in his wicked: kunning.

To for me / I am like a grine olme tree in the house of God: my truste is in the tender mercie of God for ever and euer.

I will alwaye geue thanks vnto the / for thou hast done: a will hope in thy name / for thy secretes herte well.

Uninsipient in corde suo non est.

The. lii. 2. Psalm of Dauid.

God: foolish bodys saye in they: herres: I truste there is no God.

Corrupte are they / a becom abominable in thire wickednesse: there is not one that doeth good.

God looked downe from heauen vpon the children of men / to se if there were any that wolde vnderstande his seke after God.

But they are all gone out of the waye / they are all become vnprofitable: there is none that doeth good / no not one.

How can they haue vnderstandynge / that are the workers of wickednesse / staryng vp my people as it were head: / call not vpon God?

They are afrayed where no feare: so for God broken: the bonnes of them that desire the: thou puttest them to confusion / for God doeth spytely them.

O that the saluacion were geuen vnto Irael out of Syon: O that the Lord wolde helpe by a people out of captiuitie.

Then shoulde Iacob reioyce / and Irael shoulde be righte glad.

Deus in nomine suo saluum me fac.

The. liii. 2. Psalm of Dauid.

Help me O God: for thy names sake / and deliver me in thy strength.

Heare my praye (O God) / conside the wordes

D. 1. 11

Rom. 11

wodes of my mouth.

For straungers are ryfen vp agaynst me / and I myghte (wch) haue no God before theye eyes / seke after my soule. *Sela.*

But lo / God is my helpe: it is he that vpholdeth my soule.

u m m e *¶* He shall reward euil vnto myne enemye / and in theye trechth shalt thou destroye them.

I fei wyll offerynge wyll I geue the / and praye thy name o Lorde / because it is so comfortable.

For thou haste deliuered me out of all my trouble / so that myne eye seyth / hys desire vpon mine enemyes.

Exaudi deus orationem meam, &c.

The. LIII. A Psalm of Dauid.

A Heare my prayer / o God / and hyde not thy self fro my peneron.

Take heed vnto me and heare me / how pitteously I mourne and complayne.

The enemye cryeth / and the vngodly cometh on / so fast / for they are mysded to do me some myschefe / so maliciously are they set agaynst me.

My heart is heavy within me / a the feare of death is fallen vpon me.

Fearfulnesse and tremblinge are come vpon me / a an horrible vnde hath ouerwhelmed me.

And I sayde: O that I had wynges lyke a doue / that I myghte flye somewhere / and be acresse.

Es then wold I get me awaye farre a stand / awayne in the wybernesse. *Sela.*

I wold make hayst / to escape from the stormy wynde and tempest.

¶ Destroye their tunges (o Lorde) and vnde thein / for I se vngodlynesse / and theye in theye eye.

D These god daye and nyghte aboute the walles / myschefe and vnde are in the myddeste of it.

Wickednesse is therein / deccate and gyle go not out of her strecs.

If I were nyne enemye that reuyld me / I coude beare it: or if one that ought me euill wyll dyd / it heare me / I wolde byde my self fro him.

¶ But it is thou my companion / my gyde

and myne owne familiar frenche.

We had swete and secrete communication together / and louyngly walde we together in the house of God.

I fei feareth come hastily vpon them / and let them go doune quick in to hel: for wickednesse to among them in theye dwellinges.

So for me / I wyll tell vnto God / and the Lorde shall helpe me.

In the cunynge / motynge / and at noone daye wyl I mourne and complayne: and he shall heare my voyce.

It is he that deliuereth my soule in peace / & from thence that laye wayt for me: for theye are many agaynst me.

Ye which God that endureth for euert / shall heare me / and bringe them vnto me. *Sela.*

For theye wyll not tence: a why: they feare not God.

Ye which laye handes vpon such as be at peace with him / and so they beate his conuenant.

Their mouthes are softer then butter / and yett haue they dattayl in theye mynde: theye wodes are smoother then oyle / and seeke they very swerde.

I call thy burthen (o rare) vpon the Lorde / he shal not shethe / and not leaue the righteous in enquytnesse. *¶* Matt. vj. 1. P. 2. 8

But as for them / thou (o God) shalt cast them doune in to the pyre of destruction.

The bloudyng / a deccatful / shal not lyue out half theye dayes. Vnder hellesse / my truste is in the.

Miserere mei deus, quoniam conculcaui.

The. LV. A Psalm of Dauid.

Que mercifull vnto me (o God) / for me wyl I reade me vnto / theye are daily sighing and mourninge me.

Thyne enemyes reade me daily vnder theye feete: theye be many / that proudly syngre agaynst me.

Ueruer hellesse / when I am afrayed / I put my truste in the.

I wyll confour my self in Gods wode / yett I wyll hope in God / and not feare: What can he do vnto me?

Theye were me daily in my wodes: all that theye imagin / is to do me euill.

¶ They

The Psalmes

They holde alsogether/and kepe them selfes
closethy inacke my slippes/how they maye
catch my soule.

But in wayne/for it shall escape them: and
why? thou O God/in thy dispisature shalt cast
downe such people.

B Thou tellest my fuctingtes/ thou puerest my
reeces in thy boord/and numbeste them.
Whan fouer I cal spohemyne enemies
are put to thyght/wherby I knowe that thou
ere my God.

In Gods reorde wyl I reioyce / in the
Lords reorde wyl I confoute me.

Yea in Gods be I truste/ a man not astrayed:
what can man then do onto me?

Vnto the O God) wyl I pay my owees/
vnto the wyl I geue thankes and prayse.

Psalm 113

For thou hast dispucted my soule fro death
and my feete from fallinge/that I maye walke
before God in the lycht of the hyunge.

Miserere mei deus, miserere mei deus.

The LVII. A Psalm of Dauid.

Be mercifull vnto me/ O God) be mer-
ciful vnto me/ for my soul trusteth in
thea: vnder thy shadow of thy winges shall be
my refuge/ vntill wickednesse be ouerpass.

Tell vnto God the moost hygh/ euen
the God that shall helpe me vp agayne.

He shall sende from heauen / and saue me
from the rypose of hym / that wold swalowe
me vp. Selā.

This shall God sende for hys mercy / and
sayshulnesse sake.

I feare with my soule amonge the cruell Lysor:
euen amonge the chyldren of men/ whose ree:
are speaco a zoroers/ and theys mingle sharpe
stowade.

B Set vp thy selfe O God) aboute the beaues/
and thy glorye aboute all the earth.

They haue layde a nette for my feete/ a pisse
dounne my soule/ they haue digged a pye before
me/ and are fallen in to it them selfes. Selā.

Thy herce is ready / O God) my herce is
ready to synge and geue prayse.

Trouble O my glayd/ awake late and sharpe/
I my selfe wyl awake right early.

I wyl geue thankes vnto the O Lord C)
amonge the people.

I wyl synge prayse vnto the amonge the
Cytyhen.

For the greatnes of thy mercy reacheth vnto
the heaue/ and thy sayshulnesse vnto the
cloudes.

Psalm 114

Set vp thy selfe O God) aboute the bea-
ues/ and thy glorye aboute all the earth.

It were vayne withoute loquimyn,
The LVIII. A Psalm of Dauid.

If your mynde be vpon righteousnesse /
in the beholdinge of thynges that is ryghte/
o ye sonnes of men.

But ye magnyn inuiscyde in your hartes/ and
your handes deale with wickednesse.

The ongody are forwarde/ euen fro theys
moethes wetheras/ sone as they be borne/ they
go astraye and speake lyes.

They are as furyous as the serpent / they
lyke the deafe Dodes / that stoppeth hee care.

Act. 11

That the shoulde not heare the voyce of the
darter/ whome he neuer so wisly.

Breake their eare O God) in their mous-
thes/ synce the chaste domes of the Lysor whelp-
pes in sunder/ O Lord.

That they maye fall awaye like water that runneth
with a pace / and that whan they shoute theys
are wene/ they may be broken.

Let them consume awaye like a snoule / a like
the vntimely frute of a woman / and let them
notte the Sunne.

O reue your thornes be sharpe / the whaim
shall take them awaye quyte lyke a stormy
wynde.

The ryghteous shall reioyce whan be scyth /
the vengeance / a shall walke his feete in the
blawde of the ongody.

So that men shall say: verely / there is a re-
ward for the ryghteous / vnto the there is a
God that catcheth the earth.

Escape me de inimicy men deus, & ab.

The LVIII. A Psalm of Dauid.

Deliver me from mynemyne / O my
God) and defende me from them / yse
vp agaynst me.

O deliue me from the wicked boera / and
saue me from the blawde of the men.

For lo they lye waynyng for my soule: the
myghty men are gathered to gether agaynst
me withoute any offence of saure of me / O Lord
be.

They runne and prepare them selfes
withoute my faute: cryse / come thou helpe
me.

Psalm 115

me/and b ehaide.

Stand v p a Lorde God of hostes / thou
God of Israel / to wiser all Crythen : be not
increasful vnto them that ofende of unalicious
twice dedns. *Sela.*

Ysaie

Let them go to and fro/and runne aboute
the cyte youngling life dogges.

Beholde they speake agaynst me/with their
mouths/ as eade are vnder theyr lippes: for
who repisuech them?

B

But thou (O Lord) shalt haue them in deri-
sion/ thou shalt laugh all Crythen to scorn.
My strength vnto I crye vnto the / for thou
Go God Arise my defendir.

Ysaie

Ysaie

Ysaie

God sheweth in his goodnesse pleceousse/
God lette chine in my distre vpon myne ene-
myce.

Slaye them not / lest / my people forget it:
but feare them abiaide with thy power/ and
pur them vnto/ O Lorde out Defence.

For the synne of their mouthes/ for the wordes
of their lippes / and because of their pryde / lee
them be taken/ and why? their preaching is of
carynge and lye.

E

Consume them in thy wrath / consume them
that they may crye / a knowe thate is God/
which ruleth in Israel in all h wordes. *Sela.*

Ysaie

Let them go to and fro/and runne aboute
the cyte youngling life dogges.

Let them runne here and there for meate/
and grudge vnto they haue not ynough.

As for me I will synge of thy power/ and
praise thy mercy betwixen in the morninges:
for thou are my Defence a refuge in the name
of my trouble.

Vnto the in my strength / will I synge/ for
thou to God Arise my Defence/ and my mercy
full God.

Drus repulisti nos, & detraxisti.

The. LIX. A Psalm of Dauid.

A

God/ thou that hast cast vs out/ and stat-
tered vs abiaide / thou that hast bin so
for displeasid at vs/ consoite vs agayne.

Thou that hast remoued the land/ and deui-
ded it/ thate the saine threoff for it shal cry.

Ysaie

Ysaie

Thou hast shewed thy people brauy thim-
ges/ thou hast geue vs a drinke of wyne/ that
we slumbe with ball.

Yet haste thou geuen a wofen for such so
fere the/ that they may cast it vp in the truch.
Sela.

That the beloued myght be deliuered/ helpe
the with thy ryght hand/ and beare in.

God hath spoken in his Sanctuary / B
Cryed thynge crye cryeth me / I will vnto
Sijchem/ and inuete our the valley of Sidon.

Glada is myne / t/ Manasse is myne / t/ E-
phraim to the strength of my head / Iuda in
my captaine.

Noah is my washpott / ourte / Edom will
I steech out my shoe / Philistia shall be glad
of me.

Who will be man to the sige ciue/ Who
will bringe me in to Edom?

Shall not thou do it O God/ thou that hast
cast vs out/ vnto God / t/ that writest not our
Dial. xli. v

with our hostes?

O be thou our helpe in trouble / for wayn is
the helpe of man.

Honore God we shal do great actes / for it
is he thate shal treade vnto our enemies.

Exaudi deus deprecationem meam.

The. LXX. A Psalm of Dauid.

Heare my crying / to God / graue heide vnto
H
to my praye.

From the endes of the earth wil I call vnto
the/ vnto my helpe in trouble. / I set me vp
vpon an hye rocke.

For thou art my hope: a stronge towre for
me agaynst the enemye.

I will dwell in thy tabernacle for ever/ that
I maye be safe vnder thy counteing of thy win-
ges. *Sela.*

For thou (O Lord) hast herde my desyre/
thou haste geuen an heritage vnto those that
fere thy name.

Thou shalt graunte the thyng a longe lyfe/
that hye yeares maye endure / thoue us all
generacione.

That he maye dwell before God for ever: Ob-
lete thy lounge inuete and sayth fulnesse pur-
sue hym.

So will I alwaye synge praises vnto
thy name / t/ that I maye dailye perfume my
Dial. l. v

voice.

Nonne deo subiecta erit anima mea?

The. LXXI. A Psalm of Dauid.

Howe soueraynlye onlye vpon God/ for of
H
him commeth my helpe.

He onlye is my steech/ my saluacion/ my
Defence/ so that I shall not greatlye fall.

1 14 How

The Psalmes.

How longe will ye ymagine mischief a-
gainst every man? ye shall be slayne al the foure
of your eyes: a tottering walke shall ye be: and
lyke a broken bedde.

Theyr deuice is onely how to put him out:
they desire it in lyces: they geue good wordes
with theyr mouth: but cutt wryth theyr herte.
Eccl.

Reuerthelesse: my soule abyderth onely opo-
pon God: for he is my God.

He onely is my strength: my saluacion: my
refuge: that I shall not fall.

In God is my saluacion / my glory / my
might: and in God is my trust.

B Put your trust in him alway / ye people)
h. Reg. 1. b
Psal. 121. a
Put out your hertes before him: for God
is our hope. Eccl.

To for men: they are but vayne / men are de-
ceafull: vpon the wyghtes they are all toge-
ther lyghte: the n vanite is all.

Trust not in wronge and robbery: geue
not your selfe vnto vanite: if ry shes errece
se not yauce herte vpon them.

R. m. 4. a
God spake ouer a wod: wryth I herde
the same: that power belongeth vnto God.

Chariton Loude art merciful: and that
thou rewardest: euery man accordyng: to hys
workes.

Dus deus meus ad te deuce uigilo.

The. LXII. 2 Psalm of Dauid.

God / thou adest my God: I carly wyl I
D. cxxvi. d
4. 11 a
like the.

My soule thusresth for the / my flesh lon-
geth before the in a barett and drye land: where
no water is.

Thou do I loke for the in thy Sanctuary /
that I myght beholde the power and glorie:
for thy louinge kindeesse is better the lyfe:
my hyppes shall prayse the.

As longe as I lyue will I magnifie the / a
lyfe op my handes in thy name.

Thy soule is sanctified euen as it were with
marge: and sans offe: when my mouth prayseth
the: wryth isayfull lippes.

B In my bedde wil I remember the: a when
I wake: my talkinge shall be of the.

For thou hast ben my helper: and vnder the
shadowe of thy winges wil I reioyce.

My soule hangeth vpon the: thy right hande
wppholdeth me.

They see after my soule but in vayne: for
they shall geue vnto the eard.

They shall fall in to the trearde: / and be a
pouyon for forso.

But the Fryght shall reioyce in God: I all
they that sweare by him / shall be commended:
for the mouth of Israell shall stoppe.

Exaudi deus uocem meam cum deprecor.

The. LXIII. 2 Psalm of Dauid.

Here my voyce (O God) in my com-
plainte: pursue my lyfe from feare of the
enemye.

Hydme from the gaberyng together of
the forward: from the heape of the wyrted
voce.

Whiche reuerte theyr tongues lyke a sword:
and shute wryth theyr otimus wordes lyke
as with arrowes.

That they maye preyely huete the innocet:
and sodenly to hit hym withoute any fraie.

They haue decayed my shouler: and commo-
ned amonge them selfes: / thore they maye saye: Ri-
suarco: tu th / (saye they) wo shal be them.

They ymagyne wickednesse: / and fepe it: so
accet amonge them selfes: / euery man in the
depth of hys herte.

But God shal sodenly shute wryth an arrow:
that they shall be wounded.

Yee: theye aucte tunges shal make them sal-
in so muche that wpo so forth them: shal laugh
them so scoime.

And all men that se it: shal saye: whye har-
d God done: so: they shal perreua: that it is but
woike.

The righteous shall reioyce in the Lord: a
put his trust in him: and all they that are true
of hys: shal be glad thoreof.

Te decechymus deus in Syon: & tibi reddetur.

The. LXIII. 2 Psalm of Dauid.

God: art playsted in Syon: a vnto
I to the is the nome performed.

Thou heardest the praye: / thei: for cometh
all flesh vnto the.

Oure mysdoes praye agaynst vs: / ob: be
shou me cessull vnto oure synnes.

Blessed is the man whome thou dost bless
and vtteuast: vnto the: that he maye dwell in
thy court: he shall be sanctified: wryth the pleasu-
re of thy house: euen of thy holy temple.

Beare no accordyng vnto thy wonderfull
righte:

100

righteousnesse / o God oure saluation: thou
shalt act the hope of all the endes of the earth /
and of the diuades etc.

Which in bys streights stretcheth forth /
mountaines / and is gnyded aboure with power.

B Which stretcheth the ragynge of the see /
the roaringe of his waikes / and the woodnesse of
the people.

They that dwell in the uttermost partes are
afraid thereof / thou maifest both thy moou-
inge and thyninge of flares / to playe the.

Thou visitst the earth / thou waterest / and
maifest it very plentifulous.

The ryuer of God is full of waters / thou
preparatest man bys coine / and thus thou pro-
uidest for the earth.

Thou waterest hye fotowes / thou breakest
the harde clothes thereof: thou maifest it soft
with the droppinge of rayne / and bleisset the en-
crease of it.

Thou counellest the peare with thy good / and
thy feete steppest throppe farrnesse.
The dwellinges of the wilderness are so far
also / that they throppe with ball: and the lake bil-
les are pleasur on euery hyde.

The folde are full of shepe / the wallein shade
so theye with coine that they laugh a singe.
Subilate deo omniu terra, psalium dicit deo.

The. LXV. A Psalm of Dauid.

A **H** Be ioyfull in God / (all ye landes) singe
praise vnto the honoure of bys name /
make bys prayse to be glorious.

Saye vnto God: O howe wonderfull are
thy wotnes / that thou me the greatnesse of thy po-
wer / shall thyrn enemies be consoyded.

O that all the world wolde worshippe the /
singe of the / and prayse thy name. Scia.

O come hyther and hold the rookes of
God / which is so wonderfull in his doinges
amonge the children of men.

A **H** He turned the see in to drye lande / so that
they went thero in the water on foie: therefore
will we reioyce in hym.

He ruled with his power for euer / bys eyes
besolde the people the carnages that not be
able to scale them selves. Scia.

O magnifie our God / ye people / make the
uerge of bys prayse to be heere.

Which holdeth oure soule in lyfe / and suf-
fereth not oure soule to slippe.

For thou o God / hast pioued vs / thou hast
tried vs / bye as syluer is tried.

Thou hast brought vs in to captiuite / and
layed trouble vpon oure lynes.

Thou hast suffred men to eite after eate
deas / thou wentst thore wth a water / but thou
hast brought vs out / and refresshed vs.

Therefore wyl I gaine to thy house with
burnt offerings / to paye f my wronge / which
I promised with my lippes / and spake with
my mouth / when I was in trouble.

I wyl offre vnto the same burnt sacrificers
with the smoke of iams / I wyl offre bullo-
kes and goates. Scia.

O come hyther a herke / all ye f feare God /
I wil tel you / what he hath done for my soule.
I called vnto him with my mouth / and
gaue hys payse for my tange.

(If I enuyse vnto wickednesse with my
herke / the Lo:de wyl not heare me.)

Therefore God hath heard me / and con-
firmed the voyce of my praye.

Prayse be God / which hath not caste out
my prayer / nor excused his mercy fro me.

Deus misericordia notis / & benedictio nobis
dumina.

The. LXVI. A Psalm of Dauid.

A **H** Ode becessful vnto vs / bleisset vs / and
showe the lyght of bys countenaunce
vpon vs. Scia.

That we maye knowe the waye vnto euer /
thy saluation amonge all Gentren.

See the people praise the / o God / bye / let all
people praise the.

O let the people reioyce and be glad / that
thou hast gess the folk eigh / couly / and gover-
nest the nacions vpon earth.

See the people praise the / (o God) / let all peo-
ple praise the.

God (euen our owne God) geue vs his
blesynges / that the earth maye bring forth her
increace.

God bleisset vs / and let all the endes of the
world feare hym.

Exurgat deus / & disperat inimicis suis.

The. LXVII. A Psalm of Dauid.

A **H** O God as thou hast ben iudged to feare /
I heard / and they that here hym / shall saye be-
cause hym.

Lyke as the furee passeth / so shall
I 114 thou

The Psalmes

thou bringe the way: and like so wage mecher at the sye: so shall the wickedye perishe by the presence of God.

But the righteous shall be glad and reioyce before God: they shall be merry a toyfull.

Oh singe vnto God / synge psalms vnto his name: magnifie him that sitteth about the heauens / whose name is the Lord: and reioyce before him.

Deut. 7. d

This is a father of the fatherlesse: he is a defender of widowes: euen God in his holy habitation.

He is the God that maketh men to be of one minde in a house: and singeth the psalmes out of captiuite in due season: but letteth the renegades continue in straccesse.

Exod. 15. d

O God / when thou wentest thow wast the wilchess. Solo.

Exod. 15. c

The earth shoke / and the heauens droped at the presence of God in Sinaar: a psalme of God which is the God of Israel.

Judic. 5. a

Thou O God sendest a gracious rayne vpon thine anointed: and refreshest in wheat us.

That thy blessing maye dwell therein which thou of thy goodnesse hast prepared for the poore.

Jos. 5. b

The Lord shal geue the woode: with great boosies of Shearimelison.

Kinges with their armies shall fyre: a they of the householde shall bounde the speyke.

If so be that theye amonge the paleis / the houses fathers shall be coured with siluer: a her remiges of the colour of gold.

When the Almightie setteth ranges vpon the earth: shall be cleare euen in her seruence.

The hill of Basan is Gods hill: the hill of Basan is a plentifulous hill.

Why hoppe ye so / ye greaue billes: It pleaseth God to dwell vpon his hill: yet the Lord will add in it seruence.

The charrettes of God are many. My eyes a thousand: the Lord is amonge them in the heyls Sinaar.

Eph. 11. a

Thou art gone vpon by the / thou hast led captiue captiue: and retained thy free for myn.

Yet will I for thine enenies: theye they mighte shall: vnto the Lord God.

Praised be the Lord dayly: euen the God which helpeth vs: and pouerth his benediction vpon vs. Solo.

The God that is oure Sauour: our God the Lord by whome we escape death.

The God that smiteth his enemies vpon the heades: and vpon the beery scaples: such as go on shil in their wickednesse.

The Lord hath sayde forme will I bringe agayne fro Basan: some will I bringe agayne from the depe of the see.

That thy late waye be typpd in the blood of thine enemies: and that thy voyces maye heare vp.

This wd sende Co God: how thou goest / how thou my God on d synge goeste in the Sanctuary.

The fingers go before: and them I minister amonge the matins with the ambule.

O geue thanks vnto God the Lord: in O the congregation: for the wiles of Israel.

There hid Ben Iamin: the pynnes of Iu Iuda: the pynnes of Sabilon: and the pynnes of Vespheke: beare rule amonge them.

The God hath committed strength vnto the: shall be the thinge Co God: that thou hast wrought in vs.

For thy temples sake at Jerusalem shall kinges bringe presentia vnto the.

Requie the blessing amonge the reben / the heape of Gulco with falsico: those that done for inony.

Oh feare the people that dwelce in battail. The pynnes that come out of Egipte: the Morians lande shall strende ouer her bandes vnto God.

Synge vnto God / ye kyngdomes of the earth: o synge psalms vnto the Lord: Solo.

Which sitteth in the heauens: out all from the Requamag: so hee shall sende out his voice: pretend that a mighte voyce.

Then be the power vnto God: his glory is in Israel: and his might in the cloudes.

God is wonderfull in his Sanctuary: he is the God of Israel: hee restiue strength: and power vnto his people. Blessid be God.

Saluum me fac deus: quoniam in inuerture tuar, The LXXVIII. A psalme of Smdm. Solo

The psalmes

Ps. xxxv. **S**ayl the Lord God do Deliuer me / and so
helpe me /o Lord.

Let them be ashamed and confounded that
steere after my soule: let them be turned backe
ward: and put to confussion thas wyshe me
eue.

Let them sore be thought to shame: that
crye ouer me there there.

But let all those that seeke the Blessyd and
glad in the: and let all such as desire in thy
saluation / saye alwaye the Lord be prai-
sed.

As for me I am poore and in misery / haue
the God for to helpe me.

Thou art my helpe / my redemer and my
God: thou make no longe / sayinge.

In te domine speraui non confundar.

The LXX. Psalm.

Ps. xxxvii. **S**ayl the Lord: in my trust let me neuer
be put to confussion: but rydde me /o Deliu-
er me /euen thow thy righteousnesse / enclyne
thine care vnto me: a helpe me.

Be thow my strengt holde: where vnto I
may alwaye stye: thow hast promised to helpe
me: for thou art my house of defence and my
refell.

Deliuere me /o my God / oute of the hande
of the wicked / oute of the hande of the un-
righteous and cruel man.

Ps. xxxviii. **T**hou thow /o Lord God: art the thinge
that I long for: thow art my hope euen / fro
my youth.

I haue cleaued vpon the euer since I was
baine: / thow art he that toke me oute of my
mothers wombe: therefore is my payntful way
of the.

I am become a woorde vnto the mul-
titudes: my soule truste is in the.

Oh let my mouth be fylled with thy pray-
se: and honour all the day longe.

Cast me not away in myne olde age: forsake
me not when my strenght faileth me.

For myne enemies speake against me / and
they thas leie wait for my soule / take theye
counsel to gether: sayyng: God hath forsaken
him: perseute him: take him: for there is none
to helpe him.

B Go not farre fro me /o God: my God: haue
the to helpe me.

Let the be confounded and perished: thas

are agaynste my soule: let the be covered
with shame and dishonour: / that seeke to do
me euill.

As for me I wyl patiently abide alwaye / a
wile euen encrease thy prayse.

My mouth shal speake of thy righteousnesse
and sauynge health / all the day longe: for I
knowe no ende ther of.

Let me go /o Lord God: and I wyl
make mention of thy power and thy righteou-
nesse euen.

Thow /o God: hast hearend me fro my youth
vpon my lyng: therefore wil I tel of thy won-
derous workes.

Forsake me not /o God: in myne olde age:
when I am gray headed: / twenty I haue sbe-
wed thine arme vnto chyldren: thow hast / and
thy power to all them thas are yet for to
come.

Thy righteousnesse /o God: is in very he-
u: thow thas dost greate things: /o God / wyl-
les leue vnto the.

What greate troubles and aduersitee /
haue thou sbe wed me: and yet thydest thou
mine and refecth me: /euen and thoughtest me
fro the Dope of the earth agayne.

Thou hast thought me to greate honour: /
and couered me on euery syde.

Therefore wil I prayse the / and thy sayn-
fulnesse /o God: / playing vpon the lute: / onto
the wil I synge vpon the harp: /o thow holy
one of Israel.

My lippes wolde sayne synge praises vnto
the: and so wolde my soule / whome thou
haue deliuered.

My synge talke of thy righteousnesse
all the daye longe: / for they are confounded
and thoughte vnto shame: / thas soughte to
do euill.

Deus iudicium tuum regi da: & iustitiam.

The LXXI. Psalm of Salomon.

Give the synge thy iudgement /o God: I
and thy righteousnesse vnto the synge
sonne.

That he maye gouerne thy people: / ac-
cordinge vnto righte / and defende thy
poore.

Thas the mounte vnto maye bringe peace:
and the hill phila righteousnesse vnto the
people.

He that keeps the simple folk by their right/
defends the widow of the poore/and punishes
the wrongeous deere.

ff/159116

Thou shalt be feared t'as longe as the
Sunne and the Moone endureth/fto one ge-
neration to another.

He shall come downe lyke the rayne in to a
feste of wolle/and like the diapores that do water
the earth.

B

In his name shall righteousnesse flourish/
yea/and aboundance of peace/so long as the
Moons Dominion.

ff/159117
ff/159118

This Dominion shall be frd the one sea to
the other/and frd the soude unto the north
ende.

They that dwell in the wyldernesse shall
knele before him/and his enemies shall lyde
the duste.

ff/159119
ff/159120

The fingers of the sea and of the Isles shall
bring presents/the fynes of Arabye & Oba-
ba shall offer gyfte.

All fynes shall worship him/and all they
then shall do him service.

For he shall deliuer the poore when he crieth/
and the needy that hath no helpe.

He shall be favourable to the simple poore/
he shall preserve the soules of such as be in ad-
uersitye.

C

He shall deliuer their soules frd extorsyon
and wronge/and shall shut their mouthe in
his gyfte.

He shall lyue/and vnto him shall be given
golde of Arabia: piere shall he make cuts vnto
him/ & vaily shall he be praised.

There shall be an heape of corne in the earth/
hye upon the hylls/ his fruite shall shall lyke
Libanus/and shall be grene in the aut lyke
grass upon the earth.

His name shall endure for euer/ his name
shall remaine vnder the Sunne amongst the
posterites/ which shall be blessed that saw him/
as al the Earthen shall praise him.

ff/159121
ff/159122

Blessed be the Lord God/ euen the God
of Israel/ I will praise and say wondrous
things of him.

And blessed be the name of his mercy for
euer/ and al Landes be fulfilled with his glo-
rye. Amen. Amen.

Here endeth the playere of Dauid/
the sonne of Jesse.

Quon bonus dicitur Israel, his qui recto.
Esa. LXXII. Psalmus de Joseph.

How long is to God vnto Israel/ to such
as are of cleane herte.

Wickednesse/ my fite were almost gone/ my
advances had wel nyg hylte.

And why? I was greued at the wicked/ Aboc. 1
Ier. 31. 4

For they are in no paxell of death/ but stand
fast lyke a palatye.

They come in no misfortune lyke other folke/
nether are they plagued like other men.

And this is the cause that they are so safe
in paxell/ and ouerwhelmed wth truste in
unrighteousnesse.

Their eyes waxe for samenesse/ they do euen
what they lyst.

Corrupte are they/ and speake blasphemous
maliciously/ proud and presumptuous are
their wordes.

They stretch forth their mouthe vnto the
heauen/ and their tongue geeth thowre the
world.

Therefore saie the people vnto the/ and the
reuerent theye no smal aduantage.

Why? (saye they) howe shall God pers? Psal. 138. 18

For he knowe the knowledge in the moost
hyest.

Lo/ these are the vngodly/ these prosper in
the world/ these haue euen in possession.

I shalde I then curse my herte in vaine/ Mal. 1. 16

(though I) and waste my handes in in-
nocencye.

Wherfore shalde I be then punished bare-
ly/ as he chastened every morning.

Yea/ I had almost also said as theye/ but
I then shalde I haue condemned the gene-
ration of thy children.

Then thought I to and understande this/ but
it was to hard for me.

And I went into the Sanctuary of God/
and considered the ende of these men.

Wondrous how thou hast set them in a slip/ Psal. 125. 5

perp place/ that thou must cast them downe
headlonge/ and destroye them.

O how suddenly do they consume/ perishe/
and come to a starful end.

I yet was lyke an dreame when one saye/ Psal. 127. 1

that so maketh thou their ymage to vanishe like
dew of the eue.

The Psalmes

Thou my hereweas greued / and it wente
euen thoro me my reynes.

So falsly was I and ignoraunt / and as
it were a beast before the.

Neuertheless / I am alway by thy hand
destine me by my right hande.

Thou ledest me with thy counsayll / after
wode / because of my vnto glory.

What is there prepared for me in heauē?
there is nothinge vpon earth / that I desire
in comparison of the.

My flesh and my heart sayeth / but
God is the strength of my hart / And my portion
for euer.

For lo / they that forsake thee / shall perishe / thou
destroyest all them that committe fornicacion
against thee.

But it is good for me / to helpe my fall by
God: to put my trust in the Lord God: and
to speake of all thy woe: for.

Qui dicit deus reputabit in finem iuramentum.

The LXXIII. A Psalm of David.

God therefore dost thou call vs forleane
away / why is thy wrath so hotte against
the sheepe of thy pasture?

Thou hast vpon thy congregation / whom
thou hast purchased from the begynninge:
the staf of thyne inheritaunce / whom thou
hast redemed / euen thyne hyll of Syon whom
thou dwellest.

Trudge vpon them with thy feet / and cast
them downe on the ground / for thyne enemy hath
destroyed altogether in the Sanctuary.

Thyne aduersaries roare in thy houses / and
set vp theyr banners for tokens.

When may I see thy open glister about / like as
thou art in the wood.

They cut downe all the synginge worke of the
Sanctuary with bylles and axes.

They haue set fyre vpon the Sanctuary /
they haue defiled the dwelling place of thy
name / euen vnto the grounde.

Yee / they say in their hartes: Let vs spoyle
them altogether / thus haue they burnt vp all
the houses of God in the lande.

We desire take no more / there is not one
prophet more / no / not one that vnderstandeth
any more.

Oh God / how longe shall the aduersary
do thus / how long: howe longe shall the ene-

mye blaspeme thy name for euer?

Why wilt thou dwell thou thyne hand? why
pluckest thou not thy right hande out of thy
bosome / to consume thyne enemies?

But God is my synginge of old / he helpe
to vme vpon earth he doeth it himselfe.

Thou deuydest the sea thoro me / thou
shalt breakeste the heades of the dragons in
the water.

Thou smyrest the heades of Lethian in the
peeces / and gnest him to be meate for the peop
ple in the wyldernes.

Thou drygest vp welles and breakest / thou
dryest vp myghty waters.

The veyne in thyne / and the nyghte is thine
thou hast prepared the yghies and the
Sunne.

Thou hast set all the borders of the earth
thou hast made both Sommer and Wynter.
Arise in the Lord: heate the ene-
mye rebuys / and howe the folye / hee people
blaspeme thy name.

Thou desirest not the soule of thy mytle / thou
wilt the beast / and forgettest not the congrega-
cyon of the poore for euer.

Take vpon thy conuenants / for the Barke
houses of the earth are full of wickednesse.

O let not the simple go away / because
for the poore and mealye geue prayse vnto thy
name.

Truste in God / and maynteyne thyne owne
cause / remember heate the folye / man blas-
pemer the dayly.

For get not the voyce of thyne enemies / for
the presumption of them that hate thee / increaseth
euer more and more.

Confitebuntur tibi deus / confitebuntur tibi &c.

The LXXIII. A Psalm of David.

Into the Co God will we geue thanks / I
prento the myll we geue our thanks / and
synginge thy name is so nye / we will tell of thy
wonderous workes.

When I may get a conuenient tyme / I
shall iudge accordingly vnto thyng.

The earth is weake / and all that is therein
but I beare up her pylers. Selā.

Thou vnto the madde people / deale not
so mealye / and to the vngodly: set not vp your
homes.

Set not up your homes on hygge / and
speake

131. psal. c.
p. c. xviii. b.
Ecc. iij. c.

131. psal. c.
p. c. xviii. b.
Ecc. iij. d.

131. psal. c.
p. c. xviii. b.
Ecc. iij. d.

131. psal. c.
p. c. xviii. b.
Ecc. iij. d.

131. psal. c.
p. c. xviii. b.
Ecc. iij. d.

speake not with a shreete.

For pietyonon cometh neyther from the East/nor from the West/nor yet frō the wyrdernesse.

B And why? God is the iudge: he putteth downe one/and stretcht up another.

For in the bande of the Lord there is a cuppe full of syltonge wine/and he poureth out of the same: As for the Byggers thereof/all the ungodly of the earth shal drinke the/and swete them out.

But I wyl call of the God of Jacob/and praye him for succor.

All the hornes of the ungodly wyl I breake/and the pointe of the righteous shall be exalced.

Nous in ludra deus in lracl, magnum.

The LXXXV. A Psalm of Asaph.

A Psalm of Asaph knowne by his name is in Syria in Israel.

It saith is his tabernacle/and his dwelling in Zion.

These shafts be the arrows of the bowe/the shylde/ is he swerde/and the whole Barre of the.

Thou arte of more honour and might then the bulle of robbers.

The proude shall be robbed and slepe they slepe/and the mighty shall be able to do nothing with their handes.

When thou rebuelt them, O God of Jacob/both the charrretes and housmen shall fall on slepe.

Thou arte fearful/for who maye abyde in thy sight/when thou arte angry?

When thou leuelt thy iudgement frō heauen/the earth trembled and is fall.

Yee/when God ariseth to geat iudgement/and to helpe al them that be in aduersite upon earth. Selā.

When thou punysshest one man/he muste knowlege that thou arte ready to punyssh the other mo.

Take what ye promise unto the Lord: for ye shall not lye: for ye shall kepe it/also that he said aboute him: bringe presentes vnto him that ought to be feared.

Which is like a weape the sheeth of pyntes/and is wonderfull amonge fingers of the earth.

Vocem ad dominum clamavi, voc ad.

The LXXXVI. A Psalm of Asaph.

Each vnto God with my voyce/ye/and O Lord God cried I with my voyce/and he Psal. cxi. s herbe me.

In the tyme of my trouble I soughte the Lord/ I helde vp my hande vnto him in the night season/for my soule refused al other comforte.

When I was in beautyss/ I thoughte vpon God/when my heart was vexed/then wyl I speake. Selā.

Thou heldest myne eyes waking/ I was so feble that I could not speake.

Then rememberd I the tyme of olde/and the yeres that were past.

I called to remembre vnto my soule in the night/ I murmured with mine own heart/and I soughte out my spirite.

Wyl the Lord cast out for euer/ wyl he be nomore intreated?

Is his mercy cleane gone? Is his promise come vnto an ende for euermore?

But the Lord is forgotten to be gracious: or hath he shutt up his louinge kindnesse in displeasure. Selā.

At the laste I came to this poynte/that I thoughte: Why arte thou so feble? be the righteous bande of the moost byesse canne change: al.

Therefore wyl I remember the workes of the Lord/and cal to mynde thy wonder of olde tyme.

I wyl speake of all thy workes/and my talke shall be of thy wonders.

Thy name O God is holy/ who is so great and mighty as God?

Thou arte the God that doest wonders/ thou hast declared thy power amonge the people.

Thou with thyne arme hast destroyed thy people/ vnto the sonnes of Jacob and Joseph. Selā.

The waters sawe the Lord/ the waters sawe the Lord/ and were afrayed: the deepes were moued.

The theyre cloudes poured out water/ the theyre shouders/ and their arrows were abroade.

Thy thonder was heard aboute/ the

The Psalmes

the lightnings shone upon the grounde / the earth was moued and spake withal.

They were in the see / and the pathes in the great waters / yee coulde not man knowe thy foreshelpe.

Thou leddest thy people like a flocke of sheepe / by the hande of Moyses and Aaron.

Amen dic populc meus legem meam.

The LXXXVII. A Psalmc of Asaph.

Great my lawe / a my people / And me yaur cares vnto the widdes of my mouth.

I wy open my mouth in parable / and speake of thynges of olde

Which we haue herde and knowen / and sence as our fathers haue tolde vs.

That we should not hyde them fro the children of the generacions to come / but to shewe the honoure of the Lord / who mighte a wonderfull wroth / that he hath done.

He made a conuenaunt with Jacob / and gaue Israel a lawe / i which he conuenaunt-

ded oure forefathers / to teache theyr children.

That their posterite myght knowe it / and the children which were yet vnborn.

To the intent that when they came vp / they might shewe their children the cause.

That they also mighte pue their trust in God / a not to forget what he had done / vnto the children of the remembraunce.

And not to be as the children of the fathers / a forwarde and ouerthrowne generacion / a generacion that see not their herie / a right / a whose frende was not true to ward God.

As the children of the Chanaan / which beinge barnished / and carryngs home / were sold them selfen / vnto the synne of Canaan.

They kepte not the conuenaunt of God / a wylde not walke in his lawe.

They forgate what he had done / and the wonderfull wroth that he had shewed for them.

That as the children of the Chanaan / which beinge barnished / and carryngs home / were sold them selfen / vnto the synne of Canaan.

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That as the children of the Chanaan / which beinge barnished / and carryngs home / were sold them selfen / vnto the synne of Canaan.

They kepte not the conuenaunt of God / a wylde not walke in his lawe.

cloudes / and all the myghte shynow with a light of fyre.

He dede cleue the hard rockes in the wilderness / and gaue the drinke therof / as it had bene out of the great depth.

He broughte waters out of the stony cocke / so that they gushed oute lyke the ry-

uer.

Yet for all this they synned agaynst him / and prouoked the moost byss in the wilderness.

They tempted God in their hartes / and requered meate for their lust.

For they spake agaynst God and said: Yet God shall prepare a table in the wilderness / a nysse / shall he?

As he sence the stony cocke / that the many streames gushed out / and the streames flowed mychall / bur how can he geue drinke / a prouide fleshe for his people?

Wher the Lord herde this / he was wroth / so the fyre was kindled in Jacob / a heauy displeasure agaynst Israel.

Because they beleue not in God / and put not their trust in his helpe.

So he commaunded the cloudes aboute / and opened the store of heauen.

He rayned doune Manna upon them / and gaue them drinke from the rocke.

When they ate aungels foode / so he gave them drinke.

He caused the east wynde to blowe vnder the heauen / a he shewed his power bye broughte in the South wynde.

He made the flesh to raine upon them / as drinke as dust / and ferched soles lyke the fountaine of the see.

He lea it self amonge their tentes rounde aboute their habitacions.

So they did eat and were filled / for he gaue them their owne desire / they were not wylde pointed of their lust.

But while the meate was yet in their mouth / he shewed the wrath of God came upon the / stowe the wyldest of them / and sence doune the chosen ones of Israel.

But for all this they synned yet more / and beleued not his wonderous wroth.

Therefore their dayes were consumed

Ps. lxxxvii. c
Mat. xxi. c

Exod. xii. d
Deut. xii. b
Le. xvi. vi. a

Exod. xii. d
Deut. xii. b

Ex. xxi. b
De. xxii. a

1. Reg. xii. a

Exod. xii. c

Exod. xii. b

Ex. xii. c
De. xii. a

Ex. xii. c
De. xii. a

Ex. xii. c
De. xii. a

Ex. xii. c
De. xii. a

in vanitie / and suddenly were their yeeres gone.

When he sawe them / they fought him / and auerred them early a new God.

They fought then that God was their succour / and that he byc God was their redemer.

Nevertheless / they did but flatter him in their mouthes / and dissembled with him in their tongues.

For their heart was not whole with him / neither continued they in his conuenaunt.

But he was mercifull that he forgave their misdoes / and destroyed them not.

Yet many a time turned he his wrath away / as wold he not suffice his whole displeasure to arise.

It is to be considered that they were but flesh / as a wind that passeth awaye and cometh not againe.

O how oft haue they grieved him in the wilderness?

How many a time haue they prouoked him in the desert?

They turned backe / and tempted God / as moued the holy one in Israel.

They thought not of his hande / in the day when he deliuered them from the hande of the enemye.

Howe he had wrought his myracles in Egypte / and his wonders in the lande of Soun.

Howe he turned their waters into bloude / so that they mighte not drinke of the ryuers.

Howe he sent lict amonge them / to eat the flesh vp / and froggen to destroy them.

Howe he gaue them frutes vnto the cartoppell / and their labour vnto the greeshopper.

Howe he sette downe their vineyards with bayle stoues / and theye Mallicy reeue with the staffe.

Howe he smote their cattell with bayle stoues / and their flockes with hore shouber dailies.

Howe he kene upon them the furious flicke of his wrath anger and displeasure: as woulde and fallinge in of euil angels.

When he was aduoyce to his carefullnes

dignation / and spared not theys soules from death / yet / and gaue their carrell ouer to the pestilence.

When he smote all the fysshborne in the gyra / the moos principall and mygnest in the dwellinges of Ham.

But as for his owne people / he led them forth like sheepe / and caried them in the wyldernes / as hea flocke.

He thoughte them ouer safely / that they shoulde not feare / and ouerbolded thus to nome with the ste.

He caried them vnto the borders of his Sanctuary: euen into this hill / whiche he purchased with his eighthande.

He vnd called oute the Children before the / caused their landes to be deuided amonge the for an heritage / and made the tribes of Israel to dwell in their tentes.

For all this they tempted and displeasid the moode bygh God / and lepe not his conuenaunt.

But turned they backe / and fell awaye lyke their forefathers / flayinge ashyde life a broken bow.

And so they grieved hym with theyr byc places / and prouoked hym with their ymas ges.

When God herde this / he was wroth / as wold foue displeasure of Israel.

So that he soughte the sabernacle in Sir Jer. vii. 8. as he caried his habitation wher in he dwelt as amonge men.

He deliuered theyr power into captiuitie / and theyr glorie into the enemyes hande.

He gaue his people ouer into the swordes / for he was wroth with his heritage.

The fyre consumed theyr ponge men / and theyr maydens were not giuen to marriage.

Their pusses were slayne with the swordes / and they were no wyddowes to make lamentacion.

So the Lorde swaled eo one oute of slepe / and lyke a gyuarre refreshed with wyne.

He smote his enemyes in the bynn / he der porere / and put them to a perpetuall thurce.

The Psalms

He refused the tabernacle of Joseph / and chose not the tribe of Ephraim.

Intercession: The choice the tribe of Judah / euen the hill of Zion which he loueth.

And there he builded his temple on hye / as layed the foundation of it like the grounde / so it mighte perpetually endure.

The choice Dauid also his seruants / a rose him a male from the shepefolde.

As he was followinge the yowes greare with yonges / he toke him / that he mighte see the Jacob his people / and Israel his inheritance.

So he led them with a faithfull and true heart / and ruled them with all the diligence of his power.

Deus uenerat gentes in heredatium nam.

The LXXVIII. A Psalm of Asaph.

The Altar / the Tabernacle are fallen into thine heresie / thy holy temple haue they defiled / and made Jerusalem an heape of stones.

The dead bodies of thy seruants haue they giuen vnto the foules of the ayre / to be deuoured / and the fleshe of thy sanctes vnto the bestes of the laide.

Their bloods haue they shed like water on every syde of Ierusalem / and there was no man to burye them.

We are become an open shame vnto our enemies / a very scorn / and derisio vnto them / that are rounde aboute vs.

Lord how long wilt thou be angrye / shal thy gelousy burne like fyre for euer?

Thoue our thy indignation vnto the Heithen / that knowe the not / and vpon the Synagogs / that cal not vpon thy name.

For they haue deuoured Jacob / and layed wast his strength place.

Remember not oure alde synnes / but haue mercy vpon vs / and that some day for we are come to greate misery.

Help vs O God oure Saucour / for the glorye of thy name / to shew vs a waye / vnto sure synnes for thy names sake.

Wherefore shal the Heithen saye: where is nowe their God?

Let the vengeance of thy seruantes shoute that is shed / be openly shewed vnto the Synen in oure sight.

Let the foules fill synginge of the vnsynners come before the / and according vnto the

power of thine arme / pteserue those that are appointed to the.

And for the blasphemy wherwith oure neighbours haue blasphemed the / reuolue them / O Lord / haue mercy vnto their besouie.

So we that be thy people / and shepe of thy pasture / shall geue the thanks for euer / and wil alwaye be thynging thy praise forth / more and more.

Qui regis Israel intendi quid dicitur.

The LXXIX. A Psalm of Asaph.

Howe thou shepherde of Israel / thou that leddest Jacob like a flocke of shepe / shew thy selfe that thou synest vpon the Cherubims.

Before Ephraim Ben Jamin and Manasse steeke up thy power and come helpe vs.

Turne vs againe / O God / shewe the light of thy countenance / and we shal be whole.

O Lord of hostes / howe long wilt thou be angrye oure the prayer of thy people?

Thou hast fedde them with the breade of weare / yee / thou hast giue them plencousnesse of teares to drinke.

Thou hast made vs a very strite vnto oure neighbours / and oure enemies laugh vnto vs.

Turne vs againe / O thou God of hostes / shewe the light of thy countenance / and we shal be whole.

Thou hast bought a wynerarde oure of Egypte / thou hast beset castles / and plantest.

Thou hast made route for vs / and caused vs to take root / so that vs filled the land.

The hylls were covered with the shadowe of vs / and so were the stronge Cedre trees with the bowe a throuf.

The strached out her staynes vnto the see / and her bowes vnto the water / why hast thou thin thorn / in thine herbedes / that all they with goe by / plucke it / her grapes.

The wild Boie oure of wood hath moued vs up / and the bestes of the filds haue deuoured vs.

Turne the againe / O thou God of hostes / loke vnto vs from heanen / behold vs / and vset this wynerarde.

Make us as it / that thy ryghte hande hath planted / and / the sonne wherome thou madest

Psalms

1. Re. 10. c.

1. Reg. 15. b

1. Sal. 118. b

1. Jer. 17. a

1. Jer. 7. b

1. Jer. 17. a

1. Jer. 17. a

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1. Jer. 17. a

1. Jer. 17. a

so muche of for thy selfe.

177 For wher is buden with fyre / and lyeth wayte / let them perspe at the rebulfe of thy wayte.

Let thy hande be upon the man of the righte hande / and upon the man whome thou madest / so muche of for thyne owne selfe.
And so wylt not we go backe from the: oh let vs fyre / send me shal cal upon thy name.
Turne vs agayne O Lord God of hostes / shewe the lyght of thy countenance / and we shal be whole.

Exultate deo adiutori no stro, iubilate deo.

The. LXXX. A Psalm of Asaph.

178 Singe mercy vnto God which is our strength / make a cherefull noyse vnto the God of Jacob.

Take the psalme / and linge by ether the tabret / the mery harpe and byre.

Blowe vp the trumpets in the newe Masse / upon our solemne shall Daye.

179 For this is the use in Israel / and slawe of the God of Jacob.

Thy he ordeyned in Joseph for a restlesse / whan he came out of Egypte / A had herde / a strange language.

Whan he cald his shoulder from the burthen / and whan his handes were deliuered from the portre.

180 Whan thou caldest upon me in trouble / I helped the and herde the: whar tynce so I stame sel upon the: I proued the also / at the water of Merse / Sel.

181 Heare o my people / for I assure so Israel / if thou wilt berken onto me.

There shal no strange God be in the / neyther shal therow: for my sike God.

182 I am I Lord thy God / whiche thoughte the out of the lande of Egypte / wher thy mouth wyde / and I shall fill it.

183 But my people wolde not heare my voice / and Israel wolde not obey me.

184 So I gaue them up unto the stone berres lust / and let them folow their owne ymaginations.

O that my people wold obey me / soe if Israel wold walke in any waye.

185 I shoulde some tyme haue their enemies / and mine myne hande agaynst the aduersaryes.

The bastens of the Lord shoulde myffe / Israel / but whar tyme shoulde endure for euer.

He shoulde fide them with the fyre: / it wyl beas flour / and fawthe them / with hony out of dew. xxxij b the stony cocke.

Deus Ammyn Synagoga deorum, in me.

The. LXXXI. A Psalm of Asaph.

186 God standeth in the congregation of the goddes / and is iudge amonge the iudges.

How longe wylt ye geue wronge iudges / Ment. iij. a ment / and accepte the personage of the yn gods / Soph. iij. a lyt. Sel.

Defende the poore and fatherlesse / that sith as be in neede and in necessite haue right.

Wher the weccasse and poore / and saue the / hrm from the hande of the vn godly.

Heure the / they wyl not be leaced / vnderstand / hure walke on stym / vnder / therefore must alle the foundations of the lade be staued. Esay. iij. a

187 I haue sayd: ye are goddes / ye all are the chyldren of the most / highest. Eze. xij. b Job. f. b

But ye shal be lyke men / and fall lyke one of the ryantico.

Lyke Co God / and iudge thou the earth /

For all theye are thynne by enheritance. Psal. ij. b

Deus quis similis tui / ubi tu accas, neq.

The. LXXXII. A Psalm of Asaph.

188 O the noy thy myge o God / sepe noe silence / he pray noy thy selfe / God.

For lo thy enemies make a inuention / and they that hate the / sit vp theye heade. Psal. ij. a

Theye myne craftily agaynst thy people / and saie / caem / shall agaynst thy / secece onto.

Come / saye they / let we rote them out fro amonge the people / that the name of Israel maye be put out of remembrance.

For they haue cast: theye headres together / with one consen / and are confederate agaynst the.

The waternacles of the Edomites / and the mardites / the Moabites and the Agarenes.

Geball / Timon / and Zimech: the Philistines / with them that dwell at Tyre.

Whar also is sayned vnto them / and helpe the chyldren of Loth. Sel.

But do thou to them / as vnto the Ma-danico / vnto Esra and vnto Jobin / by the dycke of Cyson. Judi. viij. c

The Psalms

Which perished at Endor / and became as
the young of the earth.

B Make their pinnac like \dagger Ork and Zeb:
Jud. vii. g. **Y**e make all their pinnac like as \dagger Zebca and
*Jud. vii. g. **S**almatio.

Which saye we wil haue the houses of God
in possession.

Psal. l. b
g. **O** my God / make the life on a whole / and
as \dagger the stubble before the winde.

Like as a fire that burneth vpon the wood /
and as the flamine that consumeth the moun-
taines.

Persecute them thus so with thy tempest /
and make thei strayed with thy storm.

Make thei face ashamed (o **L**o**R**d) that
they may see thy name.

Let them be confounded / and vexed ever
more and more: Let them be put to shame / and
perish.

That they may knowe that thou art
alone / that thy name is the **L**o**R**d: / and that
thou only art the most byghth ouer all the
earth.

Quam dilecta tabernacula tua domine iherusal.
The. LXXXIII. A Psalm of the dyl-
den of **C**etah.

Bow amiable are thy dwellinges / thou
Lo**R**d of hostes:

† My soule hath a desire / and longinge for
the court of the **L**o**R**d: / my heart and my
fleete reioyce in the younge God.

For the sparow hath found her an house /
and the swallowe a neste / where she may laye
her yong: cetera thyne auctors o **L**o**R**d of
hostes: my harte and my God.

O how blessed are they that dwell in thy
houses: they are alwaye praisinge the.

Blessed are the men whose strengtheis in
the: in whose hearts are thy wayes.

Which goyng in: knowe the vale of mystery /
which sit for a well: and the polea are filled with
water.

B They go from strength to strength / as for the
God of Gods: appeareth vnto the in **S**yon.
O **L**o**R**d: **G**od of hostes: heare my prayere
hearken O **G**od of **J**acob.

Behold: o **G**od ouer defence: take vpon the
face of thine anoynted.

For one daye in thy courts is better the cloa
thousande.

I had rather be a poore leper in the house of
my God: then to dwell in the houses of the
godly.

For the **L**o**R**d God is a slyght and defence /
the **L**o**R**d will geue grace / and will byppe /
and no good thinge shall be withholden from
them that take a godly life.

O **L**o**R**d God of hostes / blessed is the
man that putteth by a trust in the
beneuolent domine iherusal. auctord.
capitulum.

The. LXXXIII. A Psalm of the dyl-
den of **C**etah.

Lo**R**d: thou barest a loue vnto thy lade / **J**
thou dydest bringe againe the captiue
of **J**acob.

Thou dydest forgiue the offence of thy **D**ylidp
people / and couerdest all their sinnes. **C**ele.

Thou restest awaye all thy displeasure / and
tenderest thyselfe from thy wrathfull indige-
nation.

Turne vs then (o **G**od oure **S**auour) and
let thine anger cease from vs.

Wilt thou be displeas'd at vs for euer: wilt
thou stretch out thy wrath from one generation
to another?

Wilt thou not turne againe / and quicken
vs: that thy people may reioyce in the?

I will hearken what the **L**o**R**d God will **D**
saye: for he shall speake peace vnto his people
and to his seruants: that they turne not from
hiske vnto folyshenes.

For his saluacion is nye the: that feare him /
so that glory shall dwell in ouerlands.

Wilt thou and much are misse together: ryght
compassion and peace bysse eche othe.

Truer shall ryse out of the earth / a righte-
nousnesse shall lode vnto from heauen.

And why: the **L**o**R**d shall seeme louinge
spdnoff: and oure lands shall geue her an
increase.

Righteousnesse shall go before him: a pie-
pare the waye for by a comminge.

lectina domine auctord. & caual
me quoniam.

The. LXXXV. Psalm. A prayer
of **S**aud.

Bow vnto thine earce (o **L**o**R**d) and **J**
heare me: for I am a foules and poore.

O **H**ope my soules: for I am holy: my **G**od /
helpe.

help: thy seruant that putteth his truste in y.
Be mercifull vnto me: so Lord: for I call
daily vpon the.

Comforte the soule of thy seruant: for vnto
the Lord do I lift vp my soule.

For thou Lord art good and gracious/
and of great mercie vnto all them that call
vpon the.

Heare care Lord vnto my prayer: & pon-
der my humble desyre.

In the tyme of my trouble I call vpon the/
for thou hearest me.

Amonge the goddes there is none like the
Lord: there is none that can do as thou
doest.

All nations to whome thou hast made / shall
come and worshippinge do for the Lord / and
shall glorify thy name.

For thou art great: thou doest wondrous
things: thou art God alone.

Letde me in thy way: so Lord: what I maye
make in thy truth: Let my here beate in fear-
ing: thy name.

I thanke the O Lord my God / and will
praise thy name for euer.

For great is thy mercie to ward me: / thou
hast deliuered my soule out of the deepe bell.

O God the pious are risen againste me /
and the congregacion of the mightie stretch
after my soule: / as for nos the before their eyes.

But thou O Lord God: art full of com-
passion and mercie: longe suffering: / great in
goodnesse and truth.

O vnto the then vnto me / haue mercie
vpon me: give thy strength vnto thy seruant:
and helpe the sonne of thy handmaiden.

Shewe some token vpon us for good: / that
they which haue me / maye feare / and be as-
ured: because thou Lord: hast helped me /
and comforted me.

Fundamentis eius in montibus sanctis,
The. LXXXVI. A Psalm of the dy-
dich of Couah.

The foundations are vpon the holy billes:
The Lord: lowerth the gates of Orion
vnto then all the dwellinges of Jacob.

Very excellent things are spoken of the:
thou tyme of God. Selā.

I will thanke vnto Rabah and Babylon /
for that they shall knowe me.

Yet the Philistines also / and they of Tyre
with the Moabites: Lo: there was be borne.

And of Tyre it shalbe repaired: / that he was
borne in her / euen the most hygh: which
hath husband her.

The Lord: shall cause it to be preached and
written amonge the people: / that he was borne
there. Selā.

Therefore the dwellinge for all fingers and
dancers is in the.

Domine deus saluans me, in die clamaui.
The. LXXXVII. A Psalm of the
dydich of Couah.

O Lord: God my Sauerour: I cried day &
and night before the.

O let my prayer entre in to thy pisenesse / en-
dure my care vnto my callinge.

For my soule is full of trouble: / and my lyfe
is vnto nyght vnto hell.

I am counted as one of them that go downe
vnto the pryte: / I am euen as a man that hath
no strength.

For amonge the dead he hath liued vnto them that
lye in the graue: which deare of remembrance:
and are cut awaye from thy hande.

Thou hast layed me in the lowest pit: / in the
darknesse and in the tyepe.

Thy indignacion hath harde vpon me: / and
thou vnto me with all thy soundes. Selā.

Then hast put awaye my acquaintance:
farre from me / and made me to be abhorred
of them: I am so fast in prison: / that I can not
gett forth.

My sighte faileth for very trouble: Lord:
I call daily vpon the: / and stretch out my hande
vnto the.

I desire thou shewe wonders amonge the
Philistines: dead.

Can the phisicians ease them vp againe /
that they maye praye the?

Maye thy louinge & iudicisse be shewed in
the graue: or thy saythfulness in districcion: d
May thy wondrous waikes be knowen
in the darke: or thy right iudicisse in the lande
where all thynges are forgotten?

Vnto the I cried O Lord: and earlye ed
my prayer before the

Lord: why pacenst thou awaye my soule?
Wherfore hydest thou thy face from me?

My strength is gone: for very sorrowe and
F q untyy

The Psalmes

mytery/ with scornfullist. Do I beare thy bur-
then.

Thy wrathfull dispisafure goeth ouer me/
the face of thy opposereth me.

They come rounde aboute me dayly like was-
ter/and compass me together on euery side.

My louers and frendes hast thou put a-
waye from me/ a turned awaye myne acquain-
taunce.

Misericordias domini in eternum canabo.

The LXXXVIII. A Psalm of
David/ when he was fled.

Psalms. c. a. **M**y strength shall be alwaye of the louynge
findest of the Lord/ wath my mouth
will I utter be shewinge thy sauhfulnesse/ fro
one generation to another.

For I haue sayde: mercy shall be set vp for
euery/ by saythfulnesse shall thou stablish in
the heauens.

Ps. c. vi. c. I haue made a conuenienc with my char-
Ps. c. vii. a. ten/ I haue sweene vnto Dauid my seruants.

Thy side will I stablish for euer/ and set
up thy Throne fro one generation to another.

Ps. c. viii. a. **G**lorie/ the very heauens shall praise
thy wondrous workes/ yee/ and thy sauhful-
nesse in the congregation of the sayctes.

For who is he among the cloudes/ that maye
be comparde vnto the Lord?

Ps. c. lxxxv. b. **T**hy right hande is among the goddes/ thas
is thyke vnto the Lord?

God is greatly to be feared in the counsayll
of the sayctes/ and to be had in reuerence of
all them that are aboute him.

O Lord/ God of hostes/ who is like vnto
thee in power/ thy myght is round aboute thee.

Ps. c. lxxxvi. c. **T**hou rulest the pydes of the see/ thou shal-
Ps. c. lxxxvii. c. list the waves thereof when they arise.

Thou breakest the proud/ like one that is
wounded/ thou scatterest thyus enemies a-
broad/ with thy mightie armie.

The heauens are thine/ the earth is thine/
thou hast laid the foundation of the round
walles/ and all that there in is.

Thou hast made the Cloud/ and the Showr/
Thaw/ and Harrow shall reioyce in thy
name.

Thou hast a mightie armie/ stronger is thy
hande/ and by the is thy right hande.

Righteousnesse and equite is the heu-
en.

tion of thy state/ mercy and trust/ go before
thy face.

Blissid in thy people **O** Lord/ what can
reioyce in the earth/ walketh in the high of thy
conuenienc.

Thou desire is in thy name all the day long/ **E**
and knowe thy righteousnesse they shall be
glad.

For thou art the glory of their strength/ and
thou art thy fauoure shalte thou lift up oure
hones.

The Lord is oure Defence/ and the holy **Ps. c. lxxxviii.**
one of Israels our King.

Thou shalt see some of my visions vnto thy
sauctes/ and saydest: I haue sayed help vpon
one that is my gyfte/ I haue called out cho-
sen one of the people.

I haue found Dauid my seruant/ wath
my holy oyle haue I anoynd him.

My hande shall hold him fast/ a my arme
shall strengthen him.

The enemye shall not ouercome him/ a the
sonne of wickednesse shall not burie him.

I shall smyte downe hys foes before his face/
and plague them that hate him.

My truth also a my mercye shall be with
him/ and on my name shall his horn be cald.

I will sette hys hande in the see/ and his
right hande in the floudes.

He shall call me: thou art my father/ my
God/ and the strength of my saluacion.

And I will make hym my syb: in hys
then the Kinge of the earth.

My mercy wyl I keep for hym for euer
more/ and my conuenienc shall stonde fast with
hym.

His sede wyl I make to endure for euer/
yee/ and his Throne as the daye of heauen.

I will aske of him for sake my lawe/ and
wylke noe in my iudgements.

If thy breake myne ordinaunces/ and kepe
not my commaundementis.

I wyl aske thier offences with the rodde/
and thou shalt see with scourges.

Wretchednesse/ my louynge findest thou wyl
I not utterly take from him/ not suffice my
truth to saye.

My conuenienc wyl I not breake/ not dis-
annulle the thyng that is gone out of my
lypkes.

I haue

I have sworne once by my holynesse / that
I will not saye I haue.

His side shall endure for euer / and his feare
also lyfe / as thy Sonne before me.

His spall side fast for euermore as y^e Moon /
and as the saythfull wynter in brauen.

But now thou forsakest / an obdourst thyn
anoynted / and art displeas'd at him.

Thou hast turned backe the conuenaunt
of thy seruants / and casted thy crowne to the
grounde.

Thou hast ouerthrowen all by a hedgcoke
broken downe by a strong holden.

All they that go by / spoyl hym / he is be-
come a rebuke vnto his neyghbours.

Thou stealest vp the ryght hande of thy
enemies / and makest all his aduersaryes to
reioyce.

Thou haste taken away the strengthe of
his sword / and guesst hym not victory in
the battell.

Thou hast put out his glory / and casted by
Trone downe to the grounde.

The dayes of his youth hast thou spore-
ned / and euered hym wth dishonour
Scla.

Lord / how longe wilt thou hyde thy self
for euer / shall thy wrath burne thy fyre.

Thou rememberst howe soote my tyme / hast
thou made all men for naught.

What man is he that lyerth / and shall
not feare.

Playe a man beluee his owne soule from
the hande of helte Scla.

Lord where are thyne old louing kinde-
nesse / which thou swarest vnto Dauid in
thy murth.

Remember Lord the rebuke that the mal-
treute of the people do vnto thy seruantes /
and howe I haue doten it in my bosome.

Where wth thyne enemies blasphem the /
and stande the fitesteppe of thyne a-
noynted.

Thanks be to the Lord for euermore
Trin. Trin.

Domine refugium factus es nobis
a generatione in gener.

The LXXXIX Psalm. A prayer
of Moses the man of God.

Lord / thou art oure refuge from one gre
Inuasion to another.

Before the mountains were brought
forth / or euer the earth and the world were
made / thou art God from euerlastyng / and
wouldest without ende.

Thou turnest man to destruction: Againe
thou sayest: come agayne ye chylidren of
men.

I for a thousand yeres in the syght / art thou
but as yesterdaye / thar is past / a like as it were
a night watch.

As sone as thou scatterest them / they are
euen as a slepe / and sate awaye sodenly lyke
the grass.

In the morninge it is greene / groweth
vp / durst the euenyng it is cut downe / and
withered.

For we consume awaye in thy displeasure /
and are afraid at thy wrathfull indigna-
cion.

Thou seest oure mysdoes before /
oure secret synnes in the light of thy coun-
tenaunce.

For when thou art angry / all oure dayes
are gone / we bringe oure yeres to an ende /
as it were a tale that is tolde.

The dayes of oure age are as / score yeres
and reme / and though men be so strong / that
they come to us / score yeres / yet is thy
strengthe then but labour and sorrowe: so
sone passeth it awaye / and we are gone.

But who regardeth y^e power of thy wrath /
thy feareful and terrible displeasure.

Teache vs to number oure dayes / that
we maye applye our heertes vnto wysdome.

Turne the agayne (o Lord) at the last / a
and be gracious vnto thy seruantes.

O mercifull be wth thy mercy / a that somet
so shall we reioyce and be glad all the dayes
of oure lyfe.

Comfort vs agayne / now after the tyme
that thou hast plagued vs / and for the yeres
wherein we haue suffered aduersite.

Showe thy seruantes thy mercie / a thy
chylidren thy glorie.

And the glorious maiesty of the Lord
ouer God be vpon vs: O prosper thou the
reste of oure hande vpon vs / o prosper
thou oure handy worke.

Deus altissimus dominus, deus altissimus liber.

The. XCIII. Psalm.

A Lord God / 't is to whom vengeance
belongeth: thou God / to whom ven-
geance belongeth / shewe thy selfe.

Thyf thou iudge of the world / and reward
the proude after their deseruinge.

Loide / howe longe shall the ungodly /
howe longe shall the ungodly triumphe?

Howe longe shall all wicked doers speake so
disdaunfully / a make such proude boasting?

They smyte downe thy people / to Loide /
and trouble thyne heretage.

They murmur the wyddowe a the straun-
ger / and put the fatherlesse to feare.

And yet they saie: T Luffe the Lord seith
he can do nought: the God of Jacob regardeth it not.

Take heede ye vnwise amonge the people: o
take heede ye foolish / when will ye vnderstande?

Behin planted the eare / shall he not heare?
he that plants the eye / shall not be se?

Beh that murmur the Ghythers / and re-
belle / what a man knoweth / shall not be punished?

The Loide knoweth the thoughtes of
men / what they are but vayne.

Blessed is the man / whose thou earnest
to / Loide / and teachest him in thy lawe.

That thou mayest geue hym pacience: in
time of aduersitee / vntill the pyre be dygged
up for the ungodly.

So: the Loide will not faste his people /
neither will he forsake his inheritance.

And why? iudgement shall be turned a-
gayne vnto righteousnesse / and all iudice as the
true of here shall followe it.

Wobesth up with me agaynst the wic-
ked: what a feith my parte agaynst the euill
vicer?

If the Loide had not helped me / my soule
had almost bene put to silence.

When I sayde: my foot hath slipped thy
mercy: Loide / helde me vp.

In the multitude of thy mercies that I
had in my heere / thy compassions haue refreshed
my soule.

Will thou haue any thinge to do with the
sle of wickednesse / which vngratefully
in belaueth?

They gather them together agaynst the
soule of the righteous / and enuie the me-

noent shoude.

But the Loide is my refuge / my God is
the strength of my confidence.

He shall redempce them they: wickednesse /
and deliuey them in they: owne malite: yet /
the Loide our God shall deliuey them.

Venue exultemus domino, subiectus deo
saluati non.

The. XCIII. Psalm.

Cometee vs praye the Loide / 't see vs
ouerly reioyce in the strength of oure
saluation.

Let vs come before his presence with thank-
singinge / and shewe our self glad in hym
with Psalmes.

For the Loide is a greate God / a greate
king: above all goddes.

In hyo hande are all the corner of the earth /
and the strength of the world: he liues a-
liue.

There is his / so: he made it / and he hath
des prepared the drye lande.

Cometee / let vs worshype and bowe downe
oure selfe: let vs kneele before the Loide oure
maker.

For he is oure God: so: he is / we are the
people of his pasture / and the shepe of hyo
hande.

To day if ye will heare hyo voyce /
harden not youre heertes / as when ye pro-
uoked in tyme of temptation in the wylder-
nesse.

Where youre fathers tempted nnt / proued
nec / and saue my workes.

Fourtye yeare longe was I grieved with
that generation / and sayde: they neuer erre in
they heertes / they verily haue not knowen my
wayes.

Therefore sweare I vnto the in my wrath /
that they shoulde not erre in to daye: /
1. Causa domino canemus nouum,
causa domino.

The. XCV. Psalm.

Singe vnto the Loide: a new songe /
singe vnto the Loide: all ye whole earth /
singe vnto the Loide / and praye bys
name: be tellinge of his saluation from daye
to daye.

Declare his honoure amonge the Ghyther /
and his wonder amonge all people.

For the Loide is greene: and euen
his wayes be
righteously

1. par. psal. a

1. psal. a

1. psal. a

1. psal. a

1. psal. a

1. psal. a

1. psal. a

1. psal. a

1. psal. a

The Psalmes.

worshy he playeth: he is more to be feared then all goddes.

As for all the goddes of the Heithen / they be but Idols / but in the Lorde that made the earth.

Hankes / strength and worshipp are before hym / power and honoure are in his Sanctuarie.

Ps. cxxxv. a **T**hrybe vnto the Lorde / Core hindedes of the Heithen. **A**crybe vnto the Lorde worshipp and strength.

Acrybe vnto the Lorde the honoure of his name / bunge pferens / and come in to his court.

B **O** worshype the Lorde in the beauty of holynesse / for the rebble earth stande in awe of hym.

Tell it out amongst the Heithen / that the Lorde is King: that it is he which hath made the countre world so fast: that it can not be mooued / and howe that he shall iudge the people rightously.

Let the heauens receyue / and let the earth be glad: let the sea make a noyse / yee / and all that therein is.

Let the selde be ioyfull / and all that is in it: let all the trees of the wood leape for ioye before the Lorde.

For he commeth for he commeth to iudge / the earth: yee / with righteousness shall he iudge the world: and the people with his iustice.

a. Dominus regnauit / exultet terra / in domino.

The. XCVI. Psalm.

Ps. lxxij. a **T**he Lorde is King: the earth maye be glad therof: yee / the multitude of the Iles maye be glad therof.

Cloudes and daekenesse are round about him / righteousness and iudgement are the habitacion of his seate.

There goeth a furr before him / to buene up his enemies on euery syde.

His lightnings geue thync vnto the world: the earth feareth it and is asayed.

3 die v. a **T**he bylles melt wth the presence of the Lorde: at the presence of the Lorde of the whole earth.

The very heauens declare his righteousness: and all people se his glory.

Ps. cxxxv. a **T**he very heauens declare his righteousness: and all people se his glory. Confounded be all they that worshype Idols: and let deile in thre Idols: worship

him all ye goddes.

Then heareth of it and receyue: yee / all the Daughters of Juda are glad / because of thy iudgements: O Lorde.

For thou Lorde arte the moost high: over all the earth: / thou arte exalted farre above all goddes.

Thyrhat thou the Lorde: / si that ye hate / the thinge which is euill: the Lorde preferreth the foules of the sky / for iustice / he shall vnto us thence from the hand of the vngodly.

There is spourge up a light for the righteous / and a ioyfull gladnesse for such as be true hearted.

Recoye therefore in the Lorde ye righteous: and geue thankes for a remembrance of his holynesse.

a. Cantus dominus cantica nonnulla / quia mirabilia.

The. XCVII. Psalm.

Sing vnto the Lorde a new song: / for he hath done maruailous things. **D**ist. 1. a
With his own right hande and with his holy arme hath he gotten the victory.

The Lorde hath declared his sauinge health: and his righteousness: hath he openly shewed in the sighte of the Heithen.

He hath remembred his mercy: and truth: **G**entis towarde the house of Israel: / so that all the ends of the world se the saluacion of oure **2. Ps. lxxij. a**
God.

Shew your self ioyfull vnto the Lorde all ye lendes / singe / receyue / and geue thanks.

Thaye the Lorde upon the harpe / singe: **E**ph. 1. a
vnto the harpe with a Psalm of thankesgeuyng.

With trumpets also and shawme: / **B** shew your selves ioyfull before the Lorde the King.

Therfore make a noyse and all that therein: **P**sal. 150. a
reioyse / in / the whole world: a all that dwell therein.

Let the flutes flappe theyr banes / and let all the flutes be ioyfull together.

Before the Lorde / for he is come to iudge the earth.

Yee / with righteousness shall he iudge the world: and the people with equite.

a. Dominus regnauit in saecula / in saecula.

The. XCVIII. Psalm.

The

2 The Lord is King, he the people neuer
is unpacient: he firmeth upon the Cheru-
bims, he the earth neuer so vnquicke.

The Lord is greater in Syon, and by his
aboute all people.

O let us give thanks vnto thy greatest &
wonderfull name, for it is holy.

The Kinges power loueth iudgement, / thou
preparest equite / thou executest iudgements &
righteousness in Jacob.

O magnifie the Lord our God / fall
a doun before his / 7 foie stole / sai he byo holy.

B Moses and Aaron amonge his puacles, / a
Samuel amonge such as call vpon his name:
these called vpon the Lord, / and he herde
them.

Ps. xl. a These speake vnto them out of the cloudy pile-
Ps. xl. a ler, / for they knew by testimonies / a the lawe
that he gaue them.

Thou bearest the Lord our God, / thou
forgauest them a God, / and punishedest theyr
owne inuentiones.

O magnifie the Lord our God, / and
worshippe hym vpon his holy hill, / for the
Lord our God is holy.

1. Iubilate deo omnis terra, seruite domino.
The XCIX. Psalm.

2 O Be ioyfull in God (all ye landes) / serue
the Lord with gladnesse, / come before
his presence with ioye.

Ps. lxxv. b 1 Wee seee that the Lord is God: / Ie-
Ps. lxxv. b sus be that hath made vs, / and not we our selues:
we are due bys people / and the shepe of his
pasture.

O go youre waye to his gates the with
thankes singinge / and in to his courtes with
psalms: / be thankesfull vnto hym / and speake
good of his name.

Ps. lxxv. c For the Lord is gracious, / his mercy is
Ps. lxxv. c euerdlasting / and his trusty endures from
generation to generation.

Miserere mihi & iustitiam meam do-
mini.
The C. Psalm. A thankesgivinge
of Dauid.

2 I sought shalbe of sinners and of
Ps. lxxv. c unrighteousnes: / vnto the Lord say I singe.
O let me haue understandinge in the waye
of godlynesse, / onely the kynie that thoue come
vnto me: / and so shall I walke in my house
with an innocent herte.

I will take no wicked thinge in hand, / I
haue the synne of vnfaithfulnesse, / it shall not
cleue onto me.

A fromarde herte shall departe from me, / I
will not knowe a wicked person.

Who so spycely sleaeth his neighbour,
hym will I destroye.

Who so hath a proude lofe, / and an hie stom-
acke, / I mayr not ameye with him.

Myne eyes shall loke for such as be faith-
full in the lorde, / than they maye deale with mee
and who so sedeth a gabby lyfe / shall be my
secourer.

There shall no victorious persone dwell in
my house, / be that relieth vpon / shall not tary in
my sight.

I shall none destroye al the vngrudye of the
land, / what wicked doers maye be erad out of
the cyte of the Lord.

Domine exaudi orationem meam,
& clamor meus.

The CII. Psalm.

Here my prayer O Lord, / David see my
cryenge come vnto the **Ps. cxli. a**

Hyde not thy face from me in the tyme of my
trouble, / encline thyn eares vnto me when I
call, / O heare me, / and thar cryght soone.

For my wayes are consumed awaye like
smoke, / and my bones are burnt vp as it were
a shepheard.

My herte is smyren vnto, / and wythe-
red lyke grasse / so that I forget to eat my
bread.

I feare the voyce of my growninge, / my boile wyl
creak, / I feare due to my flesh.

I am become lyke a Pylstrine in the wy-
dernesse, / and like an Owle in a broken wal.

I wakede an aerie as it were a Sparowe,
strayinge alone vpon the house toppe.

Myne enemies reuyle me al the daye, / I
they laugh me to scorn, / and are sworne to-
gether a gainst mee.

I eate asher with my bread, / and mingle
my myne with wyppinge.

And that because of the indignation and
wrath / for thou hast set vs vp / and cast
me awaye.

My wayes are gone like a shadowe, / and I
am wytheered lyke grasse.

But thou O Lord, / endurest for me,

that be myghtie in strength / fulfilling his
commandement / that men may heare the
voyce of his wordes.

O praye the Lord alIe his bootes / ye
servantes of his / at his pleasure.

O speake good of the Lord alIe ye
kings of his / in every place of his Dominion /
praise thou the Lord / o my soule.

A Benedic anima mea domino, domine Deus,
The. CIII. Psalmes

Praise the Lord o my soule. O Lord
my God / thou art become exceeding
glorious / thou art clothed with mercy and
honour.

Thou deckst thyselfe with light / so we are
with a garment / thou spidest oute the heau-
lyke a curtyne.

Thou boldest it aboute with waters / thou
makst the cloudes thy charret / and goest vpon
the wyndes of the wynde.

Thou makst thyne aungels spirytes / and
thy ministres flammes of fyre.

Thou hast layd the earth vpon her foun-
dacion / that it neuer moueth awaye nyne.

Thou courest with the depe hye ce-
les / But at thy rebuke they stande
aboute the hylls.

Thou rebukedst the hye / at the voyce
of thy thonder they are afrayed.

Thou art the hylls fence closte / and the wel-
lys bench in theyr place / whiche thou hast
appointed for them.

Thou hast fet them theyr boundes / whiche
they maye not passe / that theye ruene not againe
to couer the earth.

Thou causst the welles to springe up
amonge the valleyes / and the waters cunne
amonge the hylls.

But all the bestes of the felde maye haue
drinke / and that the wilde asse maye quenche
theyr thurst.

Aboute vpon the hylls haue the foote of
the ewe / theyr habitation / and singe amonge
the biazinthes.

Thou warrest the hylls fram aboute /
the earth is filled with the fruite of thy
woles.

Thou bringest forth grass for the cattell /
and greue herbe for chyldren of mee.

Thou bringest forth out of the earth

twyne to make glad the herte of man / oyle to
make hym a cheafull countenance / and
bread to strengthe mans herte.

The trees of the Lord are full of sapper /
euen the trees of Libanus whiche be bath
planted.

There make the byrdes theyr nestes /
and the fyre trees are a dwellinge for the
stocke.

The hylls are a refuge for the wilde goate
/ and so are the stony rocks for the co-
nue.

Thou hast appointed the Moone for
certayne season / the Sunne knoweth his
goinge vourne.

Thou makest darkness / that it maye be
nyght / when all the bestes of the forest
do moue.

Yea / and the yonge Lions which roare af-
ter the praye / and seek theyr meate at God.

But when the Sunne aryseth / they get
them awaye together / and laye them vourne
in theyr dens.

Then goeth man forth for his worke / and
the herte of man is full of curynges.

O Lord / how manifeste are thy woles /
right wysly hast thou made them / all / yet / the
earth is full of chyldren.

So is the greate and wide see also / where-
in are thynges crepynge innumerable / both
small and greate bestes.

There go the shippes ouer / and there is
that Lemathan / whom thou hast made / to
take his passyng chourne.

They waste it vpon the / that thou myghtest
geue them meate in the season.

When thou gausist them / they gather it
/ when thou openest thyne hand / they are fyl-
led with good.

But when thou bydest thy face / they are
fouled with filth / yf thou with drawe thy
hand / theye dye / and are turned agayne
to theyr duste.

Agayne / when thou censest thy deth /
theye soule / so thou renewest the
face of the earth.

The glorious mercie of the Lord endureth
foreuer / and the Lord ecceyseth in his
woles.

The earth exulteth at the lobe of David
his

He thought the fourth with silver and gold/ there was not one subtle person among their tribes.

Egypte was glad their departing/ for they were afraid of them.

He spied out a claude to be a covering/ a shy to gye light in the night season.

It sheweth these came qualko/ and he filled the world with the voice of heaven.

He opened the route of stone/ and the waters flowed out/ so that rivers ranne in the wilderness.

For why? he remembered his holy promise/ whyche he had made vnto Abrahā his seruante.

Thus he thought forth his people without/ and his chosen with chasteite.

And gaue the the landes of the Heathen/ whiche they toke the laboure of the people in possession.

That they might kepe his statute/ and obserue his lawes. Alleluia.

1. Confitemini domino quoniam bonus.

The CV. Psalm. Alleluia.

Where thanks onto the Lord/ for he is gracious/ and his mercy endureth for euer.

Who can expresse the noble artes of the Lord/ for he is faithfull at his promise?

Blessed are they that alway kepe iudgement and righteousnes.

Remember O Lord/ according to the fauour that thou bearest vnto thy people: o vnto vs with thy favouring hand.

That we might see the pleasure of thy chosen/ that we might reioyce in the gladnesse of thy people/ and geue thanks with thine enlargement.

We haue sinned with our fathers/ we haue done a misse/ we haue dearely trespassed.

O our fathers regarded not thy wonders in Egypt/ they kept not thy grate goodnesse in remembrance/ but were disobedient at the seruice at the dead see.

Thy uerballes/ he helped the for his names sake/ that he might make his power to be knowne.

Therfor he rebuked the dead see/ and it was duned/ so he led the thowse the kepte as in a wilderness.

Thus he saved them fro the hande of the hater/ and deliuered them fro the hande of the enemy.

As for those that troubled the/ the waters ouerwhelmed the/ there was not one of them left.

Then beloued they in his woide/ and they sought for him.

But within a while they forgot his woikes/ and wolde not abide his counsel.

It lust came vpon the in the wilderness/ thus it is so that they tempted God in the desert.

For he gaue the their desire/ and sente the ymough at their willen.

They angered Moses in the tentes/ and Zaron the sancte of the Lord.

So the earth opened and swallowed up Korah/ and covered the congregation of Abiram.

The syc was kindled in their company/ the flame burnt vp the vngodly.

They made a calse in Horeb/ a worship/ as they did in the molten ymage.

Thus they turned his glory into the similitude of a calse/ thus they bave.

They forgot God their Saualoure/ whiche had done so great things in Egypt.

Wonderous woikes in the land of Canaan/ fearful things in the dead see.

So he sayde he wolde haue destroyed the/ had not Moses his chosen stande before him in that gappo: to turne away his wrathful indignacion/ lest he should destroye them.

They/ they then ghe seasons of that pleaunt land/ and gauesno credence vnto his woide.

But murmured in their tentes/ and beloued not vnto the voyce of the Lord.

Then sayde he vnto his hande against the/ to ouerthowe the in the wilderness.

To cast out the side among nations/ and to scatter them in the landes.

They opened the siltis vnto Baal Peor/ thus they did the offeringes of the dead.

Thus they prouded him vnto anger with their owne inuencions/ and the plague was grate amonge them.

Then rode vnto Phineas and executed iustice/ and so the plague ceased.

And that was counted vnto hym for a righteousnes.

The Psalmes

righteousnesse/among all posteritie for evermore.

Ps. ut. f
14. c. 10. f
They anged hym also as the waters of styph/ so that Mosos was punyshed for their falles.

Ps. ut. vi. a
and 14. a
Because they prouoked his spirit/ and he tolde the playnly with his lippes.

Jub. 1. a
1. Reg. 10. a
Then he reburred they the Charpen/ as the Lord commaunded them.

Jub. 1. b
But were mighted among the Charpen/ and leaused their works.

Ps. 119. c
In so much that they worshipped their ymagis/ whiche turned to their owne decaye.

Ps. 119. c
Yea/ they offered their sonnes and their daughters vnto deuila.

Ps. 119. c
And vnto the innocente bloude of their sonnes and of their daughters/ whom they offered vnto the images of Canaan/ so that the land was defiled with bloude.

Ps. 119. d
Thus were they slayned with their owne works/ and wraute a whoringe with theyr owne inuencions.

Ps. 119. d
Therefore was the wrath of the Lord kindled against his people/ in so much that he adboirded his owne embertanment.

Ps. 119. d
And gaue them ouer into the hande of the Sathan/ and they that hated the were lordes ouer them.

Ps. 119. d
Their enemies oppresid the/ and had the in subietion.

Ps. 119. d
Many a tyme they be deliuered them/ but they prouoked hym with their owne inuencions/ and were broughte vaine for theyr wickednesse.

Ps. 119. d
Neuertheless/ when he sawe their aduersities/ he herde their complainte.

Ps. 119. d
He thought vpon his covenanente/ and pined the/ according vnto the multitude of his mercies.

Ps. 119. d
Yee he made all those that had led the awaie captiues/ to pine them.

Ps. 119. d
Siluer he's Lord ouer God/ and gaue their part amonge the Gystes/ that we may geue thanke to thy holy name/ as make oure daffe of thy grace.

Ps. 119. d
Blessed be the Lord/ God of Israel/ from euery kynge/ and woulde with our ende/ and let all people saye: Amen/ Amen.

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trouble/and he deliuered them out of theye distresse.

I The same his woide and heald them/and saued them fro destruction.

O that men wolde prayse the goodnesse of the Lord/and the wonders that he doeth for the children of men.

I That they wolde offre vnto him the sacrifice of thankesgearing/ and let out his wonders with gladnesse.

They that go downe to be se in theye ptes/ and occupie them busynesse in great waters.

These men se the workes of the Lord/and his wonders in the depe.

I For at his woide/the storme winde cryeth/and lifteth vp the waves therof.

They are caried vp to the heauen/and downe againe to the depe/their soules miseth awaye in the trouble.

They trole to and fro/they seeke the hidden man/ and are at their wittes ende.

So they crye vnto the Lord/ in their trouble/and he deliuereth them out of theye distresse.

He maketh the storme to cease/so that the waves are still.

Then are they glad/because they be at rest/ and so he singeth the vnto the haueyn where they wolde be.

O that men wolde prayse the goodnesse of the Lord/and the wonders that he doeth for the children of men.

That they wolde craie him in the congregacion of the people/and praise him in the score of the chere.

Which runneth the foudes in euerye lode/ and flieth vp the water springes.

A fruitfull lande maketh he barren/for the wickednesse of the that dwell therein.

Against he maketh the wilderness a springe of water/and water springes of a drye grounde.

That he setteth the hungry/that they maye build them a citie to dwell in.

That they maye sowe their grounde/ plante vineyardes/ to yelde them frutes of increase.

He directeth the/so that theye multiplye exceedingly/and suffere not their cattell to decrease.

What they are misynsed/and thoughte some shoulde opprression/whowere anye place outeable.

Though he suffere them to be cruellye treated whowere anye/so let the wandie oute of the waye in the wilderness.

Yet helpe he the poore oute of miserye at the last/and maketh him an householde lyke a flocke of shepe.

The righteous wyll confesse the/and reioyce: the mouth of all wickednesse shal be stopped.

Who so is wyse/and pondereth these thynges well/shal vnderstand the louinge synodrusse of the Lord.

Parasum cor meum deat, parasum cor meum, The. CVII. A Psalm of Dauid.

God/my heart is ready to synge and to dance prayse.

I woulde my glorye awake lute and harpe/ I my selfe wyl awake right earlye.

I wil geue thankes vnto the Lord/ as amonge the people/ I wil synge prayse vnto the amonge the righteous.

I for the greatnesse of thy mercie/so theye shal shew the thynges/and thy faithfullnesse reacheth vnto the cloudes.

Set vp thy selfe O God/aboue the heauens/ as thy glorye aboue al the earth.

That thy beloued maye be deliuered: hope them with thine righteousnesse/ and heare me.

I God hath spok in his Sanctuarye (which thinge conceyth me.)

I wyl crye the/ O God/and meete oute the valleyes of Sushere.

Salad is myne/Manasse is myne/ Ephraim is the strengthe of my heade/ Iuda is my captayne.

Now is my wastepone/ ouer Ebon/ wyl I strende out my shue/ Ophylsa shall be glad of me.

Who wyl ke me into the stronge trespas/ who wyl bunge me into Edom?

Shal not thou heare O God/ which haile cast vnto thy God/that wyl not forsake vnto our hostles.

O be thou ouer thyne in trouble/ for wyne is the helpe of man.

Thowere God we shall do greete increase/

The Psalmes

for it is he that shall treade downe oure ene-
myes.

Deus laudem meam ne tacueris, qula.
The C.VIII. Psalm of Dauid.

Blessed nat thy tongue O God of my praise
for the mouth of the vngodly lyc / a
the mouth of the vncerefull an opened vnto me /
and spake agaynst me with false tongues.

They compass me aboute with wordes
of hatred / and fighte agaynst me without a
cause.

For the loue that I had vnto the / they seeke
now my vntoward parte / for I gaue me selfe
vnto please.

Thus they rewarde me euil for good / and
hate me for my good wil.

Let eu. xxij e
De. xxvij c
* Zach. ij. a
* **W**hen sentence is geuen vpon him / set him
the condemned / and let his prayer be turned
into synne.

Let his dayes be fewe / and his bishoprick
another rule.

Bless his children be fatherlesse / and his wife
a wydowe.

Let his children be vagaboundes / a beggry
they be dead / let them seeke / as they that be
destroyed.

Let the extortioner consume all that he
hath / and let straungers spoyle his la-
boure.

Let there be no man to pyrry hym / nor
to haue compassion vpon his fatherlesse
children.

Let his ende be destruction / and in the
next generation let his name be cleane put
out.

Let the wretchednesse of his fathers be had
in remembrance in the sighte of the Lor-
de / and let not the synne of his mother be
dine awaye.

Let them be alwaye before the Lord / thus
as for the memorial of the selfe / let it be as
far from out of the earth.

And that because his mynde was not
to go good / thus he refused the poore helpe
lesse / and hym that was ready at the herte to
slaye him.

E The psalme was in cursynge / and therefore

shal it happen vnto hym / he laued not blessing
and that shal be farre from him.

He clothed himselfe with cursynge lyke
as with a rayment: yet / it wente in to his
bowels lyke water / and lyke oyle into his
bones.

Let it be vnto him as the clothe that he hath
vpon him / and as the gyrdle that he is gyrd-
ed withal.

Let it thus happen from the Lord vnto
myne enemies / and to those that speake euil
agaynst my soule.

But shall thou with me O Lord God
according vnto thy name / for swaie is thy
mercy.

O deliuer me / for I am helpless and poore /
and my heertes wounded within me.

I go hence lyke the shadowe that de-
parteth / and am vtterly awaye as the grys-
toppers.

My knees are weake thoury fastynge / my O
restle is vnto me for want of farnesse.

I am become a rebuke vnto the / they loke
vpon me and shake their heades.

Helpe me O Lord my God / oh saue me
for thy mercyes sake.

That they may knowe / how that this is
thy hande / and that thou hast done it.

Though they curse / yet blessing / and let the
cheuifounded / that rise vp agaynst me / shal
in thy froward rebeye.

Let mine aduersaries be clothed with the
owne shame / as with a clothe.

As for me / I wil geue thanks vnto the
Lorde with my mouth / and praise him al-
monge the multitude.

I for he standeth at the right hande of the Most
high / he saue him selfe from synne as can be
his soule.

Dixit dominus domino meo, sede a
dextis meis.

The C.IX. Psalm of Dauid.

Blessed Lord saye vnto my Lord / O my
thou on my right hande / on my I make
mine enemies thy foete stele.

The Lord shal sende the robbe of thy poore
and the oute of Sion / he shou rulee them in thy
in the midst amonge thine enemies.

In the daye of thy power / shall thy people
offre the freuol offeringes with a holy reioy-
ce.

Thou shalt
offre
with
a holy
reioy-
ce.

Psalm

Psalm

Psalm

Suppl

happ in the vertue of thy birth is of the wombe of the maynynge.

Beh. vi. 17. The Lord swaue / and wyll not repent: / For as a pynelle for euer after the order of Michahschedch.

The Lord vpp thy right hand / shal smyte euen Fryngis in the vase of his wrath.

He shalbe iudge amonge the Seythen / he shall fill them with dead bodies / a synge in sunber the heades ouer thyurfe commes.

He shall syncke of the wale in that waye / therefore shall he lyt vp hys heade.

1. Confitebor tibi domine in uoto corde meo. The. CX. Psalm. Galileya.

3 Wylle geue thanks vnto y Lord wyth mynne hert secretly amonge the synners full and in the congregacion.

Beh. vi. 18. The woices of the Lord are great / soughe euice of all heith that haue pleasure therein.

His wo:ce is worthy to be praised / and had in honoure / and his righteousnesse endureth for euer.

The mercifull and gracious Lord be hath so done his maruolous wo:ces / y they soughe to be had in remembrance.

Beh. vi. 19. The geueth meate vnto the that feare him / he is euer mynde full of hys conuenaunt.

B He sheweth hys people the power of his wo:ce / that he maye geue them the heritage of the Seythen.

The woices of hys handes are veyntic / and iudgementall his ordmndmentes are true.

They stande fast for euer and euer / and as e uone in truth and equite.

Beh. vi. 20. He sent redyngepon vnto hys people / he hath commaunded hys conuenaunt for euer: holy and reuerent is hys name.

Beh. vi. 21. The feare of the Lord is the beginnyng of wysdomne / a good vnderstandynge haue all they that feare the: the pryse of vs endureth for euer.

Beh. vi. 22. Beatus uic qui timet dominum, Galileya. The. CXI. Psalm.

3 Blessed is the ma that feareth the Lord / and hath greate delite in hys commaun dementes.

Beh. vi. 23. His side shalbe myghty upon each / the generacion of the faithfull shalbe blessed. Mycha and plentuousnesse shalbe in hys

house / a hys righteousnesse endureth for euer.

Vnto the godly there ary seth vp lyghte in the darknesse: the is mercifull / louyng and righteous.

Wylla hym that is mercifull / and lena and dech gladly / and pondereth hys wordis with discrecion.

So he shall neuer be moued / the ryghteous shalbe had in an euerlastynge remembrance.

He wyll not be afraied for any euill thynges / hys verte standeth fast / and dreueth in the Lorde.

His hert is stably sted / he wyll not be reuet vntyll he se hys veyntie vpon hys enemyes.

He hath sparked abiodde / and gotten / so poor: hys righteousnesse remayned for euer.

The vngodly shall fyre / and shal greue hym: he shall graspe vnto hys rebell / and consume awaye: and the veyntie of the vngodly shal perishe.

Laudate patridominum, laudate nomen. The. CXII. Psalm.

Praise the Lord (Wylle seruantes) praise the name of the Lord.

Blessed be the name of the Lord / from this tyme forth for euer more.

The Lordes name is worthy to be praised / from the ryssynge vp of the Sunne vnto the goyngie doun of the sunne.

The Lord is hysht above all Seythen / and his glory about the heuens.

Who is lyte vnto the Lord: our God hath hys dwellyng so hygh: whiche humblych hymself / so beholde that is in heau and carth.

Who is lyte vnto the Lord: our God hath hys dwellyng so hygh: whiche humblych hymself / so beholde that is in heau and carth.

Who is lyte vnto the Lord: our God hath hys dwellyng so hygh: whiche humblych hymself / so beholde that is in heau and carth.

Who is lyte vnto the Lord: our God hath hys dwellyng so hygh: whiche humblych hymself / so beholde that is in heau and carth.

Who is lyte vnto the Lord: our God hath hys dwellyng so hygh: whiche humblych hymself / so beholde that is in heau and carth.

Who is lyte vnto the Lord: our God hath hys dwellyng so hygh: whiche humblych hymself / so beholde that is in heau and carth.

Who is lyte vnto the Lord: our God hath hys dwellyng so hygh: whiche humblych hymself / so beholde that is in heau and carth.

Who is lyte vnto the Lord: our God hath hys dwellyng so hygh: whiche humblych hymself / so beholde that is in heau and carth.

Who is lyte vnto the Lord: our God hath hys dwellyng so hygh: whiche humblych hymself / so beholde that is in heau and carth.

Who is lyte vnto the Lord: our God hath hys dwellyng so hygh: whiche humblych hymself / so beholde that is in heau and carth.

psa. xxxv. b

psa. xxxv. c

psa. xxxv. d

psa. xxxv. a

psa. xxxv. b

psa. xxxv. c

psa. xxxv. d

psa. xxxv. e

psa. xxxv. f

psa. xxxv. g

psa. xxxv. h

psa. xxxv. i

psa. xxxv. j

psa. xxxv. k

psa. xxxv. l

psa. xxxv. m

psa. xxxv. n

psa. xxxv. o

psa. xxxv. p

psa. xxxv. q

psa. xxxv. r

psa. xxxv. s

psa. xxxv. t

psa. xxxv. u

psa. xxxv. v

psa. xxxv. w

psa. xxxv. x

psa. xxxv. y

psa. xxxv. z

psa. xxxv. aa

psa. xxxv. ab

psa. xxxv. ac

psa. xxxv. ad

psa. xxxv. ae

psa. xxxv. af

psa. xxxv. ag

psa. xxxv. ah

psa. xxxv. ai

psa. xxxv. aj

psa. xxxv. ak

psa. xxxv. al

psa. xxxv. am

psa. xxxv. an

psa. xxxv. ao

psa. xxxv. ap

psa. xxxv. aq

psa. xxxv. ar

psa. xxxv. as

psa. xxxv. at

psa. xxxv. au

psa. xxxv. av

psa. xxxv. aw

psa. xxxv. ax

psa. xxxv. ay

psa. xxxv. az

psa. xxxv. ba

psa. xxxv. bb

psa. xxxv. bc

psa. xxxv. bd

psa. xxxv. be

psa. xxxv. bf

psa. xxxv. bg

psa. xxxv. bh

psa. xxxv. bi

psa. xxxv. bj

psa. xxxv. bk

psa. xxxv. bl

psa. xxxv. bm

psa. xxxv. bn

psa. xxxv. bo

psa. xxxv. bp

psa. xxxv. bq

psa. xxxv. br

psa. xxxv. bs

psa. xxxv. bt

psa. xxxv. bu

psa. xxxv. bv

psa. xxxv. bw

psa. xxxv. bx

psa. xxxv. by

psa. xxxv. bz

psa. xxxv. ca

psa. xxxv. cb

psa. xxxv. cc

psa. xxxv. cd

psa. xxxv. ce

psa. xxxv. cf

psa. xxxv. cg

psa. xxxv. ch

psa. xxxv. ci

psa. xxxv. cj

psa. xxxv. ck

psa. xxxv. cl

psa. xxxv. cm

psa. xxxv. cn

psa. xxxv. co

psa. xxxv. cp

psa. xxxv. cq

psa. xxxv. cr

psa. xxxv. cs

psa. xxxv. ct

psa. xxxv. cu

psa. xxxv. cv

psa. xxxv. cw

psa. xxxv. cx

psa. xxxv. cy

psa. xxxv. cz

psa. xxxv. da

psa. xxxv. db

psa. xxxv. dc

psa. xxxv. dd

psa. xxxv. de

psa. xxxv. df

psa. xxxv. dg

psa. xxxv. dh

psa. xxxv. di

psa. xxxv. dj

psa. xxxv. dk

psa. xxxv. dl

psa. xxxv. dm

psa. xxxv. dn

psa. xxxv. do

psa. xxxv. dp

psa. xxxv. dq

psa. xxxv. dr

psa. xxxv. ds

psa. xxxv. dt

psa. xxxv. du

psa. xxxv. dv

psa. xxxv. dw

psa. xxxv. dx

psa. xxxv. dy

psa. xxxv. dz

psa. xxxv. ea

psa. xxxv. eb

psa. xxxv. ec

psa. xxxv. ed

psa. xxxv. ee

psa. xxxv. ef

psa. xxxv. eg

psa. xxxv. eh

psa. xxxv. ei

psa. xxxv. ej

psa. xxxv. ek

psa. xxxv. el

psa. xxxv. em

psa. xxxv. en

psa. xxxv. eo

psa. xxxv. ep

psa. xxxv. eq

psa. xxxv. er

psa. xxxv. es

psa. xxxv. et

psa. xxxv. eu

psa. xxxv. ev

psa. xxxv. ew

psa. xxxv. ex

psa. xxxv. ey

psa. xxxv. ez

psa. xxxv. fa

psa. xxxv. fb

psa. xxxv. fc

psa. xxxv. fd

psa. xxxv. fe

psa. xxxv. ff

psa. xxxv. fg

psa. xxxv. fh

psa. xxxv. fi

psa. xxxv. fj

psa. xxxv. fk

psa. xxxv. fl

psa. xxxv. fm

psa. xxxv. fn

psa. xxxv. fo

psa. xxxv. fp

psa. xxxv. fq

psa. xxxv. fr

psa. xxxv. fs

psa. xxxv. ft

psa. xxxv. fu

psa. xxxv. fv

psa. xxxv. fw

psa. xxxv. fx

psa. xxxv. fy

psa. xxxv. fz

psa. xxxv. ga

psa. xxxv. gb

psa. xxxv. gc

psa. xxxv. gd

psa. xxxv. ge

psa. xxxv. gf

psa. xxxv. gg

psa. xxxv. gh

psa. xxxv. gi

psa. xxxv. gj

psa. xxxv. gk

psa. xxxv. gl

psa. xxxv. gm

psa. xxxv. gn

psa. xxxv. go

psa. xxxv. gp

psa. xxxv. gq

psa. xxxv. gr

psa. xxxv. gs

The Psalms.

Exo. xii. e
* Jos. i. d

† The sea sawe that/and fled: * Jordan turned backe.

The mountains (styped hke rāmes/ and the hile billes hke yonge shepe.
What ayled the Co thow see) that thou fledst
d'stand thou Jordan / that thou turnedst backe?

Ye mountaine / that ye (stipped hke rāme
me'tand ye hile billes hke yonge shepe?

The earth trembled at the presence of the
Lord / at the presence of the God of Jacob.

Exo. xv. b
Num. xx. d

Which turned the harde rocke into a springe
of water/and the flint stoum to a springe
of wells.

¶ Here the Hebrews be gonne the
CXV. Psalm.

B Ue not unto we, O Lord / nor unto vs / but
unto thy name geue the prayse / for chy louinge
mees and thy fulnesse.

D. i. xvij. b

† Wherefore shall the Geythen saye: where
is now thar God.

As for ouce God he is in heauen / he doeth
what soeuer he pleaseth by m.

Their ymagis are but syluer & golde / euen
the worke of mens handes.

D. i. cxxi. d

They haue mouthes / and speake nat'lyes
hauing theyr hart they fe not

Exo. xvi. a
Ier. x. a

They haue eares / and heare not / noses haue
they / but they smell noe

They haue handes / and haubte not / sete haue
they / but they can see no: theyr eare they
speake / haue theyr throte.

They that nicke them / are hyle vnto them / a
so are all suche as put theire trust in them.

But let Israel truste in the Lord / for he
is their succoure and defence.

E Let the house of Aaron put their trust in the
Lord / for he is their succoure and defence.

D. i. lxx. e

They that feare the Lord / his thom put
their trust in the Lord: † for he is their suc-
coure and defence.

The Lord is mynchfull of vs / and blest-
seth vs / he blesteth the house of Israel / he blest-
seth the house of Aaron.

Ye the blessing al them that feare the Lord /
be both small and greates.

The Lord encreaseth you more and more /
you and your chyldren.

for ye are the blestid of the Lord / which
made heauen and earth.

All the whole heaumen are the Lordes /
but the earth hath he giuen vnto the chyldren
of men.

† The dead prayse not the (O Lord) / ney /
they all they that goe downe in to silence.

But we wyll praise the Lord / from this
tyme forth for euer more.

Dixerunt quoniam exaudiet dominus vocem orationis.
The. CXIII. Psalm.

MY soul praise the Lord / for the Lord hath
redeem'd the voyce of my prayse.

That he hath enclaynd bys care vnto me /
therefore wyll I call vpon him as longe as I
lyue.

† The sharnes of death compassed me round / I
abouce / the paine of hell gat he vnto me /
I founde trouble and daung'nsse.

He called I vpon the name of the Lord:
O Lord / deliuer me my soule.

Gracious is the Lord / and ryghteous /
yourre God is mercy full.

The Lord preferueth the simple / I was
deweyght downe / and he helped me.

Turne agayne then vnto thy rest / O my
soule / for the Lord hath geuen the thy desyre.

And why? † thou hast deliuered my soule
from death / myne eyes from teares / and my
feet from fallinge.

I wyll walke before the Lord / in the lade
of the lymngs.

Credidit, propier quod locutus sum: ego.
The. CXV. Psalm.

This Psalm is of the Hebrews ioyne vnto
the char geeth before / and is ioyned
with them the. CXVI. Psalm.

S I belaid / † and therefore haue I spoken /
I sayd I was sore troubled.

† I sayd beinge austered: * Al man are liars.

What reuered shal I geue vnto the Lord /
for all he doeth vnto me / that he hath done vnto
me?

I wyll receaue the cuppe of saluacyon / and
call vpon the name of the Lord.

I wyll praye my prayse in the presence of
all thy people / ryghte heare in the synagoge of the
Lord / in the church of his sanctes.

O Lord / I am thy seruante / I am thy
seruante.

seruaunt/and the sonns of thy handmaidens
thou haste broken my bondes in sunder.

Ps. 124. **1** I will offer the sacrifice of thankesge-
uings: and will call oppon the name of the
Lord.

I will paye my vowes vnto the Lord in
the sighte of his people in the courtes of the
Lords house / euen in the middell of Ierusalem.

Laudate dominum omnia gentes, laudate eum,
Psallite. The. CXXV. Psalme

Ps. 135. **1** Praise the Lord al ye gentiles / laude
him al ye people.

For his mercifull kindnesse is euer more
and more towards vs / and the truth of the
Lord endureth for euer.

Confitemini domino quoniam bonus, quoniam,
Psallite. The. CXXVII. Psalme

Ps. 136. **1** Give thanks vnto the Lord: for he
is gracious / and his mercy endureth
for euer.

Ps. 137. Let Iſrad now confesse / that his mercy
endureth for euer.

Ps. 138. Let the house of Aaron confesse / that his
mercy endureth for euer.

After all them now that feare the Lord
confesse that his mercy endureth for euer.

I called vpon the Lord in trouble / and
the Lord hearde me at large.

Ps. 139. **1** The Lord is my helpe: I wil not feare
what man doeth vnto me.

The Lord is my helpe: and I shall see my
desire vpon myne enemyes.

It is better to trust in the Lord: then to
put any confidence in man.

It is better to trust in the Lord: then to put
any confidence in princes.

All theye that passed me round aboute / but
in the name of the Lord will I destroye the.

They fepe me in on euery syde / but in the
name of the Lord I will destroye them.

Ps. 140. They came aboute me lyke bees / and were
as vnto me as the fyre in the thorne / but in the
name of the Lord I will destroye them.

They thurst at me that mighte / but the
Lord was my helpe.

Ps. 141. **1** The Lord is my strengthe / in my songe /
and is become my saluacion.

The voyce of ioye / and my: this is in the dwell-
inges of the righteous / for the right hande of

the Lord hath gotten the victorie.

The right hande of the Lord hath the piece
mynce / the right hande of the Lord hath
gotten the victorie.

I shall not dreame / but I will / and declare the
workes of the Lord.

The Lord hath chastened and corrected me /
but he hath not genned in anger my death.

Ps. 142. **1** Ope me the gates of righteousnesse / that I maye
go vnto the Lord: and geue thanks
vnto the Lord.

This is the voyce of the Lord: the right
hande shall entee in thoruwe in

I thank the: that thou hast hearde me / and
are become my saluacion.

Ps. 143. **1** The same stone which the builders refused
is become the head stone in the corner. **Mat. 21. 42.**

This was the Lordes doinge: and it is
miraculous in our eyes.

This is the daye which the Lord hath
made: let vs reioyce and be glad in it.

Helpe now O Lord: O Lord sende vs
not to prosperite.

Ps. 144. **1** Blessed be he that commeth in the name
of the Lord: we wysh you good lucke / ye
that be of the house of the Lord. **Mat. 23. 39.**

God is the Lord: and hath shewed vs
his grace: O garme the solennite feastes with
grette busynesse: vnto the houses of the
altare.

Thou arte my God / and I will thanke the
that thou arte my God: and I will praise the.

O geue thanks vnto the Lord: for he is
gracious / and his mercy endureth for euer.

Beati immaculati in via qui ambulauit,
The. CXXVIII. Psalme.

Ps. 145. **1** Blessed are they that fepe his testimonies /
and shall not be confounded.

Whiche walke in his waies / and do wy-
pedness.

Ps. 146. **1** Thou hast geuen straye charge to kepe
Deut. 10. 1. v. 1. 1. 1.

Thou shalt geue charge to kepe
Deut. 10. 1. v. 1. 1. 1.

Thou shalt geue charge to kepe
Deut. 10. 1. v. 1. 1. 1.

Thou shalt geue charge to kepe
Deut. 10. 1. v. 1. 1. 1.

Thou shalt geue charge to kepe
Deut. 10. 1. v. 1. 1. 1.

Thou shalt geue charge to kepe
Deut. 10. 1. v. 1. 1. 1.

The Psalms

I will thank the wyth an vnfaigned heart/
because I am learned in the iudgements of
thy righteousnesse.

I will kepe thy statutes/ & forsake not
thy word.

Beth. 2

Where withall shall a sounge ma clefse thy
wayer? When by ralyng himselfe after thy
word.

With my whole hearte do I like the / O let
me not goe wryng oute of thy commaunde-
mentes.

2. ue. vi. b
and xi. c

Thy wordes haue I had my chin my heart/
that I shoulde not synne agaynst the

Dayes be thou a Loide/ & teach me thy
statutes.

With my lippes wyl I be ralyng oute all
the iudgements of thy mouth.

I haue an greater desyre in the waye of thy
testimonies/ as in all maner of ryche.

I will cecrete my selfe in thy commaun-
dements / and haue respecte vnto thy forte-
paites.

My desyre shall be in thy statutes / I wyl
not forgette thy wordes.

Quint. 1

O do well vnto thy seruants / that I maye
lyue and keep thy wordes.

Open thou myn eyes / and so shall I spie
oute wondrous thynges in thy lawe.

Ec. liii. b
3. b. liii. b

I am a stranger vpon the earth / O hyde
not thy commaundementes fro me.

My soule bicareth oute / for the very seruente
desyre that I haue alwaye vnto thy iudge-
mentes.

Thou that arte the proude / curst are they
that departe from thy commaundementes.

O turne fro me shame and rebulke / for I
kepe thy testimonies.

Distance also frs and speake agaynst me / but
thy seruants be occupid in thy statutes.

In thy testimonies is my desyre / they are
my counsaillers.

Saleth. 7

Psal. liii. c

My soule cleueth to the duste. O quaken
thou me accordyng to thy word.

I forgette not my wayes / and thou bredest
me / & teach me then thy statutes.

Mak not to understande the waye of thy
commaundementes / and so thou I calle of thy

wondrous wordes.

My soule murtherd awaye for very heauy
nesse / so for me up accordyng vnto thy word.

Take fro me the waye of synng / & graunte
me thy lawe.

I haue chosin the waye of truth / thy iud-
gements haue I layed before me.

I like vnto thy testimonies / a Loide con-
founde me not.

I will runne the waye of thy commaunde-
mentes / when thou hast comforted my herte.

St. 7

Teache me o Loide the waye of thy statu-
tes / and I shall kepe it vnto the ende.

O graue me vnderstandinge and I shall
kepe thy lawe / yee / I shall kepe it with my
whole hearte.

Rebuke me in the path of thy commaunde-
mentes / for that is my desyre.

Entyng myn herte vnto thy testimonies /
and not to councitrousnisse.

O turne a waye myn eyes / lest / they be-
holde vanyte / a quaken thou me in thy waye.

O stablyste thy word in my seruants / that
I maye feare the.

Take awaye the rebulke / that I am afraid
off / for thy iudgements are amiable.

Beholde my desyre is in thy commaunde-
mentes / so quaken in myn thy righteousnesse.

Psalm. 7

Let thy louyng mercy come vnto me (o
Loide) / and thy saluacion accordyng vnto
thy word.

That I maye geue answer to vnto my blis-
phemyes / for my trust is in thy word.

O take not the word of truth vnto the out
of my mouth / for my hope is in thy iudge-
mentes.

So shall I alwaye kepe thy lawe / yee / for
sure and true.

And I wyl walke as thy seruente / for I like
thy commaundementes.

I wyl speake of thy testimonies / & not before
finges / and wyl not be ashamed.

My desyre shall be in thy commaunde-
mentes / which I loue.

My handes also wyl I lyfte vp vnto thy
commaundementes / which I loue / and my
wyllyng shall be of thy statutes.

Psalm. 7

O iij. sic

W O thinke vpd thy seruante as eoderninge
thy woide / when thou hast caused me to
put my trust.

For I was eoderned in my trouble / yet / thy
woide quickeneth me

The proude haue me greatly in derision /
yet I stande not I from thy lawe.

I remembre thy curesyngge iudgemente
toe / Co Lord O and sin comforted.

I am homly afrayed for y vngodly / that
for sake thy lawe.

Thy statutes are my songes in the house of
my pylgrimage

I thinke vpon thy name Co Lord in the
nyght season / and sepe thy lawe.

It is my reuente / for I sepe thy seruante
demerito.

Ps. 119

Y Thou arte my portoy Co Lord I am
purpose to sepe thy lawe.

I make mine humble pention in thy pres-
ence with my whole herte / so be mercifull vnto
me according vnto thy woide.

I cal myne own wayes so remembraunce /
and turne my feet in to thy rethinosnes.

I make hysle / and pteolige inat thy ryme
to sepe thy commaundementes.

The congregeacions of the vngodly haue
robbed me / but I for geue nor thy lawe.

Thine night stande I vp to geue thanke
for vnto I for the iudgementes of thy ryghte-
ousnes.

I am a companion of all the that feare the /
and sepe thy commaundementes.

The carpe Co Lord is full of thy mercy
O teach me thy statutes.

Ps. 119

I O Lord / thou haste dealth frendlye with
thy seruants / according vnto thy woide.

O teach me thyndesse / nourtonne and
knowledge / for I beleue thy commaundementes.

Before I was troubled / I went wrong /
but now I sepe thy woide.

Thou art good and frendly / O teach me
thy statutes.

The proud synagyn lyce vpon me / but I
sepe thy commaundementes with my whole
herte.

There herte is as fat as buttone / but my des-

lyre is in thy lawe.

It is good for me / I haue bene in trouble /
that I maye learne thy statutes.

The lawe of thy mouth is sweeter vnto me /
then thousandes of golde and syluer.

Job. 23

Thy handes haue made me / a fashioned
me / O geue me understandinge / that I maye
learne thy commaundementes.

Gene. 1

They that feare the / they be glad when they
seme / because I put my trust in thy woide.

I knowe Co Lord / that thy iudgementes
are ryght / and that thou of verye faithfull
ness / hast caused me to be troubled.

O let thy mercifull thyndesse be my com-
fort: accordinge to the promise that thou hast
made vnto thy seruants.

O let thy louynge eyes come vnto me
that I maye lyce / for thy lawe is my deliuer.

Let I proude be confounded / whiche hadde
so falsly agaynst me.

But kepe such as feare the / and knowe thy tes-
tymones / be turned vnto me.

O let my herte be vnbefyled in thy statutes /
that I be not ashamed.

Ps. 119

My soule longeth for thy saluacion / for: my
trust is in thy woide.

Thy presence is lighte for thy woide / sayinge /
O when wilt thou comforte me?

For I am become lyke a borrell in synoke /
yet do not I forger thy statutes.

Howe many are the dayes of thy see: p^{sa} xxxiij.
vnto: When wilt thou be aunged of mine
aduersaryes?

The proude haue digged pitte: so: me /
whiche arte not after thy lawe.

All thy commaundementes are true / they
perferme me falsly: O be thou my helpe.

They haue almost made an ende of me
vpon earth: but I for sake not thy commaun-
dementes.

O quere I me after thy louynge kyndesse /
and so shall I sepe the testymonyes of thy
mouthe.

Lamed. 5

O Lord / thy woide endureth for euer
in heauen.

Thy mercy also remaineth from one ge-
neracion to another: thou hast layed the foun-
dacion and sturde

Ps. 119

Thy woide endureth for euer
in heauen.

Thy mercy also remaineth from one ge-
neracion to another: thou hast layed the foun-
dacion and sturde

Ps. 119

The Psalmes

dacion of the earth/and it abyeth.

They continue this daye according to thine ordinaunce/for all thynges serue the.

If my deliue were not in thy lawe/I shoulde perishe in my trouble.

I will neuer forget thy commandementes/for with them thou quickenest me.

I am thine/oh helpe me/for I feele thy commandementes.

The vngodly laye wayes for me to destroye me/for I confesse thy righteousness.

It is that all thynges come to an ende / but thy commandement is exceeding diuorde.

Item. **v**

¶ O what a loue haue I vnto thy lawe? all the daye longe is my talkinge of it.

Thou showest thy commaundment hast made me wiser then myne enemies/for it cureth me.

Deut. iiii. 4 **¶** I haue more vnderstanding then all my teachers/for thy testimonies are my studie.

Yea/ I am wiser then the aged/ for I feele thy commandementes.

I refrayne my feete from euery euil waye/ that I maye keepe thy wordes.

I thincke not from thy iudgementes/ for thou teachest me.

Eccl. vi. 11 **¶** O how sweete are thy wordes vnto my throte/ yee/ more then hony vnto my mouth.

Ps. xlviii. 1 **¶** Therefore thy commandementes I get vnderstandinge before hart I all false wayes.

Item. **v**

¶ Thy wordes is a lantern vnto my feete/ and a light vnto my pathes.

Ps. xlviii. 1 **¶** I haue freyne and am stedfastly purposed/ keepe the iudgementes of thy righteousnesse.

Ps. xlviii. 1 **¶** I am troubled about measure/ ouerthen me to Lorde/ according vnto thy wordes.

Let the freynofferinges of my mouth please thee/ (o Lorde) and teache me thy iudgementes.

Ps. lxxviii. 1 **¶** My soule is alwaye in thy hande/ yet do not forget thy lawe.

Job. i. 4. b **¶** The vngodly haue layed a snare for me/ but yet I straine not I from thy commandementes.

Ps. lxxviii. 1 **¶** Thy testimonies haue I cleymed as myne heritage for ever/ and why they are the very waye of my herte.

I applye myne herte to fulfill thy statutes alwaye/ vnto the ende.

Sanc. **v**

I haue the vngodly/ but thy lawe do I p love.

Thou arte my defence/ and thy lye/ my truste is in thy wordes.

Awaye from me wyndes/ I will keepe thy commandementes of my God.

O stablish the me according vnto thy wordes that I maye lye/ and let me not be disposyted of my hope.

Hold thou me vp / and I shalbe safe: yet I shall euer be talkinge of thy statutes.

Thou treadest doune all them that departe from thy statutes/ for they ynayn but deceate.

Thou puttest awaye all the vngodlye of the earth/ the thiefe/ therefore loue I thy testimonies.

My flesh trembleth for feare of thee / and I am affrayed of thy iudgementes.

Item. **v**

I reioyce with the thinge that is lawfull and I am affrayed of thy iudgementes.

I reioyce with the thinge that is lawfull and I reioyce/ O geue me not ouer vnto my oppositors.

But thou sweete for thy seruants to do hym good/ that the proude do me no wrong.

Myne eyes are wastyd awaye with teares/ for thy health/ and for thy wordes of thy righteousnesse.

O deale with thy seruants/ according vnto thy louynge in cress/ and teache me thy statutes.

I am thy seruants/ O graunte me vnderstandinge/ that I maye knowe thy testimonies.

It is tyme for thee (o Lorde) to laye to thine hande/ for they haue destroyed thy lawe.

For I loue thy commandementes above golde/ and precious stone.

Therefore holde I straightlye all thy commandementes/ and all false wayes I detestlye abhorre.

Ps. **v**

Thy testimonies are wonderfull/ therefore I detestlye abhorre.

Thy testimonies are wonderfull/ therefore I detestlye abhorre.

Thy testimonies are wonderfull/ therefore I detestlye abhorre.

Thy testimonies are wonderfull/ therefore I detestlye abhorre.

Thy testimonies are wonderfull/ therefore I detestlye abhorre.

O lxxviii

● O lorde thou upon me / and he mercifull / as
thou wilst to do vnto those that loue thy name.

● Oude my goynges after thy woode / that
no wynde blisse: saye in me.

● O deliuer me from the wrongeous heal-
nges of me: / and so that I kepe thy commaun-
dementes.

● O beth the lychte of thy countenance
vnto thy seruante / and learne me thy sta-
tures.

● Myne eyes guffe out with water / because
men kepe not thy lawe.

Verse 7

● Righteous art thou (O Lorde) and true
is thy iudgement.

● The testimonie that thou haste commaun-
ded: are exceeding righteous and true.

¶ My sicke hart euen consumed me / because
myne enemies haue forgotten thy woordes.
Thy woerde is tryed to the veremoof / and
thy seruante loueth it.

● I am final and of no reputation: yet do not
I forget thy commaundementes.

● Thy righteousness is an euerlastinge right-
eousnesse: and thy lawe is true.

● Troubles and heauynesse haue taken holde
vpon me: yet in my deliue in thy commaunde-
mentes.

● The righteousness of thy testimonys is
euerlastinge: / o graunte me vnderstandynge:
and I shall saye.

Cop. 8

● I call vnto my whole heart: heare me (O
Lorde) I will kepe thy statutes.

● Ieuen vpon the I will helpe me / and
I shall kepe thy testimonie.

● Earlye in the morninge: do I crye vnto the:
for in thy woerde is my truste.

● Myne eyes puenente the nyght watchen:
that I might be occupied in thy woordes.

● Heare my voyce (O Lorde) accordynge
vnto thy louynge kindness: / wherefore me accor-
dyng as thou arte wote.

● They haue mys that of mysse persecute
me: and are farr from thy lawe.

● Be thou myghte haue also: (O Lorde) for
thy piouynse are foreshall.

● As concerninge thy testimonie: / I haue
knowen euer since the begynninge: that thou
hast grounded them for euere.

Res. 7

● O confide myne aduersite / and deliuer v
me: for I do not forget thy laue.

● Manye shall praye for my cause: and defende me:
wherefore me accordynge vnto thy woerde.

● Health is farr from the wrongdoers: for they
regarde not thy statutes.

● Create so thy mercy: (O Lorde) wherefore
me as thou arte wote.

● Manye there are that trouble me: / and per-
secute me: yet do not I sweare from thy testimo-
nyes.

● I greuech me: when I se that the trans-
gressours kepe not thy lawe.

● Confide (O Lorde) wherefore I loue thy com-
maundementes: / O wherefore me with thy lo-
uynge kindness.

● Thy woerde is true from euerlastynge: / all
the iudgements of thy righteousness endure
for euermore.

Sin. 8

● The princes persecute me without cause: /
but my heart standeth in care of thy woordes.

● I am as glad of thy woordes: as one that sin-
neth greate spoyles.

● As for hys: / I hate and abhorre them: but
thy lawe do I loue.

● Seuen tymes a daye do I praye the: / be-
cause of thy righteousness iudgements.

● Create so the peace that they haue which
loue thy lawe: and they are not offended at it.

● Lorde: / Make for thy saynge health: / and
do after thy commaundementes.

● My soule sepech thy testimonie: / and los-
erth them exceedingly.

● I kepe thy commaundementes and testi-
monie: for all my wayes are before the.

Chan. 8

● Let my aduynce come before the: (O Lorde)
deigne my vnderstandynge: accordynge vnto
to thy woerde.

● Oblet my supplication come before the: be-
cause me accordynge to thy piouynse.

● My lippes shall speake of thy piouynse: /
that thou haste taught me thy statutes.

● For my tounge shall synge of thy woerde: / for
all thy commaundementes are righte.

● Let thy hande helpe me: / for I haue chosen
thy commaundementes.

● I longe for thy saluation (O Lorde) and

l 114 thy

The Psalmes

thy lawe is my deliue.

Oh let my soule lye and praise thee/that thy iudgements maye helpe me.

I go astraye/like a shepe that is lost/ Oh sheke thy seruants/for I do not forget thy commaundments.

Ad dominum cum tribular clamauit & exaudiuit.

The CXX. Psalm.

2 **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100** **101** **102** **103** **104** **105** **106** **107** **108** **109** **110** **111** **112** **113** **114** **115** **116** **117** **118** **119** **120** **121** **122** **123** **124** **125** **126** **127** **128** **129** **130** **131** **132** **133** **134** **135** **136** **137** **138** **139** **140** **141** **142** **143** **144** **145** **146** **147** **148** **149** **150** **151** **152** **153** **154** **155** **156** **157** **158** **159** **160** **161** **162** **163** **164** **165** **166** **167** **168** **169** **170** **171** **172** **173** **174** **175** **176** **177** **178** **179** **180** **181** **182** **183** **184** **185** **186** **187** **188** **189** **190** **191** **192** **193** **194** **195** **196** **197** **198** **199** **200**

Whon I am in trouble / I call vpon the Lord/and he auiseth me.

Deliuere my soule O Lord/ from lyenge lippes/and from a deceitfull tongue.

What rewarde shalbe giuen / or done vnto the/that is falsly runger?

Euē my ghyte and sharpe arrowes / with whome I burne myne coales.

Who is he/that my banishment endureth so longe? I dwell in the tabernacles soe wretched.

My soule hath longe dwelt amonge them that be enemies vnto peace.

I laboured for peace / but whā I spake the word/they prepared them to battayll.

Leuau oculos meos in montes, unde.

The CXXI. Psalm.

2 **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100** **101** **102** **103** **104** **105** **106** **107** **108** **109** **110** **111** **112** **113** **114** **115** **116** **117** **118** **119** **120** **121** **122** **123** **124** **125** **126** **127** **128** **129** **130** **131** **132** **133** **134** **135** **136** **137** **138** **139** **140** **141** **142** **143** **144** **145** **146** **147** **148** **149** **150** **151** **152** **153** **154** **155** **156** **157** **158** **159** **160** **161** **162** **163** **164** **165** **166** **167** **168** **169** **170** **171** **172** **173** **174** **175** **176** **177** **178** **179** **180** **181** **182** **183** **184** **185** **186** **187** **188** **189** **190** **191** **192** **193** **194** **195** **196** **197** **198** **199** **200**

Whē I lift vp mine eyes vnto the hilles / from whence cometh my helpe?

My helpe cometh euen from the Lord/ which hath made heauen and earth.

He wil not suffer thy foot to be moued/and he that keepeth thee/shalpe thee not.

Beholde/that he that keepeth Israell/ doeth not slumber.

The Lordc himselfe in thy kepe/ the Lordc is thy refuge vpon thy ryght hande.

So that the Sunne shall not burne thee by daye/ neither the Moone by nyght.

The Lordc preseruethe thee from all euill/ yea in the Lordc thou shalt kepe thy soule.

The Lordc preseruethe thy goinge oute and thy commyng in / from this tyme forth for euermore.

Legimus sum in his qui dicitur sum mihi, in.

The CXXII. Psalm.

2 **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100** **101** **102** **103** **104** **105** **106** **107** **108** **109** **110** **111** **112** **113** **114** **115** **116** **117** **118** **119** **120** **121** **122** **123** **124** **125** **126** **127** **128** **129** **130** **131** **132** **133** **134** **135** **136** **137** **138** **139** **140** **141** **142** **143** **144** **145** **146** **147** **148** **149** **150** **151** **152** **153** **154** **155** **156** **157** **158** **159** **160** **161** **162** **163** **164** **165** **166** **167** **168** **169** **170** **171** **172** **173** **174** **175** **176** **177** **178** **179** **180** **181** **182** **183** **184** **185** **186** **187** **188** **189** **190** **191** **192** **193** **194** **195** **196** **197** **198** **199** **200**

Whē I was glad/whā they sayd vnto me/ that I shall go in to the house of the Lordc.

Quē sciet shall stande in thy gates / O Jerusalem.

Jerusalem is budded as a carye / thā she as a ruine is left.

For there the trybes go vp / euen the trybes of the Lordc. to testifie vnto Israell / to geue thanke vnto the name of the Lordc.

For there is the seate of iudgemente / euen the seate of the house of Dauid.

O praye for the pece of Jerusalem / they shall prospere that loue the.

Peace be within thy walles / a plentifull nesse within thy pylars.

For my buriens and copations sate / I wil wishe the prosperite.

See/ because of the house of the Lordc onre God/ I wil see to do the good.

Ad leuau oculos meos, qui habitas in.

The CXXIII. Psalm.

Whē I rise I lift vp mine eyes / thū that I vnderstand in the heauens.

Beholde / euen as the eyes of seruantes ste vnto the handes of their masters / and as the eyes of a mayden waye vnto the banytes of her maister / euen so oure eyes waye vpon the Lordc our God/ for he haue mercy vpon vs.

Haue mercy vpon vs O Lord/ haue mercy vpon vs/ for we are vnto thy despised.

Quē soule is fylled with the scornfull reuerse of the welthy / and with the despitfull nesse of the proude.

Nisi quia dominus erat in nobis, dicarunt lial.

The CXXIII. Psalm of Dauid.

Whē I sawe the Lordc had not bene of oure syde / I knowe maie Israell saye / If the Lordc had not bene of oure syde/whā men rose vp agaynst vs.

They had swallowed vs vp quick / whā they were so worthfully displeasid at vs.

For the waters had shoundd vs / streames had gone oute oure soule.

The hope of oure of the proude had gone/ euen vnto oure soule.

He praised be the Lord/ whiche hath not geuen vs ouce for a pray vnto their teethe.

Quē soule rose escaped / euen as a shide out of the snare of the fouler/ the snare to shofen / I we are deliuered.

Quē helpe standeth in the name of the Lord/ whiche hath made heauen and earth.

Qui cōsuaum dominu, leuauit montes Syon.

The CXXIII. Psalm.

They

q. D. 43
u. f. 104

150 p. b
They shal put their trusts in the Lord
 as they were euen as the mounte Sion: which
 maye not be remoued / but standeth faste for
 euer.

The hilles stande aboute Ierusalem / euen
 so standeth the Lord round aboute his peo-
 ple / sith this time forth for euermore.

Therbye robbers of the vngodlye come not
 into the ciety of the righteous / sith the righteous
 put their hande vnto weildofesse.

So walk the Lord vnto those that be good
 and mee of herre.

147 b
 So for such as tuene backe vnto their own
 wickednesse / the Lord shall lede them forth
 with the euill doers: / But peace be vpon
 Israel.

In commendam dominum captiuatum
 Sion, facti

The CXXV. Psalme.

When the Lord turneth agayn the cap-
 tivitye of Sion / then shall we be lyfe
 vnto them that die mee.

Then shal our mouth be filled with laugh-
 ter / our minge with ioye.

Then shall we be saied amonge the Peo-
 ple: then the Lord hath done greates things
 for them.

For the Lord hath done great things for
 vs already / wherof we reioyce.

Turne our captiuitie (O Lord) as the re-
 uersis in the Court.

147 a
 They that sawe in teares / shall reape
 in ioye.

As the sowre goeth his waye wepyng /
 and searcheth forth good seide / shall come as
 garny with ioye / and bringe his sheauen
 with him.

Nisi dominus edificauerit domum.

The CXXVI. A Psalme of Salomon.

150 b
Recepte the Lord builde the house / their
 labour is to buelock that builde it.

151 b
 He receite the Lord kepe the ciety / watch
 man in watch / but in vaine.

152 b
 It is thus lost labourer that ye reape vnto
 ye / and take no reffe / sith care the bread of care
 is fulnesse: for loke no vponne it pleaserh him /
 he getteth it in slepe.

As children and the frute of the wom-
 be / are an heritage and gyfte that cometh
 of the Lord.

Lyke as the arrowe in the hande of the
 gaunte / euen so are the yonge children.

Happie is the man / that hath his que-
 uer full of them: they shall not be ashamed /
 when they speake with thre enemyen in the
 gate.

Beati omnes qui iument dominum,
 qui ambulantes.

The CXXVII. Psalme.

Blessed is he that feareth the Lord /
 and walketh in his wayes.

For thou shalt eate the labourer of thine
 owne hande: o well is the happye arte thou.

Thy wife shal be as a frutesfull vine vpon
 the walles of thy house.

Thy children like the oliue shal stande
 aboute thy table.

As thus shal the man be blessed that fea-
 reth the Lord.

The Lord shall so blesse the oute of Sion
 as thou shalt see Ierusalem in prosperitee
 all thy life longe.

Yee shall see thy chyldren chyl-
 drens / and peace vpon Israel.

Sapientia pugnauerunt me a iument meo.

The CXXVIII. Psalme.

Why a tyme haue they soughte a gainste
 me fro my youth vpon me / maye Israel now
 seye.

Yee / many a tyme haue they soughte as
 gainst me fro my youth vp. But they haue not
 overcome me.

The flowers plowd vpon my backe / and
 made longe for me.

But the righteous Lord hath bene the
 yoke of the vngodly in peccis.

Let them be confounded and turned backe
 wards / as many as haue cursd wil at Sion.

Let them be euen as the daye vpon the
 honest coppes / whose withereth before it be
 pluckt vp.

150 b
 Heceof the morer fillt he not his hande /
 neyther be charythyth vp the sheauen / his
 besyng.

151 b
 So that they which go by / say not so much
 as the Lord prosper you / we wish you good-
 lucte in the name of the Lord.

De profundis clamauit dominus.

The CXXIX. Psalme.

152 b
 C

The psalms

3 **H**ear of the heape call I vnto the Lord
Lord heare my voice.

Oh let thine earke conserue well the noyse
of my complainte.

J. b. i. a
D. sal. c. lxx. a.
If thou Lord wilt be extreme to
marke wheris thine amisse/Oh Lord wha
mase abide it.

But there is mercy with the/ If thou maist
be feared.

I loke for the Lord/ my soule doeth waite
for him/ and in his word is my trust.

My soule doeth patiently abyde the
Lord/ from the one morninge to the o-
ther.

Let Israel truste in the Lord/ for with
the Lord theere is mercy and plenteous re-
demption.

1. Es. viii. b
And he shall redeme Israel fram all his
synnes.

Domine non est exaltatum cor meum,
neq. daifant.

The CXXX. A psalme of Dauid.

3 **L**ORD I am not hincinded/ I haue
no proude looke.

1. Es. lii. c
I do not exerceise my selfe in great ma-
crore/ whiche are to hve soone.

But I refrayne my soule and fepe at
lowe/ I like as a chyld that is weened from
his nother/ yee/ my soule is euen as a wee-
ned chyld.

Let Israel truste in the Lord/ from this
time forth for euermore.

Memoriam domine David, & omnia manf.

The CXXXI. Psalme.

3 **L**ORD I am not troubled/ and all his
trouble.

1. R. viii. d
1. ps. xxx. d

Howe he swore vnto the Lord/ and
powed a vowe vnto the myghty one of Ja-
cob/ I will not come within the tabernacle of
my house/ nor euenme into my Bedde.
I will not suffre mine eye to slepe/ nor mine
eye liddes to slumbe.

Onli I fynde out a place for the Lord/
an habitation for the myghty one of Jacob.

Loke howe he dwelleth at Bethania/ a founde
it in the wood.

We will go into his tabernacle/ and fall
downe before his feete.

4. Ps. vi. g
I beseech the Lord/ into thy refuge place/
thou and the Ark of thy strength.

Let thy pietie be clothed with righteous-
nesse/ and let thy sancte conyoc.

Jaehy seen aunic Dauides fate turne not
away the pietyete of thine amoued.

The Lord hath made a faithfull oorde
vnto Dauid/ and he shall not faile fepe
from it.

Of the frute of thy body shall I fyre vpon
thy state.

If thy childen wyl fepe my conuenaunt/
and my testimony/ that I shall learne thein/
then children also shall fyre vpon thy state for
euermore.

For the Lord hath chosyn Sion/ to be
an habitation for himselfe/ hath he chosyn
her.

This shall be my refuge/ heere wil I dwell/ for I
haue a refuge thier.

I wyl blesse her virgins with increase/ and
I wyl sanctifye her power with riches.

I will beate her peccates/ with brayse/ and
her sinnes shall eueriege and be glad.

There shal I make the thorne of Dauid to
floure/ I haue ordained a sanctuary for myne
anointed.

As for his enemies/ I shall clothe them
with shame/ but vppon hymselfe shall his
croune staye.

Ecce quam bonum & quam iocundum,
habitare ciuitates.

The CXXXII. A psalme of Dauid.

3 **H**owe good and howe ioyfull a thing it
is/ to dwell in the house of the Lord/ for
I haue seen the peace of the righteous/ upon
the heades/ that canne dworne vnto the bece/ es
uen vnto Iarons bece/ and wntre Bourisdo
the threke of his destitute.

Like the vyne of Hermon/ which shal vpp
pon the hill of Sion.

For the Lord promised his blessing/
and ishs for euermore.

Ecce nunc benedixit domino, omnes serui.

The CXXXIII. Psalme.

3 **H**owe good and howe ioyfull a thing it
is/ to dwell in the house of the Lord/ for
I haue seen the peace of the righteous/ upon
the heades/ that canne dworne vnto the bece/ es
uen vnto Iarons bece/ and wntre Bourisdo
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3 **H**owe good and howe ioyfull a thing it
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I haue seen the peace of the righteous/ upon
the heades/ that canne dworne vnto the bece/ es
uen vnto Iarons bece/ and wntre Bourisdo
the threke of his destitute.

Like the vyne of Hermon/ which shal vpp
pon the hill of Sion.

Laudate nomen domini, laudate semel.

The CXXXIII. Psalm

Praise ye name of the Lord: praise it ye
servants of the Lord.

Ye that stand in the house of the Lord in
the courts of the house of our God.

O praise the Lord: for the Lord is
gracious: he singe praise vnto his name / for
it is lovely.

For by his name the Lord hath chosen Iac-
ob: for his name / and Israel for his owne
possession.

For I knowe that the Lord is great: and
that our Lord is about all goddes.

Whatsoever the Lord pleaseth that doeth
he in heauen and in earth: in the see and in all
these places.

He singeth forth the cloudes from the
endes of the world: he tuiceth the high moun-
tains vnto raine: singinge the windes oute of
their recesses.

Whiche smote the fysshborne of Egipte:
both of man and beast.

He hath sincke them and wonders into y
middest of the Redd sea: and of Egipte: vpon
Pharao and al his seruantes.

Whiche smote diuers nations: and slew
mighty kinges.

Whon he singe of the Amorraes: / of y
singe of Basan: and all the syngdomes of
Canaan.

And gaue their lande for an heritage: for
an heritage vnto Israel his people.

The name of the Lord endureth for euer:
so doeth his memorial to Lord: from one
generation to another.

For the Lord will avenge his people: and
be gracious vnto his seruantes.

Do for the signages of the Heu: then they
shall shew and guide: the worke of mens
handes.

They haue mouthes: and speake not: eyes
haue they: but they se not.

They haue eares: and yet they heare not:
neither is there any breath in their mouthes.

They shall make them: as theye vnto them:
and so are al they that put theye trust in them.

Praise the Lord ye house of Israel: praise
the Lord ye house of Basan.

Praise the Lord ye house of Levi: ye that

scare the Lord: praise the Lord.

Praise be the Lord: out of Zion: whiche
dwelleth at Ierusalem.

Confitemini domino quoniam bo-
nus: quoniam in te.

Psalterium. The CXXXV. Psalm.

O thou thanke vnto the Lord: for he
is gracious: and his mercy endureth for euer.

O thou thanke vnto the Lord: for he
is gracious: and his mercy endureth for euer.

O thou thanke the Lord: of all Landes: for his
mercy endureth for euer.

Whiche onely doeth great wonders: for
his mercy endureth for euer.

Whiche by his wisdom made the heauen:
for his mercy endureth for euer.

Whiche laudeth oute the earth about the wa-
ters: for his mercy endureth for euer.

Whiche hath made great lightes: for his
mercy endureth for euer.

The Sunne to rule the day: for his mercy
endureth for euer.

The Moone and the starres to gouerne
the night: for his mercy endureth for euer.

Whiche smote Egipte with their fysshborne:
for his mercy endureth for euer.

And brought out Israel fro amonge the
for his mercy endureth for euer.

With a mighty hande and a stretched out
arme: for his mercy endureth for euer.

Whiche deuided the Redd sea into partes: for
his mercy endureth for euer.

And made Israel to go thow the mid-
dest of it: for his mercy endureth for euer.

Bur as for Pharao and his hostes: he cut
them in them in the Redd sea: for his mercy en-
dureth for euer.

Whiche led his people thow the wilder-
ness: for his mercy endureth for euer.

Whiche smote great kinges: for his mercy en-
dureth for euer.

Yee: and slew mighty kinges: for his mer-
cy endureth for euer.

Whon king of y Amorraes: for his mercy
endureth for euer.

And O thou King of Basan: for his mercy
endureth for euer.

And gaue awaye their lande for an heri-
tage: for his mercy endureth for euer.

And

Judi. ps. c.
Psal. cv. a
cvi. a
cvi. b
cvi. c

Judi. ps. b
Psal. lxx. c

Job. xxxv. b
Psal. cxv. a
* Gene. i. b

Exod. xij. c

Exo. xij. c

Ex. xv. xvj.
* Jos. xij. a

Num. xij. c
Dut. xij. a

The Psalmes

Even for an heritage vnto Israel his seruants/for his mercy endureth for euer.

3u. d. d. u.

¶ Whiche remembreth vs / when we are in trouble/for his mercy endureth for euer.

¶ Psal. cii. d.

¶ Which giveth foode vnto all fleshe/for his mercy endureth for euer.

¶ O geue thanks vnto the God of heauen/for his mercy endureth for euer.

Super flumina Babilonis. Allicedi- mus & fletimus.

The CXXXVI. Psalm.

Esai. 4 and iij b

¶ By the waters of Babylon we sat downe and wept/when we remembered Zion.

As for oure harpes/we hangd the vp vpon the willye trees that are therein.

Then they that led vs awaie captiue/required of vs a songe/and melody in oure beautyfull: singe vs one of the songes of Zion.

¶ Mar. vii. a

¶ Howe shal we singe the Lordes songe in a strange lande?

¶ If I forget thee O Jerusalem/let my right hande be forgotten.

¶ If I do not remember thee/let my tongue cleue to the rofe of my mouth: yee/ if I preferre not Jerusalem in my mirth.

Iere. xlii. b
Ez. c. xxi. b
Ibid. i. a

¶ Remember the children of Ebron/ a Lorde in the doore of Jerusalem/ howe they sate downe with it / downe with it / euen to the grounde.

¶ O daughter of Babylon/ thou shalt come to misery thy self/ yet happy shal be he that rewardeth vs as thou hast serued vs.

Esa. xlii. c
Iere. liiij. d

¶ Blessed shal be he that salety thy children/ and that wylth the against the stones.

1. Confitebor tibi domine in toto corde meo, quoniam.

2. Ebi CXXXVII. A Psalm of Dauid.

¶ Psal. v. a

¶ O geue thanks vnto the Lord: O Dauid in my whole hearte/ euen before the Lord: O geue thanks vnto the Lord.

¶ I wil worshippe to worde thy holy temple/ and praise thy name/ because of thy louyng kindness/ and reue the: for thou haste magnified thy worde/ according vnto thy great name.

¶ When I call vpon the / thou hearest me/ and encrease my soule with much strength.

¶ All the Kinges of the earth shall praise the Lord: when they heare the voyce

dece of thy mouth.

¶ Yee they shall singe in the wayes of the Lord: that graue is the glorie of the Lord.

¶ For though the Lord be byge / yet hath he respect vnto the lowly: as for the proude/ he holdeth him a farre of.

¶ Though I walke in the myddell of trouble/ yet shalt thou refresh me: thou shalt stretch forth thine hande vpon the furiousnesse of mine enemies / and thy right hande shal saue me.

¶ The Lord shall make good for me/ yee/ thy mercy O Lord / endureth for euer: thy mercie shall not be taken awaye from me.

¶ Domine probasti me, & cognouisti me.

¶ The CXXXVIII. A Psalm of Dauid.

¶ The Lord thou searchest me out/ and knowest me.

¶ Thou knowest my downe sittinge / a mine weeping: thou understandest my thoughtes as a furreef.

¶ Thou art aboute my path / and aboute my bedde/ and thou hast ouerall my wayes.

¶ For thou art not a void in my singinge/ but thou O Lord knowest it all together.

¶ Thou hast fastened me bebind and behoue/ and laid thine hands vpon me.

¶ Each knoweth thee to wonderfull/ and excellent for me/ I can not articulate vnto thee.

¶ Whereby shall I go when from thy presence: O whether shall I fly from thy presence?

¶ If I flyme vp into heauen/ thou art there: if I go downe to hell/ thou art there also.

¶ If I take the wynges of the morninge/ and remaine in the vttermost parte of the sea.

¶ Euen there also shall thy hande leade me/ and thy right hande shall holde me.

¶ If I saye: peradurture the darkenesse shall couer me / then shall my nighte be turned to daye.

¶ Yee/ the darkenesse is no darkenesse with thee/ but the nyghte is as cleare as the daye: the darkenesse and lighte are both a life.

¶ For my rayncoure thine/ thou hast covered me in my mothers wombe.

I will geue thanks vnto thee / for I am
wonderously made: maraylous are thy
works / and that my soule knoweth ryght
well.

My bones are not hid from thee / though
I be made secretly / and fashioned secretly in
the earth.

Thine eyes se myne vnperfectness / they
staide all wayen in thy soke: my wayen
were fashioned / when as yet there was not
one of them.

How feare are thy courtesie vnto me o
God: O how to great is the summe of them:
If I tell them / they are not in number
when the sande: when I wake vp / I am pre-
sent wch thee.

Wilt thou not saye the wretched (O God)
that the bloudy sythe myghte vsparte fro
me.

For they speake vnryghte of thee / thine ene-
mies spake the selues presumption.

I hate them (Lorde) that hate thee / and
I maye not awaye with those that rise vp
against thee.

Yee: I hate thee righte so: therfore are they
myne enemies.

Trye me o God / and like the grounde of
myne here: proue me / and exaime my
thoughtes.

Loke well / if there be any waye of wye-
kednesse in me / and lorde me in the waye euery
lastinge.

Erpe me domine ab homine malo, a
uiro iniquo erpe.

The. CXXXIX. A Psalme of Dauid.

Deliver me (o Lorde) from the euill
men / ob pferue me fro the wicked me.
Which imagine mischief on their herces / a
fiere vp sreak all the daye longe.

They sharpen their tunges like a ser-
pent: Addere poyson is vnder their lippen.
Sela.

Kepe me (O Lorde) from the bande of
the vngodlye / pferue me from the wyer-
ked men / which are purposed to ouerthrowe
my goynges.

The pouders haue laide a snare for me / and
sped a net aboute with eardes / ye / and ser
trapped in my waye. Sela.

But my saynges vnto the Lorde: thou

are my God: heare the voice of my prayer
Lorde.

O Lorde God / the strengthe of my be-
aush / thou haste courted my habde in voye of
banayll.

Let not the vngodly haue his desire (o Lorde)
delecte him nor haue his purpose / lest they be
so proud. Sela.

Let the mischiefes of thine vngodlynesse fall
vpon the heade of them / that compass the
aboute.

Let whose burning coalce fall vpon them /
let them be cast on to the fire / and in the pye /
that they neuer rise vp agayne.

A man full of wordes that not prospere vp
earth: a malicious and wicked persone shall be
hunted amonge and destroyed.

Sure I am that the Lorde wyl auenge
the poore / and maineyn the cause of the helpe-
lesse.

The ryghteous also shall geue thanks vnto
to thy name / and the iuste shall continue in
thy syghte.

Domine clamauit ad te: exaudi me, intende uocem
meam.

The CXL. A Psalme of Dauid.

Call vpon thee / heyl the vnto
me / and consider my voyce / when I crye
vnto thee.

Let my prayer beseeke fauour in thy sighte as
the innocence / and let the lyfingge vp of my hand
deceiue an eueryngge: sate hie.

Let a watch (o Lorde) before my mouth / let
my mouth be as the doore of my lippen.

Let not my name here be entred in to any euill
thinges / to be minded as the vngodly / or wie-
ked men: lest / I case of iudye thynges as please
them.

Let the righteous / reioyce / in me / frendly
and reioyce me: so wil I safe it / as though
he had poured oyle vpon my heade: yet / he
hurt not my heade: yet / I wil paye yet for their
wickednesse.

Their iudges stambe at the stone / yet he are
they my wodes: that they be successful.

Quere bones he scattered before the pye / like
as when one graueth and diggeth vp the
grounde.

Bucmyne eyes loke vnto thee / o Lorde
God: in the is my truste / ob cast not our
my soule.

The Psalmes

Take me from the snare whiche they haue laid for in/ and frō the rappa of the webed vooers.

Let the ungodly fall into their ownnetes/ as togele/ on/ I be gorie by them.
 2. *Vocem ad dominum clamauit uoce.*

The CXLII. Psalm of Dauid.

Hearc vnto the Lord with my voice/ yee/ **G**uen vnto the Lord do I make my supplication.

I pour out my complaint before him/ as sheweth him of my trouble.

When my spiete is in heavynesse/ for thou knowest my path: in the waye where in I walke/ haue they puaely laid a snare for me.

I labe upon my right hande/ and se there is no man that wyl knowe me.

I haue no place to flie vnto/ no man careth for my soule.

Therefore do I cry vnto the Lord/ and saie. thou art my hope and my portion/ in the lande of the liuinge.

Confide in my complainte/ for I am thoughte very lone.

Oh deliuer me from my persecuters/ for they are to stronge for me.

Bringe my soule out of prison/ that I maie geue thanks vnto thy name: whiche thinge if thou wilt. geaue me then shal the righteous iustifie vnto my companye.
 2. *Dominus exaudi orationem meam. auribus.*

The CXLIII. Psalm of Dauid.

Hearc my prayer O Lord/ confide my distress: and succoure me/ for thy tructhe and righteousnesse sake.

And entre not into iudgement with thy seruants/ for in thy sight shal no man lying be iustified.

For the enemye persecuteth my soule/ he snipeth my life/ vnto the grounde/ he layeth me in the darkness/ as the deadmen of the world.

Therefore is my spiete vexed within me/ and my hearte within me is desolate.

Yet do I remember the iustice/ for I truste vpon all thy wordes/ yee/ I receiue my selfe in the wordes of thy hande.

I stretche my hande vnto the Lord/ my soule stretcheth vnto the out of the thy: sic lande. Ocla-

Heare me O Lord/ and that sone/ for my spiete waxeth sayner: hyde not thy face fro me/ lest I be like vnto them that go down into the graue.

Oh take me heare thy louinge kindnesse by times in the morninge/ for in the morninge my truste sheweth thou me the waye/ that I should walke in/ so I lift up my soule vnto the.

Deliuere me O Lord/ fro myne enemies/ for I restore vnto the.

Teache me to do the thinge that pleaseth the/ for thou art my God: let thy louinge spiete lede me forth vnto the lande of righteousnesse.

Quicken me O Lord/ for thy names sake/ and for thy righteousnesse sake/ bring my soule out of trouble.

And of thy goodnesse scatter mine enemies abroad/ and destroye all them that vex my soule/ for I am thy seruant.

Benedictus dominus deus rex, qui doret.

The CXLIII. Psalm of Dauid.

Hearc O Lord my voice/ which I stretche my hande to warrre/ and my Psalm shall singe to thy glorie.

My hope and my castell/ my defence and my deliuerer/ my shield in whome I trust/ which gouerneth the people that is vnder me.

O Lord/ what is man/ that thou hast such respecte vnto him: O the sonne of man/ that thou so regardst him?

Man is like a thinge of naughte/ his daie is as a passe awaye like a shadowe.

Waxe thy beuens to Lord/ and come downe/ touche the mountaine/ that they maye shake vnto the.

Sende forth the lightninge and scatter them/ shute out thine arrowes and consume them.

Sende downe thine hande frō above/ deliuer me/ and take me out of the greates warrer/ the hande of stronge children.

Whose mouth talketh of vanitie/ and thine righte hande is a righte hande of salyde.

Thou that makest singe a newe songe vnto the God/ and singe piusnesse vnto the psalms ten stringed lute.

Thou that geist mercy vnto the fowles/ and hast deliuered Dauid thy seruante frō the parrell of the sworde.

Eauc

Dis 21 a

3ab. 117. b
30. b. 280. a

Dis 117. a

Dis 117. a

Dis 117. a
4. 117.

Save me and deliver me frō the hande of
straying children / whose mouth talke of
vanitie / and their right hande is a right hand
of falshede.

xxviii That our fannes maie growe up as the
yonge plantes / and that our thoughtes
maye be as the polished corners of the
temple.

Tharoure garners maie be full and plene-
tious with all manner of floare: that our shepe
maie bringe forth thousandes / and hundred
thousandes in euey villages.

That oure eyes maie be stranged labour/
that there be no mischaunce / no decay / and no
explotunge in our stretes.

xxix Happy are the people that be in such a
case: yea, blessed are the people / which haue
the Lord for their God.

Exaltabo in domus tua, & benedicam.

The CXLIII. A Psalm of David.

xxx My magnifye the lo my God and King /
I will praise thy name for euer / and e-
uer.

Euery daie wil I geue thanks vnto the /
praise thy name for euer and euer.

Great is the Lord and maruylous /
weithy to depeyted: there is no ende of his
greatnesse.

One generation shall praise thy workes vnto
another / and declare thy power.

To for me I will be talke of thy won-
derfull glorie / thy praise and wonderous
workes.

So that men shall speake of the mighte
of thy maruylous actes / and tel of thy great-
nesse.

The memoriall of thy aboundaunt kin-
desse shall be shewed / and me shall singe of thy
righteousnesse.

xxxi The Lord is gracious and merciful /
suffering and of great goodnesse.

The Lord is louinge vnto euery man /
his mercy is ouer all his workes.

All thy workes praise the lo / and thy
sauours geue thanks vnto the.

They haue the glory of thy kingdom / and
talke of thy power.

That thy power / thy glorie and mighte
of thy kingdom / mighte be knowne
vnto men.

Thy kingdom is an euerlasting Kingdome: /
thy dominion endureth for euer. Dan. vii f
alage.

The Lord withholdeth al such as shoulde
fall / and lifteth up al those that be done.
The eyes of al waite vpon the: and thou gre-
nest the eare meane in due season.

Thou openest thine hande / and fillest all
things liuing with plenteousnesse.

The Lord is righteous in al his waies /
and holy in al his workes.

The Lord is nye vnto all them that
call vpon him: yea, all suche as call vpon him
faithfully.

He fulfilleth the desire of the that feare him /
he heareth their crye / and helpeth them.

The Lord preferreth al that loue him /
but feareth abroad al the ongodly.

My mouth shall praise the praise of the
Lord. And let all flesh geue thanks vnto
his holy name / for euer and euer.

Lauda anima mea dominam / laudabo.

Gloria. The CXLV. Psalm.

xxxii Praise the Lord O my soule: / while I
live wil I praise the Lord: yea, as long as I
haue any being / I wil singe praise
vnto my God.

Thou puttest nosoure trust in princes / nor in
child of man: for there is no helper in them.

For when the wrath of men is kindled
against the: shall hee againe to his earth / and so al
that thoughte perish.

Blessed is he that hath the God of Iac-
ob for his helpe / and whose hope is in the
Lord his God.

Which made heauen and earth / the sea
and all that therein is / which keepeth his pro-
mise for euer.

Which helpeth them to might that suffer
wronge / which feedeth the hungry.

The Lord deliuereth men out of prison / the
Lord quicketh sighte to the blinde.

The Lord helpeth the vp that are fallen /
the Lord leueth the righteous.

The Lord careth for the strangers / he
defendeth the fatherlesse / and ydowes: as for
the way of the ongodly / he turneth it upside
downe.

The Lord thy God O Zion / is Kinge for
euermore / and thy outcure all generationes.
Lauda

The Psalmes

Laudate dominum, quoniam bonus est psalmus.
Gallilia. The. CXLVI. Psalm.

Worship the Lord / for it is a good thinge
 to singe praises vnto oure God: yee / a
 wyfull and pleasaure thyng is it to be thankes-
 full.

The Lorde shall buyde vp Ierusalem / and
 gather to gather the ouercastres of Iseal.
 He healeth the contrite in hert / and bender
 vp their woundes.

Esai. xl

He telleth the number of the starres / and
 calleth them all by their names.
 Great is oure Lorde / and great is his po-
 wer / see / howe / yee / come in infinite.

B

i. Ebd. 14. c

The Lorde setteth vp the meke / and bring-
 eth the raggedly downe to the grounde.
 He singe vnto the Lorde with thankes-
 geyng / syngie playces vpon the harp vnto
 oure God.

Psal. xl. b

Which couereth the heauen with cloudes /
 pispareth rayne for the earth / and maketh the
 greesse to growe vpon the mountaines.
 Which geureth fodder vnto the cattell / and

Job xxxv

streth the yongeanes that call vpon him.
 He hath no pleasure in the strengthe of aic
 horse / nor in delstrey he in any mans legges.
 But the Lorde delstrey is in the thac faire
 him / and putteth trust in his mercy.

Lauda Ierusalem dominum, lauda deum.
The. CXLVII. Psalm.

This Psalm do the Hebrewes ioyne
 vnto it that goeth before.

Worship the Lord o Ierusalem / prayse the
 God o Zion.
 For he maketh fast the barres of thy gates /
 and blesseth thy children within the.
 He maketh peace in thy borders / a stiller
 thy with the flour of wheate.

Gen. 14

He sendeth forth his commaundement
 vpon a rade / his worde runneth swyfte.
 He gureth snowe lyke wolle / and scattereth
 the choycest of sylke as flou.

He casteth forth his yse lyke morsels / who
 is able to abyde his frost?
 He sendeth out his wynde / and melteth
 them: the bloweth away the meke hered.

He sheweth his wynde vnto Iacob / his fla-
 uer and ordinaunce vnto Israel.
 He hath not deale so with the Grekes /

neither haue they the knowledge of his lawes.
 Laudate dominum de caelis, laudate eam.

Gallilia. The. CXLVIII. Psalm.
Worship the Lord of heauen / praise him
 in his heighte.
 Praise him al ye aungels of his / praise him
 al his boos.

Praise him Sonne and Moone / praise him
 al ye starres and light.
 Praise him al ye heauens / and ye wautes
 that be vnder the heauen.

Let them praise the name of the Lorde /
 for he commaundeth / and they were made.
 He hath made them stille for euer and euer:
 he hath gureth them a lawe which shal not be
 broken.

Psal. xlviii

Praise the Lord vpon earth / ye walste-
 res and all veyo-
 fyre and haile / snowe and vapour / windi
 and flouere / full syngie his worde.

B

Mountaines and al hilles / fruitfull trees /
 and al fberes.
 Beestie and al cattel / woymes and fethered
 fookes.

Kinges of the earth / and all people / prin-
 ces and al iudges of the worlde.
 Yongemen and maidens / olde men and
 children: let them praise the name of the Lo-
 de / for his name onely is excellene / and his
 praisc aboue heauen and earth.

He exalteth the borne of his people / al his
 sauntes shal praise him: the children of Iseal /
 euen the people that seruet him. *Gallilia.*
Cantate domino canticum nouum, laus.

The. CXLIX. Psalm. Gallilia.
Sing vnto the Lorde a newe song: /
 let the congregation of sauntes praise
 him.

Esai. xl

Let Israel rejoice in him that made him /
 and let the children of Zion be ioyfull in their
 king.

Let them praise his name in the banets /
 let them syngie praises vnto him with tabiers
 and oborde.

In the Lorde hath pleasure in his pro-
 ple: and he hath mercy vnto them.
 Let the sauntes be ioyfull with glorie / let
 them reioyce in their beddes.

Let the playces of God be in their mouth /
 and barre of worder in their handes.

Psal. xlix

Esai. xl

Esai. xl

The Proverbes of Salomon.

they hard knowledge / and reuored not the
fear of the Lord: but abhorred my coun-
sell / and despised my counsell. Therefore
shall they care the frutes of theyr owne waye
and be filled with theyr owne counsell: for the
turning awaye of the wyse / shall slaye the /
and the prosperite of soules shall be their owne
destruction. ¶ But who so hartnely vn-
derstande well / shall safely / and haue ynough with-
out any feare of euill.

The II. Chapter.

¶ My sonne / if thou wilt receiue my wo-
rde / and kepe my commaundementes
by the which thou shalt maye beken vnto wyse-
dome / applye thine here / and vnderstande
dinge. For if thou earnest after wyse-
dome / and callist for knowledge: if thou seest first as yet be an
as yet in my / and vngest for bee as yet recei-
ued. Then shalt thou vnderstande the feare of
the Lord: and shalt finde the knowlege of God.
¶ For so the Lord that geueth wyse-
dome / out of his mouth cometh knowledge and vnder-
standinge. He preseruethe the welfare of
the righteous / and defendeth them that walke
innocently: he keepeth them in righte path /
and preseruethe the waye of his sayntes. Then
shalt thou vnderstande righte iustisse / and
gentle and equite / see / and euery good path.
If wyse-
dome encreaseth in thine heart / and thy
soule desire in knowledge: then shall counsell
preserue the / and vnderstandinge shall kepe
the. ¶ Then thou mayest be deliuered from the
euill woe / and from the man that speaketh
frowde dedinges. Feare such as leaue the
hyge strite / and walke in the waye of bar-
nesse. Whiche thinge in doinge euill / and deli-
uere in woe thinge: whose wayes are crooked /
and their pathes slaunderous.

¶ Then thou mayest be deliuered also / from
the strange woman / and from her that is
not her owne: which geueth sweete wordes /
and sayeth she hath holde of her youth / a fo-
getteth the remembrance of her God. For her
house is enuoyed vnto death / and her pathes
vnto hel. All they that go in vnto her / come
not again / neither take they holde of the waye
of life.

¶ Then thou mayest walke in the good waye /
and kepe the pathes of the righteous. For the
iuste shall dwell in the lande / and the innocen-

tes shall kepe them in it: but he vngodly shall be
roued out of the lande / and the wicked vnto
shall be taken out of it.

The III. Chapter.

¶ My sonne / if thou geuest my lawe / but seest
thine here / kepe my commaundementes.
For they shall prolonge the dayes and yeres
of thy life / and bringe the peace. Kepe thy
and faithfulness: neuer go from the / binde them
aboute thy necke / and write them in the re-
bles of thine heart. So shalt thou finde fauoure
a good vnderstandinge in the sighte of God
and men. Put thy trust in the Lord: with
all thine heart / and leaue not vnto thine owne
vnderstandinge. In all thy wayes haue re-
specte vnto him / and he shall direct thy goynge.
¶ It is not wysen thine owne counsell: /
but feare the Lord: and departe from euill. Non-
so shalt thy waye be whole / and thy doores
stronge.

¶ Honour the Lord with thy substance /
and with the fringes of all thine increas: /
so shall thy barnes be filled with plenteous-
nesse / and thy presse shall store ouer with
frete wyne. ¶ My sonne / disspere not the cha-
steninge of the Lord: neither fainte when
thou arte rebused of him. For whome the
Lord leaue / he shall be chastenid: and yet de-
liueth he in him / euen as a father in his owne
sonne. Well to him that feareth the Lord:
and openly vnderstandinge / for the ge-
tinge of it is better then any merchandise
of gold / and the profit of it is better then
silver. ¶ Wyse-
dome is more worth then pre-
cious stones / and all the thinge that thou
canst desire / are not to be compared vnto her.
Vpon her right hande is longe life / and vpon
her left hande is ryche and honour.

¶ Her wayes are pleasaunt wayes / and all
her pathes are peaceable. She is a tree of
life to them that laye holde vpon her / and ble-
ssed are they that kepe her sayntes.

¶ With wyse-
dome hath the Lord layd the
foundacyon of the earth: / and thowme
vnderstandinge lieth he stably / and the bounde-
thowt hys wyse-
dome the despise becke
re / and the cloudes drepp
the dew. My sonne / let not the thinge
part seeme thine eye / but feare my lawe and

Diu. iij. c

3 e. i. a. c

Eccle. i. a

an. v. c. i.

3. b. p. r. i. c.

iq. x. c. ij. b

iq. v.

Diu. v. a

and r. q. d

103

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107

108

my counsell: fo shall it be life vnto thy soule/
and grace vnto thy mouth.

Then shalt thou walke safely in thy waye/
and thy foote shall not stumble. If thou sleepest/
thou shalt not be afraied: but shalt take thy
rest and sleepe securely. ¶ Thou shalt not neede
to be afraied of any sodaine feare: neither for
the violent rushing in of the vngodly when
it commeth.

For the Lord shall be by thy che / and kepe
thy foete that thou be not taken. Refuse not to
do good vnto him that shoulde haue it: fo loqr
as an thyng haunde is able to do it. Saye not eny
to thy neyghboure: go thy waye / and come
agaite: to morow wil I geue thee: when as
thou hast neede to geue him. Intende no hurte
vnto thy neyghboure / synge he hopeth to
dwell in rest by the. Synge notely thyselfe vnto
any man: when as he hath done the no harme.
¶ I folowe not a wycked man / and chuse none
of hye waye: for the Lord chibbereth the
frowarde: but hye secreet is amonge the righ-
teous. The curse of the Lord is in the house
of the vngodly: but he bleisseth the dwellinges
of the righteous.

As for the foinefull: he shall lough them to
kenne: but he shall geue grace vnto the lowly.
The wyse shall haue bountie in possesson: but
foame is the promocioun that foules shal haue.

The IIII. Chapter.

Heare to ye chyldren: the fatherly rebou-
tion: and take good hede: that ye maye lea-
uene wyddome. Yee: I shall geue you a good
reuerde: if ye wyll not forsake my lewe. For
when I my selfe was my fathers heere sonne:
and tenderly baloued of my mother: he taught
me also: sayyng: Let thine heere receaue my
wyddome: kepe my commaundementes: and
thou shalt liue.

Get the wysdom: get the vnderstandinge/
forget not the wordes of my counsell: and
shunte not from them. For shee kepe her: and
she shall preserue the: loue her: / and she shall
kepe the. The chief pointe of wysdom is: that
thou be willinge to optaine wysdom: and be-
lieue all thy goodes to geet the vnderstandinge.
¶ Take miche of hie: / and she shall promou-
e thee. Yee: if thou embraicest her: she shall bunge
the vnto honoure.

She shall make the a glorious head: and

garme the with y crowne of glory. Haue my
sonne: and receaue my wordes: that the yea-
res of thy life maye be many. I will shewe the
the waye of wysdome: and lede the in the righ-
teous pathes. So that if thou gost thurth: there
shall no strayntesse bynder the: and when
thou runnest / thou shalt not fall. Take fast
holde of doctrine: let her not go: ifeet her / for
soe is thy life.

¶ Come not in the path of the vngodly: and
walke not in the waye of the wicked.

Esquie it: and goe not therein: be part aside/
and passe ouer by it. For they canioen slepe: ex-
cept they haue fy: st done some myschieties:
thee take they any rest: except they haue first
done some harme. For they are the heede of
wyckednesse: and wante the reyne of cobdry.
The path of the righteous: hym: th: no y: high: /
and is euer brighte and brighte vnto the
perfecte daye. But the way of the vngodly is
as the darkenesse: wherein men fall as they
be ware.

My sonne: marke my wordes: / as an ende
thine care vnto my sayynges: / Let thine not
departe from thine eyes: kepe the euen in the
myddell of thine herte. For theye aclyse vnto
all those that find them: a health vnto all thie
bodies. Kepe thine heere wyth all diligencie:
for cher vpon hangeth lyfe. Put away from
the a froward mouth: / and let the lippe of
sclauder be farre from the. Let thine eyes be
holde the thynge that is righthe: and let thine
eyelidde take strayghte thie.

¶ Donce the path of thy fere: fo shall all thy
wayes be sure. ¶ Tyme not asidde: neither to the
righthe: nor the leste: but wyshholde thy and
fere from euill.

The V. Chapter.

My sonne: geue hede vnto my wysdome: /
and bare thine care vnto my pudente: /
that thou mayest regarde good counsell: and
that thy loppes maye kepte measure. ¶ For the
tippe of an barke: are a droppinge downe ebe:
and her thore is fother then wyll. But at the
last she is as a burre: as woman: as a barpe
as a wydd goodd stercard. See seie go downe
to deathe: and her stieppes pearse thine vnto
to hel. Oberegardist not the path of lyfe: / fo
vnstedfast are her wayes: that thou canst not
knowe them. Heare me therefore to my sonne

Deu. 1. c

Deu. 1. a

Deu. 1. b

Deu. 1. c

Deu. 1. d

Psal. 1. a

Deu. 1. c

Deu. 1. b

Deu. 1. a

The Proverbes of Salomon.

and departe not fro the wordes of my mouth.
Buye the house of thy house. That thou geue
 not thyne handes vnto another / and thy year-
 res to the cruel. That other need be not filled
 with thy goodes / and that thy laboure come
 not in a sleight house. See that thou moue
 not at the last / when they shall spere thy body
 and goodes / and then saye: Alas / why haue
 I structure? why doo my heart despayre?
 receyve? Wherefore was not I obedient vnto
 the voyce of my teachers? and hearken'd vnto
 them that inuaim'd me? I am come
 almost into all myffourne / in the myddeste
 of the myltynde and coragret gayon. Oriole
 of the water of thyne owne well: and of the
 ryuers that runneth out of thyne owne spyng-
 er. Let thy wyffe stowe oure abroade / that
 they may be ryuers of waite in the streete.
 But liueth in only thyne owne / and not
 straining vnto the. Let thy well be blest: /
 and be gladd with the wyfe of thy youth. **1**
Eccle. ij. b **1** Layste to the hynde / and scendye is the Koo-
 le hit: hit is alwaye facche che / and holde
 the iur consene with her loue. My soune /
 why wilt thou haue pleasure in an harlot / and
 embace thei before of another woman? **1**
3. 33. a **1** **3. 33. c** **1** **3. 33. d** **1** **3. 33. e** **1** **3. 33. f** **1** **3. 33. g** **1** **3. 33. h** **1** **3. 33. i** **1** **3. 33. k** **1** **3. 33. l** **1** **3. 33. m** **1** **3. 33. n** **1** **3. 33. o** **1** **3. 33. p** **1** **3. 33. q** **1** **3. 33. r** **1** **3. 33. s** **1** **3. 33. t** **1** **3. 33. u** **1** **3. 33. v** **1** **3. 33. w** **1** **3. 33. x** **1** **3. 33. y** **1** **3. 33. z** **1** **3. 33. aa** **1** **3. 33. ab** **1** **3. 33. ac** **1** **3. 33. ad** **1** **3. 33. ae** **1** **3. 33. af** **1** **3. 33. ag** **1** **3. 33. ah** **1** **3. 33. ai** **1** **3. 33. aj** **1** **3. 33. ak** **1** **3. 33. al** **1** **3. 33. am** **1** **3. 33. an** **1** **3. 33. ao** **1** **3. 33. ap** **1** **3. 33. aq** **1** **3. 33. ar** **1** **3. 33. as** **1** **3. 33. at** **1** **3. 33. au** **1** **3. 33. av** **1** **3. 33. aw** **1** **3. 33. ax** **1** **3. 33. ay** **1** **3. 33. az** **1** **3. 33. ba** **1** **3. 33. bb** **1** **3. 33. bc** **1** **3. 33. bd** **1** **3. 33. be** **1** **3. 33. bf** **1** **3. 33. bg** **1** **3. 33. bh** **1** **3. 33. bi** **1** **3. 33. bj** **1** **3. 33. bk** **1** **3. 33. bl** **1** **3. 33. bm** **1** **3. 33. bn** **1** **3. 33. bo** **1** **3. 33. bp** **1** **3. 33. bq** **1** **3. 33. br** **1** **3. 33. bs** **1** **3. 33. bt** **1** **3. 33. bu** **1** **3. 33. bv** **1** **3. 33. bw** **1** **3. 33. bx** **1** **3. 33. by** **1** **3. 33. bz** **1** **3. 33. ca** **1** **3. 33. cb** **1** **3. 33. cc** **1** **3. 33. cd** **1** **3. 33. ce** **1** **3. 33. cf** **1** **3. 33. cg** **1** **3. 33. ch** **1** **3. 33. ci** **1** **3. 33. cj** **1** **3. 33. ck** **1** **3. 33. cl** **1** **3. 33. cm** **1** **3. 33. cn** **1** **3. 33. co** **1** **3. 33. cp** **1** **3. 33. cq** **1** **3. 33. cr** **1** **3. 33. cs** **1** **3. 33. ct** **1** **3. 33. cu** **1** **3. 33. cv** **1** **3. 33. cw** **1** **3. 33. cx** **1** **3. 33. cy** **1** **3. 33. cz** **1** **3. 33. da** **1** **3. 33. db** **1** **3. 33. dc** **1** **3. 33. dd** **1** **3. 33. de** **1** **3. 33. df** **1** **3. 33. dg** **1** **3. 33. dh** **1** **3. 33. di** **1** **3. 33. dj** **1** **3. 33. dk** **1** **3. 33. dl** **1** **3. 33. dm** **1** **3. 33. dn** **1** **3. 33. do** **1** **3. 33. dp** **1** **3. 33. dq** **1** **3. 33. dr** **1** **3. 33. ds** **1** **3. 33. dt** **1** **3. 33. du** **1** **3. 33. dv** **1** **3. 33. dw** **1** **3. 33. dx** **1** **3. 33. dy** **1** **3. 33. dz** **1** **3. 33. ea** **1** **3. 33. eb** **1** **3. 33. ec** **1** **3. 33. ed** **1** **3. 33. ee** **1** **3. 33. ef** **1** **3. 33. eg** **1** **3. 33. eh** **1** **3. 33. ei** **1** **3. 33. ej** **1** **3. 33. ek** **1** **3. 33. el** **1** **3. 33. em** **1** **3. 33. en** **1** **3. 33. eo** **1** **3. 33. ep** **1** **3. 33. eq** **1** **3. 33. er** **1** **3. 33. es** **1** **3. 33. et** **1** **3. 33. eu** **1** **3. 33. ev** **1** **3. 33. ew** **1** **3. 33. ex** **1** **3. 33. ey** **1** **3. 33. ez** **1** **3. 33. fa** **1** **3. 33. fb** **1** **3. 33. fc** **1** **3. 33. fd** **1** **3. 33. fe** **1** **3. 33. ff** **1** **3. 33. fg** **1** **3. 33. fh** **1** **3. 33. fi** **1** **3. 33. fj** **1** **3. 33. fk** **1** **3. 33. fl** **1** **3. 33. fm** **1** **3. 33. fn** **1** **3. 33. fo** **1** **3. 33. fp** **1** **3. 33. fq** **1** **3. 33. fr** **1** **3. 33. fs** **1** **3. 33. ft** **1** **3. 33. fu** **1** **3. 33. fv** **1** **3. 33. fw** **1** **3. 33. fx** **1** **3. 33. fy** **1** **3. 33. fz** **1** **3. 33. ga** **1** **3. 33. gb** **1** **3. 33. gc** **1** **3. 33. gd** **1** **3. 33. ge** **1** **3. 33. gf** **1** **3. 33. gg** **1** **3. 33. gh** **1** **3. 33. gi** **1** **3. 33. gj** **1** **3. 33. gk** **1** **3. 33. gl** **1** **3. 33. gm** **1** **3. 33. gn** **1** **3. 33. go** **1** **3. 33. gp** **1** **3. 33. gq** **1** **3. 33. gr** **1** **3. 33. gs** **1** **3. 33. gt** **1** **3. 33. gu** **1** **3. 33. gv** **1** **3. 33. gw** **1** **3. 33. gx** **1** **3. 33. gy** **1** **3. 33. gz** **1** **3. 33. ha** **1** **3. 33. hb** **1** **3. 33. hc** **1** **3. 33. hd** **1** **3. 33. he** **1** **3. 33. hf** **1** **3. 33. hg** **1** **3. 33. hh** **1** **3. 33. hi** **1** **3. 33. hj** **1** **3. 33. hk** **1** **3. 33. hl** **1** **3. 33. hm** **1** **3. 33. hn** **1** **3. 33. ho** **1** **3. 33. hp** **1** **3. 33. hq** **1** **3. 33. hr** **1** **3. 33. hs** **1** **3. 33. ht** **1** **3. 33. hu** **1** **3. 33. hv** **1** **3. 33. hw** **1** **3. 33. hx** **1** **3. 33. hy** **1** **3. 33. hz** **1** **3. 33. ia** **1** **3. 33. ib** **1** **3. 33. ic** **1** **3. 33. id** **1** **3. 33. ie** **1** **3. 33. if** **1** **3. 33. ig** **1** **3. 33. ih** **1** **3. 33. ii** **1** **3. 33. ij** **1** **3. 33. ik** **1** **3. 33. il** **1** **3. 33. im** **1** **3. 33. in** **1** **3. 33. io** **1** **3. 33. ip** **1** **3. 33. iq** **1** **3. 33. ir** **1** **3. 33. is** **1** **3. 33. it** **1** **3. 33. iu** **1** **3. 33. iv** **1** **3. 33. iw** **1** **3. 33. ix** **1** **3. 33. iy** **1** **3. 33. iz** **1** **3. 33. ja** **1** **3. 33. jb** **1** **3. 33. jc** **1** **3. 33. jd** **1** **3. 33. je** **1** **3. 33. jf** **1** **3. 33. jg** **1** **3. 33. jh** **1** **3. 33. ji** **1** **3. 33. jj** **1** **3. 33. jk** **1** **3. 33. jl** **1** **3. 33. jm** **1** **3. 33. jn** **1** **3. 33. jo** **1** **3. 33. jp** **1** **3. 33. jq** **1** **3. 33. jr** **1** **3. 33. js** **1** **3. 33. jt** **1** **3. 33. ju** **1** **3. 33. jv** **1** **3. 33. jw** **1** **3. 33. jx** **1** **3. 33. jy** **1** **3. 33. jz** **1** **3. 33. ka** **1** **3. 33. kb** **1** **3. 33. kc** **1** **3. 33. kd** **1** **3. 33. ke** **1** **3. 33. kf** **1** **3. 33. kg** **1** **3. 33. kh** **1** **3. 33. ki** **1** **3. 33. kj** **1** **3. 33. kk** **1** **3. 33. kl** **1** **3. 33. km** **1** **3. 33. kn** **1** **3. 33. ko** **1** **3. 33. kp** **1** **3. 33. kq** **1** **3. 33. kr** **1** **3. 33. ks** **1** **3. 33. kt** **1** **3. 33. ku** **1** **3. 33. kv** **1** **3. 33. kw** **1** **3. 33. kx** **1** **3. 33. ky** **1** **3. 33. kz** **1** **3. 33. la** **1** **3. 33. lb** **1** **3. 33. lc** **1** **3. 33. ld** **1** **3. 33. le** **1** **3. 33. lf** **1** **3. 33. lg** **1** **3. 33. lh** **1** **3. 33. li** **1** **3. 33. lj** **1** **3. 33. lk** **1** **3. 33. ll** **1** **3. 33. lm** **1** **3. 33. ln** **1** **3. 33. lo** **1** **3. 33. lp** **1** **3. 33. lq** **1** **3. 33. lr** **1** **3. 33. ls** **1** **3. 33. lt** **1** **3. 33. lu** **1** **3. 33. lv** **1** **3. 33. lw** **1** **3. 33. lx** **1** **3. 33. ly** **1** **3. 33. lz** **1** **3. 33. ma** **1** **3. 33. mb** **1** **3. 33. mc** **1** **3. 33. md** **1** **3. 33. me** **1** **3. 33. mf** **1** **3. 33. mg** **1** **3. 33. mh** **1** **3. 33. mi** **1** **3. 33. mj** **1** **3. 33. mk** **1** **3. 33. ml** **1** **3. 33. mm** **1** **3. 33. mn** **1** **3. 33. mo** **1** **3. 33. mp** **1** **3. 33. mq** **1** **3. 33. mr** **1** **3. 33. ms** **1** **3. 33. mt** **1** **3. 33. mu** **1** **3. 33. mv** **1** **3. 33. mw** **1** **3. 33. mx** **1** **3. 33. my** **1** **3. 33. mz** **1** **3. 33. na** **1** **3. 33. nb** **1** **3. 33. nc** **1** **3. 33. nd** **1** **3. 33. ne** **1** **3. 33. nf** **1** **3. 33. ng** **1** **3. 33. nh** **1** **3. 33. ni** **1** **3. 33. nj** **1** **3. 33. nk** **1** **3. 33. nl** **1** **3. 33. nm** **1** **3. 33. nn** **1** **3. 33. no** **1** **3. 33. np** **1** **3. 33. nq** **1** **3. 33. nr** **1** **3. 33. ns** **1** **3. 33. nt** **1** **3. 33. nu** **1** **3. 33. nv** **1** **3. 33. nw** **1** **3. 33. nx** **1** **3. 33. ny** **1** **3. 33. nz** **1** **3. 33. oa** **1** **3. 33. ob** **1** **3. 33. oc** **1** **3. 33. od** **1** **3. 33. oe** **1** **3. 33. of** **1** **3. 33. og** **1** **3. 33. oh** **1** **3. 33. oi** **1** **3. 33. oj** **1** **3. 33. ok** **1** **3. 33. ol** **1** **3. 33. om** **1** **3. 33. on** **1** **3. 33. oo** **1** **3. 33. op** **1** **3. 33. oq** **1** **3. 33. or** **1** **3. 33. os** **1** **3. 33. ot** **1** **3. 33. ou** **1** **3. 33. ov** **1** **3. 33. ow** **1** **3. 33. ox** **1** **3. 33. oy** **1** **3. 33. oz** **1** **3. 33. pa** **1** **3. 33. pb** **1** **3. 33. pc** **1** **3. 33. pd** **1** **3. 33. pe** **1** **3. 33. pf** **1** **3. 33. pg** **1** **3. 33. ph** **1** **3. 33. pi** **1** **3. 33. pj** **1** **3. 33. pk** **1** **3. 33. pl** **1** **3. 33. pm** **1** **3. 33. pn** **1** **3. 33. po** **1** **3. 33. pp** **1** **3. 33. pq** **1** **3. 33. pr** **1** **3. 33. ps** **1** **3. 33. pt** **1** **3. 33. pu** **1** **3. 33. pv** **1** **3. 33. pw** **1** **3. 33. px** **1** **3. 33. py** **1** **3. 33. pz** **1** **3. 33. qa** **1** **3. 33. qb** **1** **3. 33. qc** **1** **3. 33. qd** **1** **3. 33. qe** **1** **3. 33. qf** **1** **3. 33. qg** **1** **3. 33. qh** **1** **3. 33. qi** **1** **3. 33. qj** **1** **3. 33. qk** **1** **3. 33. ql** **1** **3. 33. qm** **1** **3. 33. qn** **1** **3. 33. qo** **1** **3. 33. qp** **1** **3. 33. qq** **1** **3. 33. qr** **1** **3. 33. qs** **1** **3. 33. qt** **1** **3. 33. qu** **1** **3. 33. qv** **1** **3. 33. qw** **1** **3. 33. qx** **1** **3. 33. qy** **1** **3. 33. qz** **1** **3. 33. ra** **1** **3. 33. rb** **1** **3. 33. rc** **1** **3. 33. rd** **1** **3. 33. re** **1** **3. 33. rf** **1** **3. 33. rg** **1** **3. 33. rh** **1** **3. 33. ri** **1** **3. 33. rj** **1** **3. 33. rk** **1** **3. 33. rl** **1** **3. 33. rm** **1** **3. 33. rn** **1** **3. 33. ro** **1** **3. 33. rp** **1** **3. 33. rq** **1** **3. 33. rr** **1** **3. 33. rs** **1** **3. 33. rt** **1** **3. 33. ru** **1** **3. 33. rv** **1** **3. 33. rw** **1** **3. 33. rx** **1** **3. 33. ry** **1** **3. 33. rz** **1** **3. 33. sa** **1** **3. 33. sb** **1** **3. 33. sc** **1** **3. 33. sd** **1** **3. 33. se** **1** **3. 33. sf** **1** **3. 33. sg** **1** **3. 33. sh** **1** **3. 33. si** **1** **3. 33. sj** **1** **3. 33. sk** **1** **3. 33. sl** **1** **3. 33. sm** **1** **3. 33. sn** **1** **3. 33. so** **1** **3. 33. sp** **1** **3. 33. sq** **1** **3. 33. sr** **1** **3. 33. ss** **1** **3. 33. st** **1** **3. 33. su** **1** **3. 33. sv** **1** **3. 33. sw** **1** **3. 33. sx** **1** **3. 33. sy** **1** **3. 33. sz** **1** **3. 33. ta** **1** **3. 33. tb** **1** **3. 33. tc** **1** **3. 33. td** **1** **3. 33. te** **1** **3. 33. tf** **1** **3. 33. tg** **1** **3. 33. th** **1** **3. 33. ti** **1** **3. 33. tj** **1** **3. 33. tk** **1** **3. 33. tl** **1** **3. 33. tm** **1** **3. 33. tn** **1** **3. 33. to** **1** **3. 33. tp** **1** **3. 33. tq** **1** **3. 33. tr** **1** **3. 33. ts** **1** **3. 33. tt** **1** **3. 33. tu** **1** **3. 33. tv** **1** **3. 33. tw** **1** **3. 33. tx** **1** **3. 33. ty** **1** **3. 33. tz** **1** **3. 33. ua** **1** **3. 33. ub** **1** **3. 33. uc** **1** **3. 33. ud** **1** **3. 33. ue** **1** **3. 33. uf** **1** **3. 33. ug** **1** **3. 33. uh** **1** **3. 33. ui** **1** **3. 33. uj** **1** **3. 33. uk** **1** **3. 33. ul** **1** **3. 33. um** **1** **3. 33. un** **1** **3. 33. uo** **1** **3. 33. up** **1** **3. 33. uq** **1** **3. 33. ur** **1** **3. 33. us** **1** **3. 33. ut** **1** **3. 33. uu** **1** **3. 33. uv** **1** **3. 33. uw** **1** **3. 33. ux** **1** **3. 33. uy** **1** **3. 33. uz** **1** **3. 33. va** **1** **3. 33. vb** **1** **3. 33. vc** **1** **3. 33. vd** **1** **3. 33. ve** **1** **3. 33. vf** **1** **3. 33. vg** **1** **3. 33. vh** **1** **3. 33. vi** **1** **3. 33. vj** **1** **3. 33. vk** **1** **3. 33. vl** **1** **3. 33. vm** **1** **3. 33. vn** **1** **3. 33. vo** **1** **3. 33. vp** **1** **3. 33. vq** **1** **3. 33. vr** **1** **3. 33. vs** **1**

woman / he is a foule / and buyeth his life
to destruction. He getteth his self also shame
and dishonour / such as shall never be pur-
out. For the glory and wealth of the man
will not be increased / no / though thou wol-
dest offre hym great gyfts to make amends
des / he will not receive them.

The VII. Chapter.

Wisdom keep my words / and laye up
my commaundementes by the. Keep
my commaundementes and my lawe / euen
as the apple of thyne eye / and thou shalt
lyue. Wynde them upon thy fingers / and
wryte them in the table of thyne herte.

Ps. 119

ad. 1

Wise wnde wisdom: thou art my sister / and
call under standinge thy first woman: that
the night she be sion the strange woman /
and for the hailo which giueth sweete wor-
des. For all of the widowe of my house I
lofed thow art the allace / and beheld the sim-
ple people: and a strange other yonge falles /
I spied one yonge soule gaying ouer the stre-
et / by the corner in the waye towarde the
hailottes house in the wayshyte of the cue-
nunge / whan it beganne now to be myght
and darke. And behalde / there meete byn a
woman in an haerlotice apparell / a decaar-
ful woman and an vnstedfast woman: whose
feet could not abyde in the house / now so she
without / now in the streete lurketh in every
toynce. She caught the yong man / kysed him /
and was not ashamed / sayinge: I had a man
to paye / and this heere I perswaine it. Ther
fore came I forth to meete the / that I myght
ste thy face / and so I haue founde the. I
haue dectee my bedde with couerynge and
clothes of Egypte. My bedd haue I made to
smell of Myrrour / Aloes / and Cinamon. Come
let vs lye together / and take ouer pleasure tyll
it be daye lichte.

Ps. 119

For the good man is not at home / he is
gone farre of. He hath taken the bagge of
money which him whoso can tel whan he com-
meth home: it byn with many sweete wo-
des the ouercame him / a with her flatteringe
lyppes the wanne him.

Immediately be followeth her / as it were
an eye led to the slaughter. And lyke as it
were to the stockes / where scules are puny-
shed / so longe tyll she hath wounded his ly-

uer with her darke: lyke as if a byrd saystid
to the snare / not knowinge that she perill of
hys lyfe lyeth there upon. Heare it now
therfore / O my soune / and marke the woordes
of my mouth.

Let not thyne hert wante: in her wayes /
and be not thou decaurd in her paynes.

For many one hath the wounded / and cast
downe / yee / many a straggling hath the slaine.
Her house is the waye vnto hyll / where men
goe downe to the chaubdery of death.

The VIII. Chapter.

Do not say soone: for both not vnder-
standinge putt forth his voyce / as
deth be not in the byche placed in the streete
and wayes: doeth hee not crye by fore his whole
eyne / and in the gates where men goe in
and in: It is yours ye men / sayeth the / whome
I call. Vnto you saye chylde of men / lyfte
I up my voyce. Take heede vnto knowlege
o ye ignorant / be wyse in her eye soules.
Wise care / for I will speake of greuous mat-
ters / and open my lippes to tell thinges that
be myghte. For my throte shall talke of
the treuch / and my lippes abhoire vngodly-
nesse. All the woordes of my mouth be true
and righteous / there is no frowardenesse / nor fallshode
therem. They are all playne to such as will
vnderstande / and myghte to them that sende
knowlege. For because my doctrine thine
is foue and natysher / and knowlege more than
hyne gold. For wysdomme is more vnto
than pretious stones / yee / all the mynges
that thou canst desyre / are not to be compared
vnto it.

Pro. 10

Pro. 10

Pro. 10

Pro. 10

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Pro. 10

Pro. 10

Pro. 10

I wysdomme haue my dwellinge with
knowlege / and prudent counsaill so mine
owne. With me is the feare of the Lord: and
theeschynge of euill. So for myche / wise /
an euill waye / and a manne that speaketh
reposed thinges / I utterly abhoire them. I
can geue counsaill and be a gyde / I haue vnder-
standinge / I haue strengthe.

For because me / mynges sayne: howe
me / mynges make my lawes. For thou me /
lord / beare rule / and al iudges of the earth
execute iudgement. I am louyng vnto the
that loue me / and they that like me caly /
shal fynde me.

Pro. 10

Pro. 10

Pro. 10

Pro. 10

Pro. 10

Pro. 10

Kynde and honour are with me / yee / ps

Psal. c.

† The memoriall of the iust shall haue a good report: / but the name of the vngodly shall stinke.

A veyse man will seeke waanyng / but a foule wyll souer be synner in the face.

B † He that leadech an innocent lyfe / walketh as a furey: but who so goyth a wronge waye / shalbe knowne.

† He that winketh with his eye / will do some haeme: but he that hath a soolyse mouth / shalbe brauen.

The mouthe of a righteous man is a well of lyfe / but the mouth of the vngodly is past shame and pusimpuous.

† The iust shall reche vp steyre / but † loue couereth the multitude of synne.

In the lips of bym that hath vnderstandyng / a man shal fynde wysdoine / but f rowde bilowgeth to the backe of the foolyshe.

Wysdome maye vnderwylge / but the foolyshe is nye velleitoun.

The ryghte goodis are his strong bolde / but pouert oppressech the poore.

The righteous labourch to Va good / but † vngodly stich his iuer: see vnto synne.

† To take hede vnto the chesmyng of wrongis is the way of lyfe: but he that refuseth to be reformed / goeth wronge.

Dissembling lippeis kepe barred secrety / a he that speaketh any selowder is a foule.

Wher much boylinge is / there muste neede be effente: he that restraineth his lippeis / so wyllist of all.

An innocent tounge is a noble treasure / but the herte of the vngodly is nauyng. wouche.

The lippeis of the righteous fede a whole multitude / but foules shall eye in their owne folye.

† The blessinge of the Lorde maketh riche men: as for careful trauayle / it doeth nothinge to them.

A foule boch myselfe / and maketh but a spate of innoceniblese / it is wysdome for a man to beware of such.

The thinge that the vngodly see afrayed of / shall come vpon them: but the righteous shall haue their wisye.

† The vngodly is lyk a tempeste that passeth vnto / and is not in reme: sene / but the righteous remaneth sure for aye.

As vnyngre is to the teeth / and so a smok is vnto the eye: euen so is a sloughy personie a them that sende him forth.

The feare of the Lorde maketh a lenger lyfe / but the peaces of the vngodlye shalbe shortend.

The patient abidinge of the righteous shalbe rewarded / but the hope of the vngodly shall perishe.

The waye of the Lorde giveth a courage vnto the godlye / but it is a feare for the vngodlye.

† The righteous shall neuer be outryth: of the vngodly shall not remain in the lande.

† The mouth of the iust wil be talking of wysdome / but the tounge of the froward shall perishe.

The lippeis of the righteous are occupied in acceptable thinges / but the mouth of the vngodlye catcheth them to the wast.

Ther. XI. Chapter.

† False balauce is an abomination vnto the Lorde / but a true weyght pleasech him.

Wher pryde is / there is shame also a confusion: but wher as is lowynesse / there is wysdome.

The innocent dealing of the iust shall lye thein: but the vnjust hysmalicte of the dyspyses shalbe theyr owne destruction.

† Ryches helpe not in the daye of vntygance: but righteousnesse deliuereth from death.

The rightousnesse of the innocent eith: eth his waye / but the vngodlye shall fall in his owne wickednesse.

The rightousnesse of the iust shall deliuer them / but the dyspyses shalbe taken in their owne vngodlye nesse.

Whan an vngodly man dyeth / his hope is gone: the confidence of the vngodly shall perishe.

The righteous shalbe deliuered out of the trouble: and the vngodly shall come in his slede.

Whow the mouth of the dissimble is his neyghbour destroyed / but thow the knowlidge shall the iust be deliuered.

m in † Whan

Job. iij. c.
Psal. c. l. v. c.
Mat. i. c. d.

Prov. xij. b.
xv. b.

Prov. x. a.
Ecl. v. b.

The Proverbes of Salomon.

Pro. vii. b

When it geth well with the righteous / the eyes is merry: and when the vngodly peeryth / there is gladnesse.

When the iustice are in wealthe / the cyne prospereth: but when the vngodly haue the rule / it decayeth.

Pro. v. b

A dissimulynge persone will discover prey things: but he that is of a faithfull heart / will kepe counsayll.

ii. Re. vii. a

Where is a good counsayll / there the people decaye: but where as are many that can geue counsayll / there it wealthe.

Pro. vi. a

He that is surer for a stranger / hurteth himself: but he that medleth not with suerety / shyppe no sure.

A gracious womē mainteines honestie: as for the ungracious / they mainteyn ryfion.

Either hath a gentle liberal stomack / is merciefull: but who so hurteth his neighbour / is a ryant.

The labour of the vngodly prospereth not: but he that soweth righteousnesse / shall reape a sure rewarde.

Lyfe is righteousnesse / bringeth lyfe: euen so to cleue in as euell / bringeth deathe.

The Lo: Dc abhorreth a sained herte: but he hath pleasure in them that are vadesled.

A shall not helpe the wicked / though they lay all theyr bandes together: but the seede of the righteous shall be preserved.

A iust woman wythout discrete maner / is like a ringe of golde in a freynes froune.

The iust labour for peace and tranquylty: but the vngodly for dishonour.

P. xxxi. b

One man getteth ouer his goodes / and to the ryther: but the righteous / chaunge y nou gh. wyl departe fro nothyng / and to euer in pouerte.

ii. Cor. ix. b

He that is lyberall in geuynge / shall haue plenty: and he that wateerth / shall be watered also himself.

Who so hoouderth up his corne / shall be cursed amonge the people: but blessinge / shall lichte vpon his head: that seller it.

He that laboureth for honesty / shal be his desyre: but who so seeketh after dishonestie / shall happen in vobrim.

Jer. xv. b

Pro. xvii. b

He that trusteth in his ryfion / shall haue

a fall: but the ryghteous shall florisse as the grene leaf.

Who so maketh dysynctnesse in his owne house / he shall haue weynt for his heritage: and the soule shall be seruaunt to the wyfe.

The fructe of the righteous is as the tree of lyfe: a iust man also mynith mens soules.

The righteous be recomyned vpon earth: how much more then the vngodly and the sinner.

The XII. Chapter.

Who so toucheth wyfdom / wyl be wanting: and he that bateth / shall be reuoyd in a soule.

A good man is acceptable vnto the Lo: Gm: d: de: but the wicked wil be contempn.

A man can not euer be in vngodlynesse: but the roe of the ryghteous shall not be moied.

A stedfast woman is a crown vnto her hous bande: but she that behauieth her self vnpoynthly / is a corruption in her bones.

The thoughtes of the ryghteous are right: but the ymaginacion of the vngodly are vnclean.

The fallinge of the vngodly is / howe they maye laye waye for bloud: but the mouth of the ryghteous will deliuer them.

Wher thou canst turne the aboute / the D: m: vngodly shall be ouerthrowen: but the house of the righteous shall stande.

A man shall be edmyded for his wisdom: but a soule shall be despised.

A simple man which labourerth and woteh: hee beate then one that is gouernour / and wateerth deade.

A righteous man regardeth the lye of his carrell: but the vngodlye haue euill herce.

Wher thou shalt be laboureth / shall haue plenty: wher thou shalt be deade: but he that soweth yel / shall mist to a very soule.

The desire of the vngodly biteth asfree myfthene: but the roe of the righteous bringeth forth fructe.

The wicked seeketh in to the snare which hee maketh of his own mouth: but the iust shall escape out of the perill.

Every man shall enioye good accordinge to the vncertainty of his mouth: and after the woe: for of his handes shall be reuoyd.

Take what a soule taketh in his ryfion: but

The Proverbes of Salomon.

Pro. vii.

Tab

It is well done: but he that is wise / will be counsaile.

A soule uttereth his wrath in all the haile / but a discrete man forgiueth wronge.

A iust man will tell the truth / and shewe the change that is ryghte. but a false witness deceiuet.

A chastituous person pricketh life a sword / but a wise man a ring is wholsome.

A true iustice is euer constant / but a dissemblinge tongue is soone chaunged.

They that synagize euen in their mynde / will deceaie: but the counsaile of peacethat haue ioye followinge them.

There shall no misfortune happen vnto the iust / but the vngodlye shall be fylled with misery.

¶ The Lord abhorreth the crafty hyppocrite / but they that labour for truthe please hym.

As that hath vnderstandinge / can hyde his wysdome: but an vndiscrete harte telleth out his foolishnesse.

A diligent hande shall beare rule: but the slothfulle vnder reburre.

¶ A iustice is discouraged the bus of man / but a good wynde maketh us glad againe.

The righteous is liberal vnto his neyghbour: but the waye of the vngodlye will deceaie him selfe.

A discretionfull man shall fynde no vauntage / but he that is content with that he hath / is more worth then golde.

In the waye of righteousnesse there is life: as for any other waye / it is to the party vnto deathe.

The. XIII. Chapter.

¶ Wylde sonne will receaue hys fathers warninge: but he that is scornfull / will not heare when he is reproued.

A good man shall enioye the frute of his mouth: but he that hath a frowarde mynde / shall be spyled.

He that keepeth his mouth / keepeth his life: but who so speaketh vniudged / syndeyth harte.

The slougarde would sayne haue / and can not geue the why: but the soule of the diligent shall beare plenty.

A righteous man abhorreth lyes / but

the vngodlye shameth both other and hym selfe.

Righteousnesse: keepeth the innocent in the waye: but vngodlynesse maketh shewe the synners.

Some men are ryche / though they haue nothinge: agayne / some men are poore / by synne: great ryche.

With goodde every man deliuereth his life: and they poore wyl not be repoued.

The lighte of the righteous maketh ioye full: but the candle of the vngodlye shall be put out.

Amonge the proud there is euer stryfe: but amonge those that do al thynges with aduysence: there is a wysdome.

Hastely gotten goodde is not kept: but they that be gathered togither with the hand shall increase.

Longe enuynginge for a thyng that is differred / groweth the herte: but when the desyre cometh / it is a weede of lye.

Who so despysyth the wynde / dishonoureth hym selfe: but he that feareth the commaundement / shall haue peace.

The lawe is a treile of life vnto the wyse: but it maye kepe hym from the snare of deathe.

Good vnderstandinge getteth fauour: but hard is the waye of the vngodlye.

A wise man doeth al thinges with discretioun: but a soule wyl be care lesoly.

An vngodlye messenger byngyth myschaunce / but a faythfull ambasador is wholsome.

He that chyneth seeme to be rich: and medd / cometh to pouerte and shame: but who so receaueth conceycon / shall come to honoure.

When a desire is accomplisshed / it deliuereth the soule: but soules abhorre hym that eschuech euill.

As that goeth in the companye of wyse men / shall be wise: but who so is a companion of foolkes / shall be harte.

Mischaunce followeth vpon synners: but the righteous shall haue a good rewarde.

Whoe the children of men shall haue in possession: for the ryche of the sinner is Job xxxiij. laid up for the iuste.

The Proverbes of Salomon.

There is plentyousnesse of foode in the felde
of the poore / and shalbe increased ouer
of in ease.

Ec. l. xxx. 6 ¶ He that spareth the rodde / hateth his
sonne: but who so toucheth him / holdeth hym
in reuerence.

Ps. xxxviii ¶ The righteous catcheth and is satisfied
out of the belly of the ungodly: but neuer
enough.

The XIII. Chapter.

A Wise man buildeth his house / but
the foolish wyse plaucth it downe.

Who so feareth the Lorde / walketh in the
righteous and regardeth not him that abhor
reth the wrauth of the Lorde.

In the mouth of the foolish is the dashinge
of lorde / but the wyse wyll
be ware of such.

Where no oxen are / there the crybbe is
empty: but where the oxen labour / there is
much frute.

A faithful witness wyll not dissemble / but
a false recorde wil make a lye.

Pro. viij. a ¶ A scornful body seeketh wisdom: and findeth
it not: but knowlege is as to come by /
to him that wyll vnderstande.

¶ He that thou medle not with a foule /
and so as though thou haddest no know
lege.

The wisdom of him that vnderstande
dige is to take hede vnto his wyse / but the
foolishnesse of the unwise deceauech.

¶ Iudges make but a spere of synne / but
there is favourable loue amonge the righteous.

B The heric of him that hath vnderstanding /
wyl rather dispayre: for any foule / nor be to
perisurpicious for any soden day.

¶ The bouise of the ungodly shal be ouer
thyue: but the tabernacle of the righteous
shal flourish.

Dem. vi. a ¶ There is a waye to right: some men thinke
Pro. xxi. c to be right: but the ende thereof leadeth vnto
deathe.

¶ The heric is forsworn euen in laughter / as
the ende of iury: is heauynesse.

¶ An vnfaithfull persone shalbe filled
with his own wayes: but a good man wyll
be ware of such.

¶ An ignominious body beareth all thynges:

but who so hath vnderstanding / lotheth wrauth
as his geynge.

¶ A wise man feareth / and departeth from
cruelty: a foule geeth on presumptuously.

¶ An vnpatient man handeth foolishly /
but he that is wil laboureth vnto other
wyse.

¶ The ignoraunte haue foolishnesse in con
fession / but the wyse are crowned with
knowlege.

¶ He that shal dowe them selfes before the
good: and the ungodly shal wraite as the
voere of the righteous.

¶ The poore is hard euen of his neighbours /
but the ryche hath many frendes.

¶ Who so despiseth his neighbour / deeth
unwise: but the wyse shal be as the
seede of the poore: he that beareth in the
Lorde / de /
lotheth mercy.

¶ They that imagine theyr riches / shalbe
disappointed: but they that trust vpon good
thynges / into such / shal happen mercy and
saythfulnesse.

¶ Diligent labour bringeth rycheesse: but
where many wraite woodes are / thery
is scarcenesse.

¶ Rycheesse is an ornament vnto the wyse /
but the ignoraunce of soules is to very foolish
nesse.

¶ Faithful witness shaluereth soules: but a
lie deceauech them.

¶ The feare of the Lorde is a stronge holde /
for vnto his be wraite a sure defence.

¶ The feare of the Lorde is a wel of lyfe / to
auerde the sicures of deathe.

¶ The increase and prosperite of the com
munite is the thynges honoure: but the
deceare of the people is the confusion of the
prync.

¶ Patyence is a token of wysdome / but
wrauth and hasty displeasure is a token
of foolishnesse.

¶ A new heric is the life of the body: but
raue consumech away the bone.

¶ He that doeth a poore man wrong / blas
phemet his maker: but who so hath
pyn / de /
of the good: deeth honoure vnto God.

¶ The ungodly is as feare of many payll /
but the righteous hath a good hope euen
in wrauth.

W. J.

Wisdom resteth in the heart of him that hath understanding; and he will teach them that are vnwise.

Night blindness stretcheth up the people; but wisdom is a lantern for the feet of the righteous.

A discreet servant is a pleasure vnto the king; but one that is not honest / prooueth but vnto wrath.

The XV. Chapter.
A soft answer turneth away wrath: but a fierce answer kindleth the same.

A wise tongue commendeth knowledge; a foolish tongue blabbereth out nothing but foolishness.

The eyes of the Lord be in every place; beholding the good and badde.

An vholosome thing is a tree of life; but he that abuseth it shall be a blessing in vain.

A soule despiseth his father: coz: man; but he that taketh heed vpon his re: poned; shall haue the more vnderstanding.

In the house of the righteous are great riches; but in the mercies of the vngodly there is mysorde.

A wise mouth pouerth out knowledge; but the heart of the foolish is veyr not so.

The Lord abhorreth the sacrifice of the vngodly; but the prayer of the righteous is acceptable vnto him.

The way of the vngodly is abomination vnto the Lord; but he that followeth righteously; shall be loved.

As he that forsaketh the righte street shall be punished; and who so hateth correction; shall be hated.

The bell toucheth her payne; more than the heart of a man.

A full body leueth not one that rebuketh him; neither will he come among the wise.

A merry heart maketh a cheerful countenance; but an inquiet mynde maketh it heavy.

A wise heart will seek after knowledge; but the mouth of fools is filled with foolishness.

All the dayes of the poore are miserable; but a quiet heart is as a continual feast.

Whence is a styll with the face of the Lord; because he hath great treasure; for they are not full.

Whence is a meece of peccage with leue; because a false one will end well.

An angry man stretcheth up his fist; but he that is patient shall be vnderstander.

The way of the foolish is full of thorns; but the stile of the righteous is well defined.

A wise sonne maketh a glad father; but a disobedient sonne shames his mother.

A soule receybeth in folly the thynges; but a wise man leueth well to his owne goynges.

Vndraused thou shalt come to naught; but there are as men that are full; there is self-wisdom.

How is it full a thing to it a man to get a commendation; without?

How is it full a thing to it a man to get a commendation; without?

The waic of the leadeth vnto heauyn; but a man should be beware of bell-gate.

The Lord will booke vnto the house of the proud; but he shall make fall the foundation of the vngodly.

The Lord abhorreth the ymaginations of the wicked; but pure wordes are pleasaunt vnto him.

The covetous man stretcheth up his owne house; but who so hateth rewardes shall flye.

A righteous man museth in his mynde how to do good; but the mynde of the vngodly ymagineth how he maye do harme.

The Lord is farre from the vngodly; but he heareth the prayer of the righteous.

As the clearnes of the eyes receybeth the light; so doeth a good name receybeth the honor.

The rare that heareth vnto wholsome counsaile; and ceaseth to be angry; shall dwell among the wise.

He that refuseth to be reformed; shall see his owne soule; but he that submitteth himselfe to correction; shall be wise.

The XVI. Chapter.
The feare of the Lord is the beginning of wisdome; and lowliness is the first

The Proverbs of Salomon.

for heuoure.

A man maye well purpose a charge in his here; but the auntye of the tynge cometh of the Lo:de.

Di: vij. a
Di: xxxij. b A man thinketh of his wayes to be clean; but it is the Lo:de that feithfully the mynde.

Di: xxxij. a T' admit by wofe onto the Lo:de; and loke what thou deusest in that prosper.

The Lo:de doeth all thynges for his owne sake; yea; and when he feperth the vngodly for the ways of wialth.

The Lo:de abhorreth all presumptuous; p'oudehate; these maie number strengthe not powe: r' escape.

With launge mercy and faithfulness; finee are sought; and who so feareth the Lo:de escheweth euil.

When a mans waies please the Lo:de; he maketh his very enemies to be his frendes.

B Better is it to haue a lyell thynge with rightousnesse; than greare rente; w'out; r' ously gotten.

Di: vij. c A man deuyseth a waie in his here; but it is the Lo:de that o: deth his goynges.

When the prophery is in the typpes of the tynge; his mouth shall nor go wronge in iudgement.

Di: xj. a
and xj. b T' true measure and a true saluance are the Lo:des; he maketh all weightes.

It is a greete abhominacion when hye gees are w'f'ed; in a Kinges siene; shoulde be holden up with rightousnesse.

Ryghtousnesse typpes are pleasaunt vnto thynges; and they loue hym that speaketh the truth.

The Kinges displeasur is a messenger of death; but a wyse man w'pacheth hym.

The cherefull countenance of the tynge is lyfe; and his souynge sauouice is as the c'ouynge; w'ue.

Di: viij. a T' to haue w'rdame in possession is better than gold; and to get vnderstandunge is moie worth then siluer.

The path of the ryghteous escheweth euil; and who so lokech well to his wayes feperth his owne soule.

Presumptuousnesse goeth before w'f'ect' cyon; and after a p'oude stomacke; there foloweth a fall.

Better is to be of humble mynde with the lowly; then to deuyde the spoyles with the p'oude.

It is a banbleth a matter wysely; o'preyneth good; and t' blessed is he that putteth his trust in the Lo:de.

Who so hath a wyse vnderstandynge; is called to counsell; but he that can speake faire goerth more rydes.

Vnderstanding is a well of lyfe vnto him that hath it; as for the chaste mynde of foules; it is but foolisshapete.

The deere of the wyse enfourmeth his mouth; and amendeth his v'ocery in his hyppes.

Fayre wooides are an hony combe; a restyngce of the mynde; and healeth of the bones.

There is a waye that men think to be w'ryghte; but the ende thereof leadeth vnto death.

A troublous soule desquyseth her kyf; for her owne mouth hath brought her thus so.

An vngodly person feareth w'p euil; and in his lipps he is as an whop; bueting fyre.

A frowarde body saufeth stric; and he that is a glabbe of his tynge; maketh vnyson amonge prynces.

A wicked man benleth his nighbours; a lecher humeth his wayes; that is not good.

He that w'ndeth with his eyes; magneth himself; and he that byreth his lipps; w'ld to some harme.

T' tynge is a crowne of w'rdshipp; if it be found in the w'ue of rightousnesse.

A patient man is better then one that is stronge; and he that can w'ld himselfe; moie worth then he that w'nneth a citie.

The stones are cast into the lappes; but they fall standerth in the Lo:de.

The XVII. Chapter.
W'rdame is a dyre messel with quietnesse; a w'rdem a sell house; and many fae cattell w'rdem with wyse.

A discrete seruaunt shall haue moie rule then the sonnes that haue no w'rdem; and shal haue life heretags with the b'rdem.

T' life as siluer is tryed in the fyre; and gold is tryed in the fouance; euen so w'rdem the Lo:de p'oude; in the herce.

T' w'rdem

Di: xij.

Di: xij.

Di: xij.

Di: xij.

Lm: xij.

Sup: xij.

Di: xij.

A wicked body holdeth muche of selfe hypocrisie and a dissimbling person geueth care to a persons will hunger.

Ps. xviij. b
Job. xxxi. b
Who so laugheth the poore to some blasphemeth his maker: he that is glad of another mans hurt: shal not be unpunished.

Ps. lxxi. c
The children of children are a woollspine vnto the eilders: and the fathers are the honour of the children.

An iniquite speche becommeth not a foules dissimbling mouth also becommeth not a pynce.

A liberalitee is a precious stone vnto hym that hath it / for wher soeuer he be becommeth / he respecteth.

Who so couereth anothers offence / seeth lioues: but he that discloseth the same / seeth scindes or wrauaunce.

One repose only beeth more good to him that hath vnderstandinge / then an hundred sleepes vnto a foule.

A sedycious person seeth myschance / but a cruell misfaunger shalde stur againste hym.

In weete better to come againste a thee were robbed of thee whelpe: then againste a foule in his soules brenne.

Job. xliij. c
Ps. lxxi. c
Who so rewardeth euill for good / the pleasure shal not departe fro his house.

He that searcheth vsaide and strife / to lyke one that diggeth up a water becke: but an open enemie is like the water that breaketh out and cannot be abode.

E The Lord be hath as well him that iustifyeth the vngodly: as him that condemnech the innocent.

What helpeth it to geue a foule money in his hande: where as he hath no minde to bye wylde beere.

He is a frende that steepe souerth: and is aduersarye & man shal knowe who is his brother.

Ps. xvi. a
Ps. xvi. b
Who so promyseth by the hande / and is sworne for another: he is a foule.

He that toucheth steale / dyeth in synne: and whos setteth his foote on bygh / seeth after a fall.

Who sa hath a scornede herte / openeth not his mouth: he that hath an euery where tongue / shal fall into myschance.

An vnwise body singeth hymselfe in to sorrowe: and the father of a foule can haue no care.

A merry herte maketh a lusty age: but a sorrowful mind byerth vnto the bones.

The vngodly taketh grette out of the bowe: some to wast the wraie of offidgements.

Wylde dom synneth in the face of him that hath vnderstandinge: but the eyes of the foules wandre: choosoung all labours.

An vndiscrete sonnece is a greife vnto his father: and heauenness vnto his mother: that sheweth him.

To praye for the innocent: and to smyte the pynces that geue true iudgement: are both euill.

The vnwise and discrete that tempereth his wordes: and he is a man of vnderstanding: that maketh much of his spere.

Yeeke very foule: wha he holdeth his rig: Job. xliij. c is counted wise: and to haue vnderstandinge when he shuneth his lippes.

Ps. xvi. c
Who so hath pleasure to see vsaide / pierceth a euill in euery thinge.

A foule hath no vnderstandinge: but onely in those thinges wherein his herte reioyseth.

Where vngodlyness is / there is also vsdaunce: and so chaue followeth shame and dishonoure.

The wordes of a mans mouth are like depe water: and the wraie of my dom is lyke a ful streame.

It is not good to regard the persone of the vngodly: or to put backe the righteous in iudgement.

A foule lippes are euery shawling: and his mouth prouseth vnto banis.

A foules minde is his owne destruction: and his lippes are eche snare for his owne foule.

The wordes of a selfe doer are very well: deede and sheweth vnto the ymmoost partee of the body.

Who so is sleuthfull and slacke in his labour: he the brother of him that is a wastler.

The name of the Lord is a stronge castell: the righteous flyeth vnto it: and shal be saued.

But

The Proverbes of Salomon.

But the ryche man's goodes are his stroke
holde / yee / he saith euen for an hyge wall
rourke aboute hym.

¶ For pyde cometh destruction / and he
more after lousynesse.

Rec. 114

¶ The that geueth sentence in a matter be-
fore he heare it is as a foule / and worthy to be
confounded.

¶ A good stomacke diggeth away a man's
rest / but when the spere is voyed / who
maye abide it.

¶ A wyse herre laboureth for knowlege / and
a pudent care / seeketh vnderstandinge.

¶ Liberalitee diggeth a man to honoure /
and weylhyppye / and seerch hym amonge greace
men.

¶ The righteous accuseth himselfe first of all
if his neighbour cometh shal fynde hym.

¶

¶ For pacifich variance / and paretch the
myghte afunder.

¶ The tonic of the chychen is stronger then a
castell / and they that halde to gether / are lyke
the barr of a palyce.

¶ A mans belly shalbe satisfied with the frute
of his owne mouth / and with the increase of
his lippes shal be fylled.

¶ Wrath and lyfe stande in the power of the
tunge / he that loueth it / shal enoye the frute
thereof.

¶ Dou xx. b
and xx. b

¶ Who so fyndeth a wyse fyndeth a good
thinge / and receaueth and wholsome benefite
of the Lord.

¶ The poore maketh supplicacyon and
prayeth heuylly / but the ryche geureth a rough
answere.

¶ A frenn that deluyeth in loue / doeth a man
more redoubte / and fyeth faster vnto hym
then a wyther.

Th. XIX. Chapter.

¶ Dou xxviii a

¶ **B**etter is the poore that lyueth godly /
then the blasphemer that is but a foule.
¶ Where is yflection is / there the soule is
not well / and who so is swiften on foule stom-
bleth hastily.

¶ Foolysheite maketh a man to go oute of
his waye / and this is his herre vnpatient as
gainst the Lord.

¶ Riches make many frenndes / but the poore
is forsaken of his owne frenndes.

¶ Scut. 4. 2

¶ A false wytnesse shall not remayne vnto

punysch / and he that speaketh lyce shall not
escape.

¶ The mularde hangerth vpon greace
men / and euery man saoureth hym that
geueth reward.

¶ As for the poore / he is hated amonge all his
frenndes / yee / his owne frenndes forsake hym.
¶ And he that geueth iudenece vnto wyddes /
geureth nothinge.

¶ He that is wyse / loueth his owne soule /
and who so hath vnderstandyng / shal pias-
fyce.

¶ A false wytnesse shall not remayne vnto
punysch / and he that speaketh lyce shall
peryshe.

¶ Deceare ease thero cometh not a soule / much
more vnsemyly is it / a bond man to haue the
rule of pynace.

¶ A wyse man putteth of dyspleasure / and is
in honoure to let some faulte passe.

¶ The Frynges vnto aoure is lyfe / the roas
rings of a Lyon / but his frendshipp is lyfe
the wyse vpon the grasse.

¶ An vndyferent soule is the heauynesse of
his father / and a dyanlyng wyfe is lyfe / the
toppe of an hault / where thowoe is euer
shoppyng.

¶ House and ryche maye a man haue by the
heretage of his eldres / but a discrete wome
is the gyfte of the Lord.

¶ Dou 14

¶ Thou shal suffer by thyng / and an y-
del soule shal suffer by thyng.

¶ Who so keepeth the commaundement / ke-
perth his owne sentle / but he that regardeth
not his waye / shall dye.

¶ Seruaunt hath pyn vpon the poore / sendeth
vnto the Lord / and loke what he laeth oute /
it shalbe payed hym agayne.

¶ Hasten thy forme while there is hope / but
let not thy soule be enoyed to stay hym.

¶ For greace wath by thyng / but me / therfore
let hym go / so mayest thou wache hym more
nourture.

¶ O grace care vnto good counsaill / and be
content to be reuoluted / that thou mayest be
wyse hereafter.

¶ Dou 17

¶ There are many deuyces in a mans
herre / wherof blessinge / the counsaill of the Lord
shal stande.

¶ It is a mans wyshyppe to do good /
and

and better is it to be a poor man / then a dissembler.

D The feare of the Lorde preferreth the iustice / then riches plentifully without the reuerence of any platur.

Ps. 112. b **T** A flourishfull body flourisheth by his hande in to his besomes / so that he can not put it to his mouth.

Ps. 112. b **I**f thou smylest a fearefull person / the ignorant shall take better heede: and if thou expostion one that hath vnderstandinge / he will be the wiser.

He that hurteth bys father / or flourisheth out his mouth / is a spendthrift and an vnworthe sonne.

Thy sunne / beare nemore the doctrine that teacheth the arte of the wordes of vnderstandinge.

A false wysefayth laugheth and gementeth to scorn: and the mouth of the vngodly catcheth vp wickednesse.

Punishments are ordyned for the scornful / and stripes for foules conduct.

The. X. X. Chapter.

Ps. 112. b **W**ine is a voluptuous thing / and dronkenness causeth sedition: who so delueth himselfe shall misse the wyse.

Ps. 112. b **T**he kynge ought to be feared as the roaringe of a Lyon / who so puaueheth him vnto anger / offendeth agaynst his owne soule.

In a mans honoure to kepe himselfe fro stripes / but they that haue pleasure in deauiling are fouler then any one.

A flourishfull body wil not go to plowe for old age / because that he goe a begging in winter / and haue no change.

Wise counsaill in the berte of man is like a water in the hope of the earth: but he that hath vnderstandinge / bringeth it forth.

Many there be that are called good doers / but where shall one fynde a true saythfull man?

Ps. 112. b **W**ho so ledeeth a godlye and innocent lyfe / thappir shall his children be / whom he leaueh behind him.

B A kynge that smytheth in iudgement / and lokeh will aboute hym / they catch awaye all curll.

363. b **W**ho can saye: my bette is cleane / I am

innocent from synne?

To use two manner of weightes / is two manner of measure / both these are abhominable vnto the Lorde.

A child in his wryth by his conuersation / whether his works be pure and right.

Be for the hearinge of the ceace / and the sighte of the eye / the Lorde hath made them both.

Whye not thou in slepe / list / thou come vnto pouerte: but open thine eyes and thou shalt haue vnto thyng.

It is naught / it is naught / (saye men) when they haue rest: when it is gone / they geue it a good worde.

A mouthe of vnderstandinge is more worth then golde / many pious stones / a costlye Ierusalem.

Take his garmente that is surety for a Dis. vi. a stranger / and take a pledge of him for the pynne of vnknowen mans sake.

Every man lyeth in his eade: that is gotten with deceite / but at the last his mouth shall be fylled with graue.

The more counsaill the thynges that men desire / go forward: and with discrecion ought warre to be taken in hande.

Moble as with hym that bearetheth seueres / and is a slaunderer / and deceaureth with his lyppe.

1 Who so curseth his father and mother / Exod. 21. b has lythe / halde pynne in the myddell of Leuit. 24. b and 33. b

The beeregeth that cometh to haysteth at Den. 23. b the sye shall not be pleased at the ende. **1** q. 11. v. a

Saye not thou: I will reuenge euill: I will not be a pursuer thereof in the Lorde / and he shal reuenge defendeth. **1**

The Lorde abhorreth two manner of Dis. 27. b vngodlye / and a false balunee is an euill thyng.

The Lorde disdaineth curry mans goyng: Ier. 17. b ge: for whate he that vnderstandeth bys owne waye?

It is a iuare for a man to blasphemeth that whiche is holy / and then to go aboute with vnreuerence.

A wyse kynge destroyeth the vngodlye / he destroyeth and bringeth the while ouer him.

The lauerce of the Lorde is the

bech

The XXII. Chapter.

A Right Good name is more worth then greate riches / and louinge fauour is better then siluer and golde.

Whiche ryces or pouerte do mete yo / is cometh all of God.

A wyse man feyth the plague and hideth hymself / but the fooly he go an syl / and are punysshed.

The ende of lowlynesse / and the feare of God is ryces / honour / prosperite / and health.

Speares and shaxes are in the waye of the forward / but he that wyll fepe his soule / let hym fyre from such.

If thou eschape a chylde in his yowthe what waye he shoulde go / he shall not leaue it when he is olde.

The ryche ruleth the poore / and the hoowere is seruant to the lorde.

He that soweth wysenesse / shall reape fauour / and the eode of hye / plague shall destraye hym.

A Louyng eye shal be blessed / for he geueth of hyo bread vnto the poore.

Cast out the keynfull man / and so shall stryfe go out with him / sec / variance and sclander shall cease.

Who so delyleth to be of a cleane herte / and of grauous lyppe / the linge shal be his fonde.

The eyes of the Lorde perserue knowlege / but so for the wodece of the despytfull / he wyngeth them to nauyght.

The slaughterful body sayeth there is a Lion without / I enyght be slayne in the strete.

The mouth of an harlot is a depe pyt / wherein he fallith that the Lorde is angrye wthall.

Foolynesse sticheth in the herte of the lad / but the eode of correction dyspuch it awaye.

Who so boerth a poore man wrong to inuerece hyo vnyue ryces / geueth (commonly) vnto the ryche / and at the last cometh so pauerte humilite.

My soule do we bounde thine eare / and hert vnto the wodece of wysdome / applye thy mynde vnto my doctrine / for seio a pleasourte shing / if thou feyrt it in chyn herte / and p: acc

ryset in thy mouth: that thou mayeste alwaye put thy truste in the Lorde.

Caue not J warned by very ofte with counsell and learning: that I mighte seue the the truth / and that thou wist the verye myghte test answerer them that laye anye thyng agaynst that.

Or that thou eode not the poore / because he so weak / and appresse not the simple in iudgemente: for the Lorde bymself wth best nre theye cause / and he violence vnto them that haue vset violence.

Take no frendshyppe with an angrye & wylfull man / and feyrt no company wth the furious: lest / thou leaunt hyo wayce / and reueceane hurte vnto thy soule.

Do not thou one of them that binde their hande vpon promysse / and are furetye for better: s: b. p. v. 6: for if thou haste nothinge to paye / they shall take awaye thy bed from vnder the.

Thou shalt not remoue the lande ma: f: / heu. xvij. 6 which thy forefether haue set.

Excuse thou nat / that they which be diligent in their busynesse stande before thyngs / a not amonge the simple people.

The XXIII. Chapter.

Can thou steele as it table to eate with a Lorde / andne thy self manerly with the thyngs that are set before the.

Measure thine appetyte: and if thou wilt ruke thine owne selfe / be not ouce greedy of hyo meate: for meate deyleth and deir cauth.

Take not ouce greute trauayle / and labour: wch. xvij. 10 so he ryche / be wace of such a pynpose.

Why wyle thou set thine eye vpon the thyng / 3cc. xvij. 6 which soodenly vanysbeth awaye.

For ryces make the fleskes wynges / and take theye flighte lyke an Eagle in to the ayre.

Eate not thou wth the enuious / and desyre not his meate: for he hath a many a lousie hert. He sayeth vnto thyn eare and dysnyk / where as his herte is not wth the.

For the moyses that thou hast eaten / shalbe thou partake / and lest those swete wordes: Tel nothinge in to the eare of a soule / for he wyl despise the wysdome of thy wodece.

Remouer not the olde landmarke / at some D: d. 11 not wthyn the fide of the furberle: for he shal be deliuered the so myghte / when he shal be sende thyn cause agaynst the.

The Proverbs of Salomon.

B Applie thine heere vnto learning/and thine
eare to the wordes of knowledge.

Pro. viij. c **Ecc. xxv.** **D** Withholde not correction from the child/
for if thou beest him with the rod / he shall
not dye.

Thou smytest him with the rodde/ but thou
restraynest hys foulefein hell.
My sonne / if thine heere receaue wisdom/
my heere also shall receiue / yee / my name shall be
very glad / if thy lippe speak the thinge that
is righte.

Pro. xiiij. **a and c.** Let not thine heere be gelous to follow sin-
ners / and kepe the shil in the feare of the Lord
all the day long / for the ende is not yet come / in
thy patient abiding shall thou be in vaine.

My sonne / geue eare and be wise / so shall
thine heere prosper in the waye.

Pro. xvij. d Kepe no company with wynebibbers / a ryuo-
rous eareer of fleshe / for such as hee discomfite
and enuious / shall come to pouert / and he that
is geue to much slepe / shall go vnder a ragged cote.

Wise care onto thy father that degeat the /
and despayre not thy mother when she is olde.

Labour to get the truth / sell not awaye
wyrdome / neuerture and vnderstandinge / for
a eyghteous father is maruaylous glad of a
wise sonne / and delyretch in him / so shall thy
father be glad / and thy mother that heere thou
shall receiue.

Pro. xvij. d My sonne geue me thine heere / and let thine
eyes haue pleasure in my wayes -
for as a whelke is a brece graue / and an har-
lot is a narrow pyre.

Shee larketh lyke a shefe / and those that be
not aware / shee bringeth onto hee.

Where is wee? where is sowwe? where is
stryfe? where is banishing? where are wound-
des without cause? where be reed eyes?

When amonge those if be cuer at the wyne/
and seeke out where the best is.

Take not thou vpon thy wyne / howe read
it is / in what coloure it geureth in the glasse.

It geureth downe softly / but at the last it be-
cometh lyke a serpent / and stryngeth as an adder.
So shall thine eyes loke vnto strange
women / and thine heere shall muse vpon
warde thynges.

Yee / thou shalt be as the shee stoppeth in
the middle of the see / or upon the top of the
masse.

They wounded me / (shalt thou say) but it
hath not hurt me / they smote me / but I sleue
not.

When I am well wakened / I wyll go to
the dunke agayne.

The XXXIII. Chapter.

DE not thou gelous ouer wicked me / and
desyre not thou to be amonge them -
for theye herte magneth to do hurt / and
theye lippe telle of mischief.

Thou art wisdome an house / shalbe buylded /
and werye vnderstandinge it shalbe set vp.

Thou art wisdome in small chambers be
filled with all costly and pleasant ryces.

A wise man is stronge / yee / a man of vnder-
standinge is better / then hee that is mightie
of strength.

For with discretion must warres be taken
in hande / and where as are manye thou can
geue counsell / there is the victory.

Wisdome is an hie thinge / yee / reuen to the
foole / for hee hath not open hys mouth in the
gate.

Hee that imagineth mischief / may wel be
called on vngenerous persone.

The thoughte of the foolyshe is synne / and the
feintfull is an abhominacion vnto men.

If thou be euertie and negligent in the
tyme of neede / then is thy strength but smal.
Deluere the that go vnto death / and are led
awaye to be slayne / and be not negligent the
rest. If thou wilt saye / I frette not of it.

Thynkest thou that he which maketh hee
to / doeth not conydeit vnto / and that he which
regardeth thy soule / seeth it not?

Shall not hee recompence euery man / ac-
cordinge to his waye?

My sonne / thou eatest hony and the sweete
hony combe / for it is good and swete in thy
mouth.

Wise thou shalt the knowledge of wyrdome
be vnto thy soule / as soue as thou hast gotte it -
and there is good hope / yee / thy hope shall
not be in vaine.

Lape the pcy watre weyched vpon the
house of the ryghteous / and distreue not hys
restyng place.

For a wise man salletch fruen tymer / and
resteth vpon a gayne / but the vngodly fall in to cum-
wylde wast.

Do. 10. a. † Reioice not thou at the fall of thine enemy / and let not thine heart be glad when he stumbleth.

Do. 10. b. † Let the Lord when he seyth is he angry / and turne his wrath from hym vnto the-
Do. 10. a. † Let not the wrath and gelousy moue the-
Do. 10. a. † To follow the wicked and vngodly.

And why? the wicked hath nothing to hope for / and the candle of the vngodly shall be put out.

Do. 10. b. † My sonne / feare thou the Lord and the
Do. 10. a. † Thyngs / and hope no company with the seilau-
Do. 10. a. † derers / for they shall come sodenly /
Do. 10. a. † and wpo knoweth the full of them daye?

These are also the saynges of the wyse.

Do. 10. a. † It is not good / to haue respect of any persons in iudgement.

Do. 10. a. † For that sayeth to the vngodly: thou art righteous / hym shall the people curse / yett he community shall abuse hym.

But they that rebuke the vngodly shall be commended / and a ryche blessinge shall come vpon them.

Do. 10. a. † He maketh hym self re be will loued / that giveth a good answer.

Do. 10. a. † First make up thy wyse that is wycheout / and loke well vnto that which thou hast in the side / and the buyde thynne house.

Do. 10. a. † Be no false witness against thy neighbour / and swure not hym with thy lippe.

Do. 10. a. † Say not I will handle hym / euen as he hath deale wyth me / and wylle reuenge euery man accordinge to his dedes.

Do. 10. b. † I reene by the side of the slouthfull / and by the wyneyard of the foolys man.

And loit was all covered with thorns / and stode full of thystes / and the stone wall was broken downe.

Do. 10. a. † Thye I sawe and confydid it well: I loste vpon / and toke it for a waseyngge.

Do. 10. a. † Yett / I see on still a litle / a litle / a litle / solde thynne hande to gether yett a litle / so shall poue come vnto the / as one that trauallyeth by the way / and receyvethe a weaptied man.

The XXV Chapter.

Do. 10. a. † These also are Salomons prouerbes / whiche the em of Iudah the kyng of Iuda gaue

thered together.

It is the honoure of God to kepe a thyngge secret / but the thyngge honoure is to searde dent. ps. 84. 11. out a thyngge.

The heauen is hygh / the earth is thye / and the thyngge herre is vnto searde.

Take the dust from the flyuer / and there shall be a cleane vessill therof.

Take away on golde from the harte / a hie seate shall be stablised to a ryche man.

Do not saye thy self in the presence of the thyng / and putt it not in place of great men.

Do not saye it is that it is forde vnto the / come vpon thyself / the thou to be set downe in the presence of the punce / whome thou seest with thynne eyes.

Do not be hasty to go to the lawe / lest thou be putte in thyne neighboures case / for the lawe shall be thyne shame.

Do not handle thy matter with thy neighbour / him self / for thou shalt not be able to seeke: lest thou be heard that of his name to thy dishonoure / a litle thine enill name do not cause.

A word spoken in due season is like appole of golde in a siluer byse.

The correction of the wyse is to an obedient care / a golden chayne is a Jewell of golde.

Do not saye as the wyse / cold in the house / for he is a saythfull messenger to hym that sent hym / a rethorick his master in mynde.

Do not saye as the great beast / a / and geue thyself nothinge to like / a cloudes and wynde without rayne.

Do not saye as the patient / may a punce be pacified / euen with a soft thyngge may a rigorousse be broken.

Do not saye as the synners / dany / care so much as to suspect for the deil / thou be ourfull / and partake it our agayne.

Do not saye as the wyse / from the neighbour / house / lest he be werry of the / so abuse the.

Do not saye as the false witness / against thy neighbour / he is a very speare / a sword and a sharpe atowe.

The hope of the vngodly in tyme of neede / is like a rotten wynde and a slippery soe.

Do not saye as the sonne / to a waked herte / doth hee burn with agayne in the cold / a pouerth wyng get vpon chaffe.

Do not saye as the cryer / buiges / fed him: if hee n. q. thylle

Do not saye as the cryer / buiges / fed him: if hee n. q. thylle

Do not saye as the cryer / buiges / fed him: if hee n. q. thylle

Do not saye as the cryer / buiges / fed him: if hee n. q. thylle

The Proverbs of Salomon.

I. Re. 27. b **Chyffe / gawe hym thynke :** for so balde thou heape coales of fyre upon hys heade / and the Lord shall consume the.

The floure wynde dryueth awaye fraine / euen so doeth an earnest fecke countenaunce a daerfyres tunge.

Pr. 27. b **It is better to sit in a corner vnder the roofe / than with a bawling woman in a wyde house.**
A good reporte out of a ferre countre / is lyke eade wate to a chyffe foule.

A righteous man fallinge doune before the wngodlye / is lyke a troubled welke / or a sponge that is destroyed.

Ecclesi. c **Life as it is not good to eate to much hony / euen so be that wyl feache out by thynge / or it shalbe to heauy for hym.**

Be that can not eate hymself / is lyke a cyne which is broken doune / and hath no walles.

The XXXI. Chapter.

Chyffe as snowe is not mete in sommer / nor raine in haruest / euen so is wylshyppe vnseemly for a kyng.

Lyke as the byrd and the stallowe take their flight and flye here and there / so the curse that is geynt in vaine shall not lye upon a man.

Dial. 23. b **Who the horse belongeth a whippe / to the asse a bydle / and a robbe to the soules backe.**

Whe is the soule an aunswere after his foolhardynesse / lest thou become lyke vnto him: but whiche the soule an aunswere to byn foolhardynesse / lest he be wise in his owne conceite.

As is lame of his feet / or wonden is he in vanyte / that cometh any thyng to a soule.

Chyffe as a man wysemelye thynge to haue legges and yet to balde / euen so is a parable in the foules mouth.

As thea seith a soule in byrde dignite / whar is euen as if a man byd caste apertuous stone vpon the gallows.

A parable in a foules mouth / is lyke a thorn that pierceth a thornen man in the hande.

A man of experyence discerneth all thynges well / but who so byrth a soule / byrth such one as wyl take no bede.

Pr. 27. b **Lyke as the dog turneth agayne to hye womyre / euen so a soule becometh his foolhardynesse agayne a frende.**

As thou sayst a man that is wete in his owne edeate / there is more hope in a soule thyn in him.

Pr. 27. b **The slouthfull saith: there is a Leopard**

in the way / and a Lyon in the myddest of the streete.

Lyke as the doge turneth aboute vpon the wethers / euen so doeth the slouthfull wethers hymself in his bedde.

The slouthfull bodye shyneth his hand in to his bosome / and it groweth him to put it as gaue to his mouth.

The sloughard shyneth himself wylth then vpon men that lye and trade.

Who so fecht by and medleth with other mens streit / he is like one that taketh a dog by the eare.

Lyke as one shureth deadly arrowes and dartere out of a prey place / euen so doeth a byrd flemble wylth his nesghoure: and wha sayeth he I wyll be in spoone.

Where no wood is / there the fyre groweth redi: out / and where the dachpetye is calen away / there the styffe cesseth.

Calen kundle heate / and wood the fyre: euen so doeth a beauling slow steare vpon maraile.

A felanderes woodes ace lyke slawery / that they pearce the inward partes of the bodye.

Venomous lyppe and a wretched heere / ace lyke a postherde covered with sturc wolle.

An enemye dissembleth wylth his lyppe / or in the meane season he is magneth myshete: but when he speaketh saye / delise him not: for there are seuen abhominacions in him here.

Who so fecht euell wylth secretlye to do hurt / his malice shalbe heared before the whole congregacion.

Who so byggeth vp a pyre: shall sell the: and who so byggeth vp a stone / shal stombe vpon it hymselfe.

A dissembling tunge haneth one that rebueth him / and a slanging mouth wylth myshete.

The XXXVII. Chapter.

It is not thy boast of to mouen: for thou knowest not what maye happen to thee.

Let another man pearce the / and not thynne owne mouth: for other folkes lyppe / and not thynne.

The floure is beuoy / and the sond weighty: but a soule wylth is heauy: ce the they daly.

Wylth is a crafty byng / and furuous / is a vey cypell: yet / who is able to abyde enuy?

147
148

¶ An open rebuke is better the a secret leue.
Forryfull are the woundes of a louce / but
the byss of an enemie are verecarfull.

¶ That is full / abhoureth an hony combe;
but vnio bym that is hongryc / eury soure
thyng is sweete.

¶ Berbe vs rymis syster / is lyke a by:yd
that so: / suster her nexte.

¶ He ber is glad of a secrett ornament and
sauoure / but a stinacle that can geue good
counsell / reuoyce a mans neyghboure.

B Thyne owne frend and thy father a frend se
thou forsake not: but go not in to thy brothers
house in tyme of thy trouble.

¶ Better is a frende at hande / then a brother
farre of.

¶ My sonne be wise / and thou shalt make me
a glad berer: so that I shall make answerce
vnto my rebuker.

¶ A wise man seing the plague wil hude him
self / as for foules they go out styl / and suffer
harme.

149

¶ Take hys garment that is swertrye so: a
stranger / and take a pledge of hym for the
vnknown nauo safe.

¶ He that is to busy to playse hys neygh-
bour about measure / shall be taken as one that
geueth an euell reposte.

150

¶ A diuilinge woman / and she rose of the
house of oppnyng: in a tyme daye / may well be
compare to gyber.

¶ He that refrayneth her refraneth h wynde /
and holdeth oyle fast in his hande.

¶ Lyke as one yon whereth another / so doeth
one man conserte another.

¶ Who so sepech his sygge tree / shall enioye
the fruite thereof: he that waytech vpon hys
maister / shall come to honoure.

¶ Lyke as in one water there appeare diuers
face of euen so diuers men haue diuers becom.

151

¶ Lyke as a bell and destruction see neuer
full / so the eye of men can neuer be full
of sight.

152

¶ A flouer is reyd in the mouthe / and golde
in the saunce / and so is a man / when he is
openly prayced to hys face.

¶ Though thou buildest a house like a forste with
a pestill in a maner: lyke omeed / yett will not
hys foot benesse go from hym.

153

¶ We ebat thou knowe the nombre of thy

canell thy self / and loke wel to thy sheete.
For ryche abyde not alway / a the trauce
endureth not for euer.

¶ The hay groweth / the greffe cometh vp /
and berbes are gathered in the noumme.
¶ The lambe shall clothe the land / for the goate
reabou shall haue mouce to thy bou: banye.
¶ Thou shalt haue goatec mylke ynough to
fede the: to vpholde thy housholde / and to sue
steyne thy mayden.

The XXVIII Chapter.

B ut he godly steth no m: charynge him /
but the righteous statheth hys ce as a Lyon. **Leui. xxv. c**

¶ Because of synne h lande doeth ofte chaunge
her synce: but thowme men of vnderst: no
dunge / and ryngdome a realme endureth longe.

¶ One poore ma oppresseth a gentyler by vng
lenoie lyke a conuall rayne that despoyleth
the frute.

¶ They that forsake the lawe / prayse the vng
godly: but such a sepe the lame aboureth the.

¶ Wised men discrete not the thyng that i: **Col. ij. b**
is ryghte / but they etat seke after the Lords /
discusse all thynges.

¶ A poore man leding a godly lyfe is better **Pro. xv. a**
then the cyth that goeth in forwarde wayes.

¶ Who so sepech the clame / to a chyld of vng
derstandyng: but he that sepech vngodly / can
shamech hys father.

¶ Who so interceyth his ryche by vantage **B**
and waynyng / see hym gather them to helpe
the poore with all.

¶ He that is wretched away his care from hea: **Pro. i. b**
ringe the lawe / his prayer shall be aboird.

¶ Who so ledech the righteous in to an euil
way / shall fall in to hys owne py: but i he iustle
shall haue the good in possession.

¶ The ryche man thynketh hym self to be wyse /
but the poore that haty vnderstandyng / can
peccace hym well ynough.

¶ What righteous men are in prosperite / **Leui. x. a**
the doeth honouce flourish: but when the vng
godly come vpon the state of men dauntyng.

¶ He that abideth his synnes / shall not prof: **Pro. xx. a**
pore: but who so knoweth geth them / and foise
keth them / shall haue mercy.

¶ Well is hym that standeth al waye in a tyme: **Job. i. b**
as hym that hardeneth hys berr: he shall fall **Job. vi. c**

in a tyme

spere bringeth great woe byp.

Who so freely company with a thefe / hath his owne soule be thefe blasphemyes / and relecth it not forþ.

As theb feareth men shall have a fall: but who so feareth his trust in the Lord / shall come to honour.

Many there be that see the princes favour: but every mans judgement cometh from the Lord.

The righteous abhoire the vngodly: but as for thefe: theye be in the ryght waye: the wicked hath them.

The XXX. Chapter.

The wordes of Agur the sonne of Iafch.

In the prophetic of a true saythfull man / whome God hath helpe / whome God hath comforted / and noyshed. For though I am the least of al: I have no mane vnderstanding: for I neuer learned wysdom: yet have I vnderstanding: and am well instructed: in godly thynges. Who hath eloued vp me to heauen: Who hath come doune feom heuen: Who hath holdeth the wimde fast in his hand: Who hath cōspired f wane in a gaicnet: Who hath st all the endes of þ world: What in his name: or his sines name: canst thou telle.

All þ wordes of God are pure: I cleane: for he is a slyde vnto all the þ que theye trust in hym. / Thus thou nothing thefow vnto his wordes: / nly be cepiue the: as thou be soude as a spae.

Two thynges I require of the: that thou wilt not venge me before I dye. Remoue fro me vaine and lyent geue me neyther pouerte nor riches: onely graunte me a necessary huing. / Rest: I be to full: I dryue the: a say: what sowe in the Lord: I And lest: I beyng cōfrayned thoto me pouerte: fall vnto stealing: / a souseare the name of my God.

Trust not a seruants vnto his master: lest he be thefe euel of the also: and thou be hurt.

As þa bringest vp an euill reporte vpon the generation of þs father and mother: is not worthy to be commended.

The generation that thinketh selfe cleane: shall not be clenst: for theye: fly bynness. There

are people that haue a proud lofe / and cast vp theye eye lidde. Theis proud theye are swarthe: and wuch theye: shew vnto theye confuise and beaure the symple of the earth / and the poore: from among men.

This generaciõ: which is lyke an besliche: hath two daughters: þ one is called: scith by the other: þun ge: by the.

There be the thynges that are neuer satisfied: a the fourth sayth neuer þoo. The billa: wmainis wonebe / and the carth hath neuer water ynough. As for the: it sayth neuer þoo. Who so laugheth his salthe to souer: and scith bys motheres commuiment: at þe: xxi. b and naught: the rauens pick out his eyes in the valley: / a ventoured be he of the yong: Argles.

There be the thynges to bye for me: and as for the fourth: it passeth my knowlege.

The waye of an Eagle in the ayre: the waye of a serpe: vnto the founte: the waye of a hippie in the see: / a the waye of a man: with a yonge woman. Suche to the waye also of a wyfe: that is brackly vnderled: in the wyfth: her rioude: seke as wha the boy cut: a sayth: As for me: I haue done no harme. Wherto the thynges: I care not. / I sayed: / a the fourth maye: it not beare: There a seruant that beareth rule: shal eoue a soule that hath great riches: thoto an ydle housewyfe: and thoto eu hand: in ynde that is hepye: bee mynnes. There be foure thynges on the earth: the whyche are very lytle: buten mysdoone theye create the wyfe. The first: the mites: are but a wraite people: yet gather theye theye meit: together in the dust.

The ednyes see but a feble folke: yet gather theye theye chowdes among the rockes. The grethoppers: haue not a gnde: yet go theye forþ together by heapes. The flyger labourer: shal her handes: and þat in the sinder palayce.

There be the thynges that go flyst: but the goinge of the fourth: is the goodly: of all. A Lyon which is king of bestes: / and greth place to no man: A cocke ready to fyght: A rāne: And a King: that goeth forth with þs people.

If thou be so foolish: to magnifye thy selfe: or: medleth with any such thyng: / the laye thy hande vpon thy mouth. Who so chyneth myse: / maketh dunce: he: v rubbeth his nose: maketh a to blede: and he: shal causeth wuch: þungeth sayth styfe.

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Pro. xvii. c
Ecc. xxx. b
Deu. xxx. c
Cap. v. b
Diu. v. a

The Proverbes of Salomon.

**The wordes of kynge Lamuel/
and the Prophecie that hys mother
saugh hym.**

The XXXI. Chapter.

WHONNE/ thou sonne of my body: O my
deare bloued sonne / geue not ouer thy
substaunce and mynde vnto women / which
are the destruccion euen of kynges. O Lamuel
geue kynges no wine / geue kynges and prin-
ces no strange drinke / lest they beynge doente
forget the lawe / and regarde not the cause of
the poore / as of al such as be in aduersite. Geue
stronge drinke vnto such as are contempned
to deathe / and wyne vnto those that mourne
that they maye thynk in and forget theyr mys-
ery and aduersite. Be thou an aduocate and
stande in iudgement thy selfe / so speake for all
such as be domme and successe. With thy
mouth defende the thinge that is lawfull and
ryght / and the cause of the poore and helpelesse.

B Who so fyndeth an honest faithfull wo-
man / she is more worth then pearles.

The heart of her housholde maye safely trust
in her / so that she shall haue no neede of spyales.

She wyll do hym good and not euell all the
dayes of her lyfe.

She occupieth wool and flaxe / and labour-
eth gladly with her handes.

She is lyke a marchaunte shipp / that bring-
eth hie byntes from facee.

She is vp in the nyght season / to prouide
meate for her housholde / and foode for her
maydens.

She considereth lande and byerth / and
with the fruite of her handes she planteth a
vnytyed.

She gydeth her loynes with strenght / and
couragely her armes.

And if she perceaue that her houswyfe
doeth good / her table goeth not out by nyght.

She layeth her fingers to the spynble / and
her handes taketh holde of the rocke.

She openeth her handes to the poore / yet
she stretcheth forth her handes / so fuche as haue
neede.

She feareth not that the cold of the wynter
shall burne her howke / for all her howke she
keare double clothe.

She maketh her selfe fayne ornamente / her
clothyng is whyte sylke and puple.

Her housholde is muche fet by in the gates /
when she sitteth amonge the rulers of the lode.

She maketh cloth of sylke and selleth it / and
getteth a gyddell vnto the marchaunte.

Strength and honestie is her clothyng / and
in the latter daye she shall cooye.

She openeth her mouth with wysedome /
and in her tongue is the lawe of grace.

She loketh well to the wayes of hie house
holde / and eateth nashet bread with ydolence.

Her byntes are wys and eal her blessing / and
her housholde maketh mude of her.

Many daughters there be that gather
themselues together / but thou goest about them all.

As for fauour / it is deceafull / and browne
is a wayne thinge / but a woman that feareth
the Lord / she is worthy to be prayse.

Geue her of the frute of her handes / and
let her owne worke paye for her in the gates.

The ende of the Proverbes of
Salomon.

The booke of the Preacher / otherwys called Ecclesiastes.

The first Chapter.

V Vaine are the wordes of
the Preacher the sonne of
Dauid kinge of Ierusa-
lem. All is but vaine /
saith the Preacher. All
is but playne vaine. For
what he hath a ma of all

the labour that he taketh vnder the Sunne
One generation passeth away / another com-
meth in: the earth abideth still. The Sunne
arise in the Sunne goeth downe / and return-
eth to his place / that he maye there rise a-
gain. The winde goeth toward the South /
and scithed his compass about vnto the North /
and so returneth into himselfe again. ¶ All flow-
eth into the sea / and yet the sea is not
filled: for loke vnto what place the waters
runne / thence they come againe. All thinges

that are done are for nothinge / and the heart
is not satisfied. ¶ The eye is not satisfied with sight / the
eare is not filled with hearinge. ¶ The thinge that
hath bene commeth to passe againe: and the
thinge that hath bene done / is done againe /
there is no new thinge vnder the Sunne. Is
there any thinge whereof it maye be sayde: lo-
thine is newe? For it was longe ago in the ty-
mes that haue ben before vs. The thinge that
is past is a sure of remembrance. ¶ Lo for the
thinges that are for to come / shall nomore
be thought vpon among them that come af-
ter. ¶ I my selfe the Preacher / beinge kynge
of Iherusalem / applyed my minde to
to seeke oute and searche for the knowlege of
all thinges that are done vnder heauen. Such
travail and labour hath God giuen vnto
the children of men / to exercise them selfes
therein.

¶ Thus I haue considered all the dyn-
gion that come to passe vnder the Sunne / and

lo / they are all but vaine and vexation of
mynde. The croked can not be made straight /
and the sauer can not be numbred. ¶ I com-
muned with myne owne heart / sayinge I haue
I am come to a greates place / and haue gou-
erned more wysdome / then all they that haue
ben before me in Ierusalem. Yet my heart had
greauespecter of wysdome a knowlege / for
there vnto I applyed my minde: but I mighte
knowe what were wysdome and endles
standinge / what were circuite and foolys-
pence. And I perceaued that this also was but
a vexation of mynde: for where muche wy-
sdome is / there is also greates mayne and
travail: and the more knowlege a man
hath / the more is his care.

The II. Chapter.

¶ Then sayde I thus in my heart: How go
I? I will eate myne ease / and haue good
dayes. But lo / that was vaine also: in so
much that I sayde also laughiter: thou arte
madde / and to my selfe: what doest thou?

So I thoughten my heart / to wretchedly
my selfe from wyne / to applye my mynde
vnto wysdome / and to conpise hande foolys-
pence vntill the tyme that among al the thin-
gys which are vnder the Sunne / I myghte
see what were best for men to do / so longe as
they liue vnder heauen.

¶ I made me goodes saye workes. I buylde
me houses / and plantede vineyardes: I
made me orchardes and gardenes of spallus /
and planted trees in euen of al maner frutes.
I made pokes of water / to water the grene
in fruitfull trees withall. ¶ I boughte seruants
and maydens / and had a greates house-
holde. ¶ I had cattell and shepe / I had more
substance of them / then all they that were
before me in Ierusalem. ¶ I gathered siluer
and golde to gether / euen a treasure of kinges
and landes.

¶ I pouyded me fingers and women which
coude playe on instrumentes / to make me
myrth and pastime. ¶ I had me diuynge cup-
pes also and glasses. ¶ Finally I was greates
and in my wysshipp / then al my predecess-
ours in Ierusalem. For wysdome is trayned
with me: and loke what I haue gotten. Be-
sides / I see them haue it: and when I souer
my heart deliued as had any pleasure / I wyl-
n o hilt

Ecclesiastes.

he is not from it. Thus my heart reioyced
in all that I had done: thus I reioyced in the poe-
cion of all my travail. But when I consi-
dered all I wailes & my hanes had wrought:
and all the labours that I had taken therein:
lo! was but vanitie and vexacion of minde/
and nothing of any value vnder the Sunne.
Then turned I me to consider wisdom: & a-
nour and foolishnesse. For what is to be a good
man: that myght be compared to me? I finde
in such workers: and I sawe that wisdom
excellently doeth his office: as farre as by godd word
I haue seene. For a wiseman searcheth his eyes
about in his heade: but the soule geth in the
darknesse. I perceaued also that they doth
had one end.

C Then thought I in my minde: If it happed
vnto the soule as it doeth vnto me: what re-
uerd me the labour any more for wisdom.
So I confessed within my heart: that this
also was but vanitie. For the wyse are curd as
lute in remembrance as the foolish: and all
the dayes for to come shall be forgotten: yet the
wysman dyeth as well as the foule. Thus
beganne I to be weary of my life: in so muche
that I could away with nothing: & I came
vnder the Sunne: for all was but vanitie and
vexacion of mynde: yet I was weary of all
my laboure: which I had taken vnder the Sunne.
Because I should be sayn to leave them vnto
another man: that sometime after me: for who
knoweth whether he shall be wyse man or a
foule? And yet shall he be loide of all my la-
bours: which I in such vnfayme haue taken
vnder the Sunne. Is not this a vaine thinge?

D So I turned me to refraine my minde: fro
all such travail: as I toke vnder the Sunne:
for so muche as a man should weery himself
with wisdom: vnderstandin: and op-
pounment: yet be faine to leave his labours
vnto another: that neuer sweet for them. This
is also a vaine thinge and a great misery. For
what getteth a man of all the labour and tra-
uail of his mynde: that he taketh vnder the
Sunne: but he is innesse: for we are vnsucre-
nesse of the dayes of his life? In so muche that
his heart is not rest in the night. Is not this
also a vaine thinge? Is it not better then for a
man to eat and drinke: in his soule to be merry
in his laboure: yet I sawe that this also was

a gyfte of God: & for who maie eate a drink: / 1. Timoth
as thyng: or any thinge to passe without hym?
And why: he geueth wyse man what he plea-
seth him: whether it be wisdom: or understand-
ing: or gladnesse. But vnto the synner he
geueth weemes: and sorrow: that he may get
ether a heape together the thinge: & after that
waile shall be giuen vnto him: whom he pleas-
eth God. This is now a vaine thinge: yet a
very desiquenesse and vexacion of minde.

The. lii. Chapter.

E Very thinge hath a tyme: yet all that is vnder
the heau: hath his season: and a tyme to be
born: and a tyme to die.

There is a tyme to plante: & a tyme to plucke
vp the thinge that is plante.

A tyme to lye: and a tyme to make wbole.

A tyme to be cald: & a tyme to be cald
vnto.

A tyme to wepe: & a tyme to laugh.

A tyme to moue: and a tyme to daunce.

A tyme to cast awaye stone: and a tyme to
gather stones together.

A tyme to embrace: and a tyme to re-
fraine from embracing.

A tyme to winne: and a tyme to lose.

A tyme to spare: and a tyme to spende.

A tyme to cut in peeces: and a tyme to sowe
together.

A tyme to kepe silence: & a tyme to speake.

A tyme to loue: and a tyme to hate.

A tyme of warre: and a tyme of peace.

What hath a man els? (y^e sayth any thinge) B
But weemesse & labour: for as touching the
trauail and carefulnesse: which God hath
geuen vnto men: I see that he hath geue it: &
he hath increased it in. Al this hath he ordeyned
to be accomplished: & every thinge his time.
He hath plante: & he hath increased: also in the
hearts of men: that they should not finde out
the beginninge of his works: which he hath set
in the beginninge to the end. So I perceaued: that
in these thinges: there is nothinge better for a
man: then to be merry: and do well: for lo: we
are but lute. For all that a man can do: & winne
for: yet whether it be a mans mynde: or all his
laboure: & what is a gyfte of God. I con-
sidered also that what soeuer God doeth: he
can not be resisted: & that nothinge can be put
vnto

Job. ii. 1

Ecc. ii. 1

B

what

Eccl. i. 4

unto it no: taken from man and that God doeth
it to it men: therefore men should feare him. The
thinge that hath bene a name: and the thinge
that is set to come: hath bene aforesaid: for
God resteth againe the thinge that was past:
therefore: I sawe under the Sunne: vngodly
men in the steede of iudgement: and in-
quire in steede of righteousnesse.

Thinke I thought in my minde: God shall
separate the righteous from the vngodly: and
then shall be the iudgment of all con-
science and wiske. I consumed with nyne
owne here also: concerninge the children of
men: for God hath chosen them: and yet hee
reth them: appeare: so though they were beas-
tes: so: it happeneth vnto me also: I doeth vnto
beastes: as if one theyr self: theyr self: other
ye: they haue: both one manner of theyr self: in
thou a man hath no preeminence aboue a beaste:
but all are subdued vnto vaine. They goe all
vnto one place: for as they be all of dust: so shall
they all turne vnto dust againe.

Eccl. vi. 6

Eccl. vi. 6

What knoweth the spere of man: that goeth
opward: into the diuety of the heaue: that goeth
downe into the earth: Wherefore: I perceiue:
that there is nothinge better for a man: then to
be ioyfull in his labour: for that is his porty-
on: But who wyll charge him: to seeke thynge
that shall come after him?

The IIII. Chapter.

Eccl. i. 4

Eccl. i. 4

Turned me / and considered all the
violent wronges: that is done vnder the
Sunne: and beholds: the reates of such as were
oppressed: and there was no man to come: to
rethem: or that wolde helpe and defende them
from the violence of their oppressours. Where-
fore: I iudged those that are dead to be more
happy then liue: as be alway: yet / him that is
yet vnto me to be better: as ease: the they both:
because he is byrth not his miserable workes: that
are done vnder the Sunne. I sawe: I sawe
that all triuall and vngience of labour: was
hated of euery man. This is also a vaine thinge:
and a vaine of minde. The soule seideth his
handes together: in earth no bio: own selfe.
One hardiust: sayeth he: is better with rest:
then both the handes full with labour: and
reasure. Therefore: I turned me: a be beholds:
yet another vaine vnder the Sunne. There
is one man: cometh: but himselfe alone: hauinge

nothinge child: no: brother: yet is there no care
of his carefull man: for as eyes can not see: for
they: with eyes: yet: both be no: remember
himselfe: as saue: For whom? I take this
travaille: for whose pleasure? For I thus con-
sume away my lyfe: This is also a vaine: and
miserable thinge. Therefore two are better: the
one: for they maye well enioye: the pleasure of their
laboure. If any of them fall: his companion
helpeh him up againe: But two is him that is
alone: for if he fall: he hath not another to helpe
him up. I sawe: when two slepe together:
they are warme: but howe is a body be warme
alone: One may be ouer come: But two maye
make resistance. If theye slepe table: so not light-
ly be taken. I sawe: child beinge with his
father: then an olde kinge that doeth: / a can not
beare in time to come. Some one cometh: /
out of prison: and so made a kinge: another: /
which is borne in the singdem cometh: /
to pouerte. And I perceiued: that all man: /
goeth vnto the Sunne: go with the: /
coude child: / cometh up in the steede of the
other. As for the people: that haue bene before
him: / that come after him: they are innume-
rable: yet is not their ioye the greater: than
before him. This is also a vaine thinge: and a vaine
of minde. When thou comest into the house
of God: kepe thy selfe: / what nye: that thou
maye beare: that is better: the: /
of foules: for they knowe not: what euil they do:
The V. Chapter.

Do not haue with thy mouth: a let not
thyne better: speake any thinge: /
for God: / for God is in heauen: and thou
upon earth: therefore let thy wordes be fewe:
for where muche carefullnes: is there are many
vnaime: and where many wordes: are
there men may beare foules. If thou make
a vowe vnto God: / do not faile to performe
it. Do for foules: the: / be with no pleasure
in them. If thou promise any thinge: /
paye in: for better it is: that thou m. For no vowe: /
then: that thou shouldst promise: and not paye. Use
not thy mouth: to cause thy selfe: /
that thou see not before: /
that thou see not before: /
that thou see not before: /

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Eccl. vi. 6

Eccl. vi. 6

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Eccl. vi. 6

Eccl. vi. 6

Ecclesiastes.

Ecclesiastes 10. many words; there are also diverse vanities: for loke that thou feare God. 1 If thou seest the poore to be oppressed and wronged: if he beare wrong for that equite and the righte of the law: is hee mist in the land: be it mayst not thou as such iudgement: for our great man feareth such which are the: in the mightie helpe them selves together. The whole lande also is in the felid: and it that is therein: is in subiection and bondage vnto the kinge.

Ecclesiastes 11. He that loveth money will never be satisfied with money: a wofull desireth en riches: shall haue no prosyre thereof. Is not this also a vaine thinge? Where as many ryche are: there are many also that spende them awaye. And what pleasure more hath he that possideth rich: that pleasure that he maye loke vpon the rich his eyes: A labouringe man sheweth sweety: when hee is in the life: or much that he careth: that the abundance of the rich will not suffice him to spende.

Job 19. Yet is there a drie plague: which I haue sene vnder the Sunne: namely: theydye tept to the harte of him that hath them in possession.

Job 1. For oft times they perish with the great misery and trouble: and if he haue a childe: or a gettyth nothinge. Lyfe as he come naked out of his mothers wombe: so goeth he thither againe: and carrieth nothing awaye with him of all his laboure. This is a miserable plague: that he that goe awaye euen as he came. What helpe hath him then: that he hath laboured in the winde? All the dayes of his lyfe also must he care in the vaine: with great carefulnesse: if he neede and for aye.

Ecclesiastes 12. Therefore thou shalt see a better and a fairer thinge: a man to eate a drynke: and to be refreshed of all his laboure: if he take rest vnder the Sunne: all the dayes of his life which God geueth him: for this is his portion. For vnto whom hee geueth it: God geueth riches: or goodnes: or power: he geueth it him: not to enuoye: to see take it for his portion: to be refreshed of his labour: which is now the gift of God. For hee shall not much haue longer: he shall lyue: for so much as God shall bid him here with gladnesse.

The VI. Chapter.

Ecclesiastes 13. Here is seen a plague vnder the Sunne: as it is a general thinge amonge men: when God geueth a man riches: goodnes: or honoure:

so hee wanteth nothinge of all that his better can desire: yet God geueth him not liue: to enuoye the same: but another man spendeth the. This is a vaine thinge: as a miserable plague. If a man desire an hundred children: a liue many yeares: so his dayes are many: in number: yet can not enuoye his goodnes: because hee desireth: as for him: I saie: that an vniuersally thinge is better: then hee. For hee cometh to naught: and so geeth his waye into darkness: and his name is forgotten: Moreover: hee shall not see the Sunne: and knoweth of no rest: in death: here not ether: Yet although hee liued two thousand yeares: yet hath hee no good life. Come not all to one place: All the labour that a man taketh: is for himselfe: and yet hee desireth is neuer satisfied after his minde. For: what hath hee wonne more: the foule? What hee hath: is the price: that hee knoweth to make himselfe the things: that hee fighteth of the eyes: no better: then that the foule should so departe away. Howbeit: this is also a vaine thinge: as a vaine thinge of minde. What is more excellent: then man? yet can hee not in the later: geeth the victory of him: that is mightier ether: A vaine thinge: is it to talke out many wordes: but what hath a man done?

The VII. Chapter.

Ecclesiastes 14. O who knoweth what is good for man? A young man: all the dayes of his vaine lyfe: which is liue: a shadowe: O who will sell a mans: what shall happen after him: under the Sunne? A good name: is more worth: then a precious ornament: and the dayes of searh: is better: then the dayes of heath.

It is better to go into an house of mourning: then into a banquet house. For there is the ende of all men: and hee shall in liuinge: take it to be better. It is better to be seie then to laugh: for when the countenance is in heauy: the heart is sorrowfull. The better of the wife: is in the mourninge house: but the better of the foule: is in the house of mourning. It is better to be seie: to beare the chasteninge of a wise man: then to beare the songe of fools. For the laughinge of fools: is like brackeing of a borne: which is vnder a post. And that is but a vaine thinge.

Who so doeth wronge: maketh a witte man to go out of his waye: and will throwe a steele here. The ende of a thinge: is better: then the beginninge. The patient of spirit: is better: then the

B

Do not

the eye minded. Be not hastily angry in thy mood / for wrath resteth in the bottom of a foule. Saye not thou: What is the cause that the dayes of the olde time were better / then they that be: nor saye that were no wise question. Wisedome is better then riches / yet much more worth then the eye sight. For wisdome descenderh as well as money / and the excellent knowlege and wisdomes groweth hys unto him that buyeth in possession. Considre the worke of God / how that no man can make the thinge cleaerly / whiche he maketh crooked. He will the name of prosperitee / and remember the name of myffortune: for God maketh the one by the other / so that a man cannot fynde no thinge els.

C These two thinges also haue I considred in the name of wine: that the iust men perissheth for his riches / as fishes sake / and the vngodly leueth in his wickednesse. Therefore se thou mych to righteous not ouerwisly / thar thou perissheth not: for neither to vngodly also not to foolish / as thou sayest before the time. It is good for the to take hold of fishes / and not to let them go out of thy hands. For he that feareth God / shall escape them all.

1 King 10 Wisedome giveth men courage vnto the **Eccl 10** **10** as a wyse / when tyn mighty men of the eye: * for **Eccl 10** **11** if there is not one ruste upon a seeth / that doeth **Eccl 10** **12** hurt: a good and syneth not. Take not hede vnto a **Eccl 10** **13** very worde that is spoken / lest thou heare thy **Eccl 10** **14** seruante curse thee: for thine owne better knoweth / that thou the silt also best offe tyme **Eccl 10** **15** speakest such by other men. All these thinges **Eccl 10** **16** haue I proued because of wisdom: I for I **Eccl 10** **17** thought to be wyse / but he wente farther fro **Eccl 10** **18** me then he was before: yet / and so sepe that

B I mighte not reach vnto her. I applyd my mynd also vnto knowlege / and to kepe out science / wisdomes and vnderstanding: to know the foolys benefite of the vngodly / and the certoure of bringe faulke. I And I found / that a woman is bettere then death: for she is a very ancke / her bettere is a net / and her handes are thorne. Whos pleaseth God / shall escape from her: but the synner wil be taken with her.

Ps 138 He holdeth fast the preacher. This haue I diligently searched out and proued / that I mighte come by knowlege: which as yet I fynde and fynde not Among a thousand men

I haue founde one / but not one woman as amonge all / of this only haue I founde / that God made man iust and right: but they fele thursif forsynes / where as no man hath vngodly and vnderstandinge / to geue aunswere thereto.

The VIII. Chapter.

Wisedome maketh a mans face to shine / X
But maketh puttyth it out of fauour. **Pro. 10. 6**
Kepe the hings commaunded me: I warte the in the sorb that thou best made to God. Be not hasty to go out of his sight / and se thou continue in no euill thinge / for whosouer it pleaseth him / that death be. Like as when a hange greueth a charge / his commaundment is mighte: I can so / who may saye vnto him: what dost thou? Who so keepeth the commaundments / shall fele no harme. But a wise mans heere discerneth name and maner. For every thinge wyl haue opportunitie a iudgement / and this is the thinge that maketh man full of carefullnes and sorrow. And why: a man knoweth not what is for to come. For who wyl tel it him: whether is there any man that hath power ouer the spere: or kepe full the spere / no: no haue any power in the name of death: It is not he also that can make an ende of the dayes / neither may vngodly be a salmer him that maketh wylch.

1 All these thinges haue I considered / and applyd my minde vnto every worke that is vnder the sunne: howe one man hath knowe shynge vpon another to his owne harme. For I haue asene h vngodly thought to their graues / and fallen downe from the hie and glorious place: in so much that they were forgotten in the eye: where they were had in so hie and great reputation. This is also a vain thinge. Because now that euill wordes are not hastily punished / the harte of man gaurth himselfe ouer vnto wickednesse. But though an euil persone offend an hundred times / a haue a longer life: yet am I sure / that it shal go well with them that feare God: because they haue bym so feare their reio. I game / as for the vngodly: it shal not be well with him / neither shal he prolonge his dayes: but euen as a haue so shal he be that feareth not God.

1 There is there / manye wronge cases: there be I iust men / vnto whom it happeneth / as though

prince doun as it were with a medicine. To
norther plague is there which I haue sine vnder
the Sunne; namely the ignouance that
is commonly amonge princes: in that a foule
sinners in great dignities; and the ruder are set
doun: Benefits: I see seruantes ryde vpon horse
fores; and princes goinge vpon their feete as it
were seruantes. I see the that they gather vpon a
prince; shall sell them himselfe: and who so becom
keep doun the hebrers a serpente shall bite him.
Who so remoueth stones; shall haue a wayll
vntill; and he that be woth wood; shall be hurt
with it.

B When an yonge blont; and the poppe noe
sparened; he must be wethered again; and that
wytch mighte: Euen so dooth wisdoms folowe
vntill: I shall of his yunghe is na better;
then a feruente that singeth without byssing.
The wetherer out of a wyse mans mouth are
gracious; but the lippes of a foule will de
stroye him selfe. The beginninge of his tal
kinge is foolishnesse; and the last wordes of his
mouth is great madnesse. A foule is so full
of wordes; that a man can not tell what ende
he will make: who wil the waine bun to make
a conclusion: The labour of the foolishe is
gracious vnto them; while they knowe not
how to go into the case.

C Who be vnto the (O thou realms a lande)
whose kinge is but a child; and whose prin
ces are ealy as their baneketes. Euen well is
the (O thou realm and lande) whose kinge
is come of noblenesse; a whose princes care in
the season for strength; and not for lust. I ha
uene stouish; in these the balles fall doun; a
thou: vnto yhis handes is same; in as t house.
Wheate maketh men to laugh; and i wyne
maketh them merry; but vnto money are all
things obedient. Wylbe the kinge no such in
thy theugh; and speake no haste of the ry
de in thy prync chaumbre: for a byde of the
spie shall heare thy noyse; and tush her for
thens shall he be wate thy wordes.

The. XL. Chapter.

Ende thy water ouer the waters; a
thou shalt thou fynde them after many year
res. There is a wate amonge seven of eyghthe; for
thou shalt fynde what musere shall come vpon
yon carth. When the cloudes are full; they
pouere out vnto vpon the carth. And when

tree fallth; whether it be toward the South
or North; in what place sooner it fall; there is
herb. Be that re gardeth the wind; / shall not
fore: a he that hath respect vnto the cloudes
shall not reape. How like as thou knowest not
the waye of the winde; / nor how the bones are
fylled in a mothers wombe: Euen so thou
knowest not the worke of God; which is the
workmaster of all.

Lette noe thou therefore with thy hande
to souer thy side; whether it be in the mor
ninge or in the eueninge; for thou knowest
not whether this or that shall prosper; / and of
they both call it to be better. The lighte is
sure; and a pleasaunt thinge is it for the eyes
to looke vpon the Sunne. If a man lyfe many
yeares; a he be glad in them all; let him reioyce
the dayes of his benefite; which shall be many;
and when they come; at thynges shall be many.
Be glad then (O thou yonge man) in thy
youth; and let thyne herte be merry in thy
yonge dayes; folowre the wayes of thyne
owne herte; and be lust of thine eyes; but be
thou sure; that God shall bringe the vnto ad
gements for all these thinges.

The. XLII. Chapter.

Remoue euill from thy body; for thyldhed
and youth is but vanitie. Remember thy ma
ke in thy youth; / euer the dayes of aduerfite
come; and care the peccours; in thy wylde thou
shalt se: I haue no pleasure in them; before
the Sunne; / highte; the ymoore; a the starres
be darkened; and in the cloudes raine againe
after the rayne; when the Epitaph of the house
shall remembre; when the stronge men shall
haue them selfes; when the Myllers stande
still; / because they be so fyue; and when the
sighte of the windowes shall wate symme;
when the voyces in the streete shall be laped
doun; when men shall ryse up at the come of
the barde; and when all the thoughtes of mur
der shall be brought; lowe; when men shall feare
in hys place; and be afraid in the streete;
when the Almoners tra shall be despised; / the
gre Hopper borne ouer; when great powerte
shall beate in; when men goeth to the long
home; a the manerres go aboute the streete.
O thou floure; / be taken a waye; / a the
golde;

Cantica.

golden bande be broken: Ware the part the broken at the welle/ and the whele upon the cypressene: Ware this be turned agayn vnto earth from whence it came/ and so the spirit retorne vnto God/ which gaue it. * All as thus sayne/ (sayeth the preacher) all is but plaine vanitie.

Eccl. vii. c
Eccles. i. a

The same preacher was not wise alone: but taught his people knowlege also: the graue good he doo/ sought out the ground/ and sette forth many parables. His diligence was to fynde out acceptable wordes of trouth. For the wordes of the wise are lyke pecters and needles that goe throughte/ wherewith men are kepte together: for they are e greene of one bespeche onely. Therfore beware my sonne/ (my sonne) that aboute thyselfe thou maist the not many and innumerable sikkes/ nor take viciouse victuynes in hande/ to weary thy body withall.

Eccl. vii. c

Let vs heare the conclusyon of all thinges: feare God/ and kepe his commaundementes/ for that toucheth all men. For God shall iudge all wordes and secrett thinges/ whether they be good or euill.

The ende of Ecclesiastes/ called
the Preacher.

**Salomōs Bal-
leces/ called Cantica
Canticorum.**

The first Chapter.

Some reade
de: his
moueth.
Eccles. vii. d



What is thy mouth wolde geue me a kisse/ for thy kisses are more pleasurable then wyne/ and that because of the good pleasure/ (saoure) of thy name: to a sweet smelling oynement/ therfore do the maidens loue thy face: specially moueth me also to runne after thy.

The King hath brought me into his pallery chaubricke. We wyl be glad and reioyce in

therewe thinke more of thy kisses then of wyne: well us them that loue the.

I am blacke: O ye daughters of Ierusalem: Iken Iken as the renies of the Cedar tree/ and as the hanginges of Salomon: but yet am I sayre and will fauoured with milk. Marraill not at me that I am so blacke/ and why? the Sunne hath shyned vpon me. For what my mothers children had euill will at me/ they made me this typer of the vngayre. Thus was I faine to tepe a vngayre/ whiche was not myne owne.

Gen. iii
* 4. Pa. 4

Tell me O thou whom my soule loueth/ where thou sedest/ where thou restest at the noone: Supperest/ I go wronge/ and come on to the flockes of thy companions.

If thou knowest not thy selfe: O thou sayrest amonge women/ when go thy waye looke after the footestepes of the shepe/ as though thou woldest fynde thy goate beside the shepherdes tentes. There wyl I saye for the/ my loue/ with myne hoole and with my charites/ which haile no ferreer then Pharaos.

Exo. vii

Then shal thy chere and thy necke be made crosse/ and hanged with sponges and goodly iewels: a necke bande of golde wyl we make the with siluer buttons. When the Kinge synch at the table/ he shal smel my Clarus. for a Bedde of Myrr. O my Beloued/ with bermyre my kisses. A cluster of grapes of Cyprus/ or of the vineyardes of Engaddi/ wyl I tepe to me/ O my Beloued.

O how faire art thou/ (my loue) how sayre art thou/ that bar hast thou eyes/ O how sayre art thou/ my Beloued/ howe well fauoured art thou: Our Beddes be crete with sponges/ the hinges of our house are of Cedar tree/ and our Balkes of Cyprusse.

The ii. Chapter.

I am the flour of the sibe/ and lile of the valley: so as the rose amonge the thornes: so is my loue amonge the daughters.

Lyke as the apple tree amonge the trees of the woods/ so is my Beloued amonge the founteynes. My desire is to syt vnder his shadowe/ for his fruite is sweete vnto my thoure. He hath geiue me into his wyne celler/ and loueth me specially well. Desire he me with grapes/ desire me with apples/ for I am fruite of Ioni. How lesse hande hath he vnder my heade/ and

Eccl. vii. c

Cantica.

all speere. Thy lippes (O my spouse) droppe as the honey combe. Thy mylke and hony is vnder thy tongue; and the smell of thy garmentes is as the smell of frankincence.

C Thou art a well kepte garden (O my sister/ my spouse) thou art a well kepte watter spring/ or scaled well. The frutes that sprout in the are as like a very Paradyse of Pomegranates with sweete frutes: as Cyprusse, Cardus/ Saffron/ Calmus / and all the trees of Libanus: Myrror/ Aloes/ and all the best speere. Thou art a well of gardenes / a well of luyng watter/ which runne downe from Libanus. Vp thou North winde / come thou South winde / and blowe vpon my garden / that the smell thereof maye be carryed out in euery syde. Yee / that my beloued maye come in to my garden / and eat of the frutes and approch that growe Chapter. The. V. Chapter.

D Come in to my garden O my sister / my spouse. I haue gathered my myrror with my spice. I will eate my hony and my hony combe. I will drinke my wyne and my mylke / casto ye feredo) drinke a be mercy / o ye beloued. Wo I was a slepe / and my heere was hanged / I herde the voyce of my beloued / when he knocke. Open to me (sayd he) O my sister / my spouse / my dore / my dearling: for my heade is full of dew / and the lockes of my heere are full of the myrror droppe.

B I haue purged my cote / whom can I doo as a gayn: I haue washed my feet / how shall I style them a gayne. But when my loue put in his hande at the hole / my heere was moued to worde hym: so that I stode vp so open vnto my beloued. My heere doo droppe as Myrror / as the Myrror ranne downe my fingers vpon my feet. My cote doo / when I had opened to my beloued / he was departed / & gone his waye.

How like as a foie / when he spake / my heere could no longer ceasayne. When so now I sought him / but I could not fynde him. I cried vpon him / neuertheless he saye: we me no aunswere. So the watter / which I wrote about the cye / founde me / smote me / & woudd me: Yee / that hit kepte the walles / wke away my garmentes fro me. I charge you therefore (O ye doughty of Ierusalem) if ye fynde my beloued / haue ye tell him / how I am sicke for loue.

Who is thy loue about other leaues / O

thou fastest amonge women: / who thou canst thy loue do more the other louers / thoe thou chargedest so softly:

As for my loue / he is whyte and reade as snowed / a singuler person amonge many thous sandes: his heade is the most fine golde: the lockes of his heere are bushes / or broune as the cecuninge: His eyes are as the eyes of doves / & the watter brokes / when with mylke / and remaynyng in a plentifulous place: His cheeke as like a garden bedde / when the Apple pearre plante all maner of sweete thinges: His lippes droppe as the flowers of the most princy pal Myrror: his handes are full of golde cinges / as precious stones. His body is as pure wyne / deere ouer with Sappires. His legges are as the pillars of Marble / set vpon sockets of golde: His feete is as Libanus / as the beauty of the Cedre trees: His throte is sweete / yee / he is altogether lovely. Such one is my loue (O ye doughty of Ierusalem) such one is my loue.

Whether is thy loue gone the (O thou sayest amonge women) whether is thy loue departed / that we maye see by us with the:

The VI. Chapter.

Who loue to gone downe in to his garden / & vnto the finest smelling bedde / that he maye refresh him selfe in the garden / & gather flowers. My loue is myne / I am his / which sedeth amonge the Cedres.

Thou art pleasurable (O my loue) / as a lotus / which is selfe / thou art saye: as Ierusalem / glorious as an armye of men with their banners (Turne away thine eyes from me / for they make me to poude). Thy heere lockes are like / as a sheefe of goates vpon the mount of Galad. Thy teeth are like a sheefe of sheepe that be clipped / which goe out of the washing place: where euery one be ceert two wayes / & a not one on frunt amonge the. Thy cheeke are like a peece of a Pomegranate / besides / which herde byd within. There are thre fruit amonge fruit of the forest / as cubines / a yonge wome without shewe: But one is my dore / my dearling. Shee is the onely beloued of her mother / & a dore / whether shee be her wather / the doughty re face / her / shee sayd she was blessed. For shee quernes and coucubines prayed her. What is shee then / that pperp out as / monyng: saye: as / Mount /

recalls me as thy Sunne/ glorious an acmye of
men with their banneres?

I wente doune in to y^e nurgarde/ to se what
grewe by the bushes/ to loke if the vnyne/ w^e
flouysshed/ and if the Domgraniana were shoe
foure. Then the charrettes of the prince of my
people made me foudy afraid. Turne againe/
siene againe (O thou Siluice) returne ag^{ain}
giant/turne againe/ we maye loke upon the
The VII. Chapter.

I How pleasure haue ye more in the Solo-
mine/ then when the daunceth amonge
the men of water? How pleasuunt are thy
weddinges with thy sinke/ thou prince
Daughter? Thy thers are lyke a faine well/
which is wrought by a cunnynge wo: may-
ster: By nauell to lyke a counde goblet/ which
is newe without drinke: Thy wbe is lyke an
heape of myrrour set about with Lilies: Thy two
bustles are lyke two vyrgynes of syde: Kees: Thy
noyse is as it were a roode of yarey: Thine
eyes are lyke the water polioe on Hisebon/ be-
side the port of Bashtabbim: Thy nose is lyke
the tower of Libanus/ which lofeth towarde
Bainasus: Thy heade ther standeth vpon y^e
is lyke Carmel: The herte of thy heade is lyke
the Kynges purple folden vpon a pleate.

B How faine a loudly art thou my deareng/
in pleasures: Thy stature is lyke a Date tree/ a
lyke bushes lyke the grapes. I sayde: I wyl
clynne vp in to the Date tree/ a take holde of
his braunche. Thy bustles also shalbe as the
synagras/ the smell of thy nostredes lyke the
smell of apples/ a thy thio is lyke the best wyne.

This shalbe pure and cleare for my loue/ a
kisses a reth shall haue thye pleasure. There
wyl I turne me vnto my loue/ a be shal turne
hin onto me. Come on my loue/ lre na go
forth in to the silde/ and walcour lodynge in the
willagres. In the morninge wyl we eye by no-
nece/ and go se the vnyne: if it be sponge
foure/ ife grapes be growen/ a if the Dom-
granate be shot out. There wyl I greue the
my bustles: here shall the Madiagoras greue
their smell besyde our doores: There (O my
loue) haue I hope vnto the all maner of frui-
tes/ both new and olde.

The VIII. Chapter.

I That I myght fynde the without/ and I
kysse the/ wchome I loue as my brother/
which suckt my mothers brests: a but thou
woldst not be offcaded/ if I toke the/ a brou-
ghte the: as to my mothers house: ebat thou
nughest teach me/ a if I might gaue brou-
of spiced wyne/ and of the sweete sappe of my
Domgranate. His lyke hande lyeth vnder
my heade/ and his right hande embracteth me.
I charge you (O ye daughter of Itrusa-
lem) that ye wold not vp my loue not rouche
her/ nyl she be content her selfe. What is the
thou/ that commeth vp from the wilderness/ a
leanceth vpo his colour? I am the same that was
fed the vp amonge the apple tree/ where thy
mother bore the/ where thy noyse brought
the in to the wolde.

O Let me as a fealt vpon thine here/ and so
a seal vpon thine arme/ for loue is mighty: as
the deare/ and gelousy as the hell. Her coales
are offyre/ and a very flams of the Lode: so
thar many waters are not able to quench loue/
neither may the streames dymne it. Yee/ if a
man wold geue all the good of his house for
loue/ he shoulde count it nothinge.

When oure loue is tolde out/ yonge syster/
whose brests are not yet growen/ what shall
we do vnto her? If she be a walle/ we shall
buyde a siluer bolke wchereon. If she be a
rower/ we shall sellen her with boies of Le-
banon.

If she a walle/ and my brests list rowce/ I
then am I as one that hath founde fauoure in
his sighte.

Salomon had a vnyneyard at Bashtab-
mon/ the vnyneyarde belongeth to the kes-
per: that euery one for the frute ther of shoulde
geue him a thousande piers of siluer. But my
vnyneyarde (O Salomon) geueth the a thou-
sande a two hundred to the kesper of the frute.
Thou that dwellest in the gardens/ O let
me heare thy noyse/ that my cōpanions may
be hert to the same. O get the awaye/ my loue/
as a Roe or a syde harte vnto the sweete smil-
linge mountaine.

The ende of Salomons Ballettes/
called Cantica Canticium.

you. Moreover, there is neither meate nor clothing in my house / make me no ruler of the people. For Ierusalem and Iuda must decaye / because that both theye wodes a counsaile are against the Lorde / theye proude the presence of his iudgement vnto anger. The choughing of their countenance berayeth themselves / theye beclace their vaine summe therein / for as the Sodomitica / a hyde them not. We be vnto their iudges / for theye shalbe hauely rewarded. The shall theye saye / O happye are the godly / for theye maye enioye the fruits of theys iudice. But we be to the vngodly and vngiughtous. ¶ I saye theye shalbe rewarded after theye wayes / O my people / yea haundes oppresse the and women haue rule of the.

Rom. 8
Mat. 23

Es. 33
Jud. 4

O my people / thy ledit addecaue the / and treade out the waye of thy foesteppes. The Lorde is here to cōmon of the matter / a stondest to geue iudgemente with the people. The Lorde shall cōmeforth to cōsue with the Senaours and priuice of his people / and shall saye thus vnto them: ¶ Ieioy that haue burned up my vineyard / / Feodbery of the poore in yow house. Wherefore do ye oppresse my people / a mouere the faces of y innocēce / thus shall the God of hostes reuile them.

Es. 33

Moreover thus sayeth the Lorde: Steyge the daughter of Zion are become so proude / and concein with strecthoute neckes / and with vayne warion eyes: seying theye can in tryingng so mychly with their sete: therefore shall the Lorde shoue the heades of y daughters of Zion / and make theire bewy bare in that daye. In that daye shall the Lorde take awaye the goodnesse of theire apparel / and spangles / shynce / pacietee and colares / baucelles a cōffis / the goodly floured / wyde and broadd / saynate / busshes and beadaubes / ringes and garlandes / holy daye clothes and vales / herchures and pynaces / glasse and finest / a bonnetee and rachee.

And in heade of good smell / theree shall the smelk amonge them. And for theye gyddes / theree shall be soue bandes. And so well se beere / theree shall be baldnesse. In stube of a stonader / a sacke clothe: and for theire bewy / wyde / duffe / a Quineburning. Their haubandes and theire myghte men. Shall persy with the sword in battayl.

At that time shall theye gares mourne and I weep / and theye shall strete as desolour / alle upon the earth. Then shall seuen women take holde of one man / a saye: we will laye all our meace and clothing together in comon / onely that we maye be called thy wyfe: a that this shamefull ceptioe maye be taken from vs. ¶ After that time shall the busshes of the Lorde be haueyfull and myghty / and the fruit of the carthe shall fayre and pleasaunte for those Iherachtes that shall springe therof. ¶ Then shall the remnant in Ierusalem and the remnant of Ierusalem be called holy: namely / all such as are written amonge the sayngs at Ierusalem: what time as the Lorde shall wastee awaye the desolation of the daughter of Zion / and pouge the bloude oute frome Ierusalem / with the wynde of his smelk and stre. ¶ Moreover I saye vpon all the dwelleges of the hill of Zion / and vpon theire whole congregacion / shall the Lorde proude a cloude / and smelk by waye / a the sayngs of a flamminge fyre by nyghte / for all theye glorye shall be profured: And Ierusalem shall be a tabernacle for a shadowe / because of heate in the daye time / a place and refuge where a man maye sepe hym for weicher and rayne.

The V. Chapter.

Wherewithal I saye my beloued I frende a songe of his vineyard. My Ierusalem beloued frende hath a vineyard in a verye fine / a sefull pleasaunte goodly. The bruches geueth and theire walled rounde about / and planteth it with Ierusalem goodly grapes. In the myddes of it buildeth he a towre / a made a wynepress therein. And afterward wyl belecte the shoud bringe him grapes / or he broughte forth thornes. I there you now my cause / O ye Ierusalem of Ierusalem a whole Iuda: Iudge I prout you betwixt me and my wyne garding. What more coulde haue ben done for it that I haue not done.

¶ Wherefore thynketh it greiue thornes / I saye where I ledde to haue had grapes of it. Well I shal tel you how I wylde with my vineyard: I wyl take the hedgs fram it / that it maye perishe / and brake downe the walles / that it maye be modern vnder foot. I wyl laye it wayle / yett shall neyther be troffed nor troffed / but beare thornes and beare. I wyl also

for yd be the cloudes / that they shall not rayne
upon it. As for the residue of the Lozde
of hostes / he to the house of Israel / and all Ju-
da his saye plannge. Of these he loled for
equite / but / for there is wronge fornghtous-
ness / so / he but misery.

B ¶ Wo to youe that saye one house to ano-
ther / and bing one lande so nygh unto ano-
ther / yet ye can get no more grounde. Well ye
dwell upon the earth aloner. The Lozde of
hostes couneth me thus in myne eare / That
not many greater and more gorgeous houses
be so wast / that no man shall dwell in them.
And ten sters of wyne shall geue but a
Quarre / and thyrtye bushels of sode shall geue
but thre.

Wo be unto them that saye openly to vse
them selves in dyoness / and yet at nighte are
more suspicious with wyne. ¶ In whose con-
science are bagges of lutes / tabrettes a pipes /
and nyne. But they regard not the woode of
the Lozde / and consider not the operation of
his handes. ¶ Therefore cometh my folk also
in captiuite / because they haue no vnderstan-
dinge. Their glory shalbe myte with hauger /
a thyrty pyde shalbe marred for thyrtye. There-
fore gaue they hell / and openeth her mouth nar-
ulous wyde / that payde / boalyng and mys-
dome / with such as reioyce them / maye de-
fende in to it.

B ¶ Thus shall man haue a fall / he shalbe
broughte lowe / a the high lode of the poude
layde downe. But the Lozde of hostes / that
holy Gode / shalbe equalled and vntouched / he
shal beclare his couine and nghtrousness
after this maner. Then shal the lambe eate
they appoynded foder / as hal sode plentifully

¶ In the mountaines. Wo unto saue pers-
one / that haue weelde nee vnto them / as it
were wath a coude / and synne / as it were
with a cart rope. Which see to speake on this
maner / they will make haye now / and go forth
with his wyne / that we maye see. Let the
counsaill of the holy one of Israel come / and
they maye nghtrah we maye frowent.

¶ Wo unto them that eate mel good / and
good euel / they shall make dyoness / and
lyge darfness / that make sowes swete / and
swete sowes. ¶ Wo unto them that are wyse
in theyr owne syght / and thynke them selves

to haue vnderstandinge. ¶ Wo onto them that
are cunninge men to suppe ouer wyne / and ex-
perte to seare vp dyoness. ¶ These geue sell
pence with the vngodly for rewardes / but con-
demne the rest cause of the ryghteous.

¶ Therefore as sye theye vp chyrstrame /
and as the flammie colsumeth the stubble / thus
so / when theree is to ful / their dyoness shall
varye awaye like dust on smoke. For they be
synt / sawe of the Lozde of hostes / and blas-
pheme the woode of the holy in face of Israel.

¶ Therefore as the wrath of the Lozde kindled
also against the people / a he shal be the hande
at them / yet / he shall myte so / that the pylles
shall tremble. And their castles shall lye in
the open stretes lyke myte. ¶ Thus all thus / the
warde of God shall not cease / but he shall and a
steech he had our wyde. ¶ And he shall geue
a token onto a strange people / and call vnto
them in a farre countre / and beholde / they shall
come hastily with pyde. There is not one
faynte nor feble amonge them / neither a slow-
ghyng nor slouery pafone. There shall not one of
them geue of the gyde from his loynes / nor
loose the lader of his shure. Their arrows are
sharp / as the bowes bent. Their bowes hooses
are lyke flyng / a theow cartwheles / lyke a stony
wynde. Then crye to as it were of a Lyon / and
the roaringe of them lyke Lyons whelpes.
They shall roare / and haue vp the praye / and
no man shalbe conuerse / gette from them. In
that daye theye shalbe feare upon them as
the see. And if we loke vnto the lande / beholde /
it shalbe all darfness / and dyoness. ¶ If we loke
to beauen / beholde / it shalbe darfke with care
full desperacion.

The VI. Chapter.

¶ In the same yeare / I King Osiao dyed / 3
¶ In the same / Lozde simege vpon an high a hill. He. Re. 30.
glorious / seare / a his frame felde the palatse. ¶ Esay. 17.
¶ I had aboute flak red / Seraphim / wherof everye is. Reg. 17.
¶ I had six winges / with wyne eade couer / ¶ Par. 17.
red his face / with reuaine his feet / a to / I waine
did he sye. They eade also eade one to other on
this maner / theye / holy / holy / is the Lozde of Apoc. 17.
¶ The hebe / a doerches moud / at theye
crunge / a the house was full of smoke. The Iob
3. ¶ Wo to me. For I was altony / heb. 3. ¶ I
whycham a man of onclane lyppe / a wdel
o nq amonge

amonge people that hath vnclene lippen also
shoulde be the Byrge and Lord of hoostes
with myne eyes.

Q Then fyne one of the Scraphins vnto me/
hauinge a bore cole in his hand / which he had
taken fro the cauldr with the tines / a touched
my mouth / and sayde / this hath touched the
mouth / a thy vnghterousnes is taken away /
a thy synnes forgiven. After this herde I the
voyses of the Lord taking aduysment on the
maier : Whome shall I seide / and who will
be onre misfaunger. Then sayde I : here am I /
sende me. And so he sayde / a re thise people :

Esai xxxi. b

Thy bell heare in vnde / but ye shall not vnder-
stande / ye shall plainly se / and not perceaue.

Mat. x. b

17 Then he berde of this people / stoppe they
eares / a shut they eyes / that they se not truly
their eyes / heart not with their eares / and vn-
derstande not with theyr heeres / and conuerse
and be braled. Then spake I : Lord how
longe / hee aunsweerd : vntill the eares be
wexely withoute inhabitous / and the hauses
withoute men / till the lande be also desolat / a
lyc vnbuylded. So the Lord shall take the
men faire away / so that the lande shall lye all
wexely. Neicheles / the cony parte shall re-
maigne them / for it shall conuerse and be fru-
tefull. And lyke wyse as the Cerebutes and
Oferre beynge fro theyr frutes / so shall the
holy + sde haue frute.

Luci vii. d

17 Then spake I : Lord how
longe / hee aunsweerd : vntill the eares be
wexely withoute inhabitous / and the hauses
withoute men / till the lande be also desolat / a
lyc vnbuylded. So the Lord shall take the
men faire away / so that the lande shall lye all
wexely. Neicheles / the cony parte shall re-
maigne them / for it shall conuerse and be fru-
tefull. And lyke wyse as the Cerebutes and
Oferre beynge fro theyr frutes / so shall the
holy + sde haue frute.

Job. vii. f

17 Then spake I : Lord how
longe / hee aunsweerd : vntill the eares be
wexely withoute inhabitous / and the hauses
withoute men / till the lande be also desolat / a
lyc vnbuylded. So the Lord shall take the
men faire away / so that the lande shall lye all
wexely. Neicheles / the cony parte shall re-
maigne them / for it shall conuerse and be fru-
tefull. And lyke wyse as the Cerebutes and
Oferre beynge fro theyr frutes / so shall the
holy + sde haue frute.

Reu. xi. b

17 Then spake I : Lord how
longe / hee aunsweerd : vntill the eares be
wexely withoute inhabitous / and the hauses
withoute men / till the lande be also desolat / a
lyc vnbuylded. So the Lord shall take the
men faire away / so that the lande shall lye all
wexely. Neicheles / the cony parte shall re-
maigne them / for it shall conuerse and be fru-
tefull. And lyke wyse as the Cerebutes and
Oferre beynge fro theyr frutes / so shall the
holy + sde haue frute.

Chas. ii. c

17 Then spake I : Lord how
longe / hee aunsweerd : vntill the eares be
wexely withoute inhabitous / and the hauses
withoute men / till the lande be also desolat / a
lyc vnbuylded. So the Lord shall take the
men faire away / so that the lande shall lye all
wexely. Neicheles / the cony parte shall re-
maigne them / for it shall conuerse and be fru-
tefull. And lyke wyse as the Cerebutes and
Oferre beynge fro theyr frutes / so shall the
holy + sde haue frute.

The VII. Chapter.

Isai. l. a

Q What happened in the name of Ishaia sonne
of Ishaia / which was the soune of Oshai /
Byrge of Iuda : that Rezin the kynge of Siria
a Perca Komelire sonne / kynge of Israell
wente up toward Ierusalem to besiege it / but
wonne it not. Howe wher the house of Dauid
shalt to Ishaia. Herde word therof / that Syria
and Ephraim were confederate together /
his herre quailed / Cee / a the byrtes also of his
people / lyke as a tree in the syde / that is no
ued with the wynde.

ii. re. vi. a

ii. re. vi. a

ii. re. vi. a

Then sayde God vnto Esay : go meete Ishaia
Crbou and the sonne Seaz Jafid / a the heade
of the wyrt pole / with : forpeth by the fullers
grounde / and ser vnto him : take hede to thy
fitt / and hee shall dur fear not / neyther be shame-
derid / for these two myke / a so / for these two
smoother : hys diuider / the weath / and sinous-
ness of Rezin the Siran / a Komelire sonne :

because that the kynge of Siria / Ephraim / and
Komelire sonne / haue wexely conspired a-
gainsse the / saynge : We wyl go downe into
Iuda / wep them / and dunge them vnder vs /
and set a linge there / euen the sonne of Laball.
For this sayeth the Lord God therof : He
shall not so go forth / neyther come to us / pass :
for the head one of I Samano is Samalsen /
but the head of Samalsen is Rezin. And aft-
er fyue and thre score years / shall Ephraim be
nouris a people. And the queie one of Sa-
phiam is Samano / but the head of Sama-
no is Komelire sonne. T And ifter beloue not /
there shall no piomyse be kept with you.

Moreover / a God spake vnto Ishaia / say-
inge : require a token of the Lord thy God /
whether it be toward the North or South / or
ward the East or West. Then sayde Ishaia : I
will require name : neyther will I temple the
Lord. The Lord hee answered : Then heare
ye of I house of Dauid : Thou not ynowgh
for you that ye be groune vnto me / but ye must
greue my God also. And therfor the Lord
shall greue you a token of himselfe : T Bhold / a Man-
uegin shall conuerse and beare a sonne / and
Luci. c
shall call his name Emanuel. Buter a boy
shall be care / that he maye knowe the euell / and
chose the good. For as fast that chyld come
so knowlege / so eschue the euill and chose the
good / the lande / that thou art / so a freyde for
shalde be desolat of sturb her kynge.

The Lord also shall sende a nme vpon the
people / and vpon thy fathers house / in ch
neuer came frute the tyme that I Ephraim be
paerd from Iuda / a howe the kynge of the
Assyrans. T For at the same tyme shall the Lord
reuele the syce that are about the water
of Efrone / a for the Eyes in the Assyrans
lande. These shall come / and shall lyghe all in
the naleses / in the watters of syce / vpon all
greue thynges / and in all conuene.

At the same tyme shall the Lord shewe the
heere of the heade / a the fire in the heere clout
of weth the reason that hee shal paye the wath
all beyonde the water / namely / with the kynge
of the Assyrans. At the same tyme shall a man
lyc vnto a fowre / a two shep. Then because
of the aboundaunce of mylke / hee shall make
buries and care it. So that carrye one weth
remyneth in the lande / shall rate burer and
boy.

Reu. xi. b

Luci. c

ii. re. vi. a

ii. re. vi. a

ii. re. vi. a

mony. As these same ryme all vineyardes
(though there be a thousande vines in one
and were sold for a thousande siluingses)
stoolde folde for a sheare, and thowes. Lye
as they shal come into the lande with oco-
ners and bowes / so shal al the lande become
sheares and thowes. And so for al hilles that
now are betwen doune / those shal not come
upon them / for feare of sheares and thowes.
But the camel shal beauen thur / and the
shepe shal feede there.

The VIII. Chapter.

And I the Lord saye vnto me:
Take the greates leaf / and ryme in it /
as men do with a penne / that he speke him to
robbs / on both hille to me. And immedi-
dily I called vnto me. For shill witness:
Vnto the prest / and Iohannas the sonne
of Zacharias. After that wrote I vnto the pro-
phety / that now had conceaued / and bring
a sonne. Then saide the Lord vnto me: greue
hym thus name: (Mabe / shal hosaphas) that
is: a spyde cadber / an hosty / spoyler. For
why / at euer the wyde shall haue inuolente
to saye: Thi and Thi / that is: feche / and mo-

re. ri. b. the) shall the rydes of I Manicus and
re. i. a. d. the substance of Somarie be taken away /
re. i. a. d. thowes the hnge of the Affians. The
re. i. a. d. Lord spake also vnto me / sayinge: For so
re. i. a. d. muche as the people refuse the styl remainyng
re. i. a. d. wair of Me / and put cheire delyte in Kezin
and Kamelia saine. Esholde / the Lord

re. i. a. d. B shal bringe myghte and great floudes of war-
re. i. a. d. er vpon them / onely the finge of the Af-
re. i. a. d. fians with al his power / which shal poure
re. i. a. d. oute his furiousnesse vpon euery man / and
re. i. a. d. reuue ouer all their shankes. And that shal be
in vpon Iuda / increasynge in power / and he
get hym by the throte. He shal sell also the
wydesse of thy lande with his swade renge-
re. i. a. d. ge. O Emmanel: So togethe ye people / a
gather you / herden to all ye of farr countries /

re. i. a. d. C Walle you / and gather you: mustre you / and
re. i. a. d. gather you: / se. youe counsaile gether. Yet
re. i. a. d. mustre youe counsaile come to naghbyng
in hande withell / see shal it not prosper: / Re-
re. i. a. d. cepte Emmanel: (that is God.) be with vs.
For the Lord: dispatche me / and weke me by
the hande: and woude me / sayinge vnto me:
that I shoulde not walke in the wyse of this

people. Beside moicour: sound with none
of them / who focuser soye: yandee people are
shold togethe. I neuer helde / feare them now / j. Pet. ii. b
neptee be afraid of them / but somcase the
Lord be hoost / Hea him be pouce feare a
wade. * For he is the sonne of ynges / a stone to
stomble at the corne so / al vpon a saine and
neto sothe the house: so / I staile: a the inha-
bitours of Ierusalem. And many shal stoble /
shold be taken vpon him: yee / they shal be
shard and taken.

How late the winefes togethe saye
the Lord: and stail the lawe with my shyn-
ple. Thus I waite up the Lord / that hath
euened his face from the house of Jacob / and
I toke vnto him. I be lo / as for me / and the
shildren which the Lord: b hord geuen me / we
ace a token and a wounde in Itraid / for the
Lord of hostes sake / which dwellsh vpon
the hyl of Zion.

And therfore if they saye vnto you: a ffe
counsaile of the syth / saies / re / ches / chaices
and conuene / then make the thys ourn / toce:
Is there a people any where / thos ayn / not
counsaile of his God: whether it be concei-
nyng the deade: or the lyuynge: If any man
wanclygh / see him loke vpon the lawe and
a saine / wherby they speake not after this
meanynge: If he do not thys / be stomblyng
and suffrash bunge. And if he suffere him-
ne / he is ouerpacience / and blasphemeth his
kyng and his God. Then lofsh he vnto /
aid / downe warde to the carth / and shold /
chee is trouble and vachensse / re: you
is coude about hym / and the cloude of ce-
rouce. And ouce of such aduersite / shal he
not escape.

The IX Chapter.

ff Den like as in ryme pass / thys wyl
re. i. a. d. lene / that the cloude of Babylon and the
re. i. a. d. lande of Iephthah / wher thowes the ste-
re. i. a. d. more goeth ouce. Iudane into the lande of
re. i. a. d. Gallee / was / that the first in hilde trouble. Sue
re. i. a. d. afurward / see v. b. d.

re. i. a. d. I neuer helde / the people that haue dwelle
re. i. a. d. in vachensse / shal it so speal hym. So for
re. i. a. d. the chee dwel in the land of the shadow of death /
re. i. a. d. vpon the m that the kythi slyne. Shale thow
re. i. a. d. multiplye the people / and not increace the roye
re. i. a. d. also: They shal reuue / ce / youe th / ceuen so /
re. i. a. d. n. f. e.

1157 b

re. ri. b.

re. i. a. d.

re. i. a. d.

re. i. a. d.

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re. i. a. d.

re. i. a. d.

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re. i. a. d.

re. i. a. d.

re. i. a. d.

re. re. xvij

re. i. a. d.

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re. i. a. d.

make mery in harueste/ and as men that haue gotten the victory/ whē they deale the spoyle.
Df. xviii. f. 1. For thou shalt eate the yafte of the people
Df. xvi. c. But then: a staff of his shoulder/ a the rod of his
E. f. xviii. c. oppo. s. f. u. c. 2. In the daye of Nabian.
J. id. vj. and vj. c.

Luce. i. c. 14. f. c.

Dbi. iij. b. Dan. ij. c. and vij. c.

Whosoever all temerarious a schinous por-
war. Yee wthers there to But a core flych wth
B. bloude. Whalbe burnt/ and se the frye. 7 For
unto vo a chyd shall be done/ a vnto vo a shē
shall be given. Upon his shoulder shall 7 King-
doms lye/ and be shall be alled wth his owne
name: The wordes geue of counsayl/ the
mighte Gods/ euerlasting father / 7 7 pūce
of peace/ he shall make no ende to encrease
the kyngdome a peace/ a shall sit vpon 7 seate
of Dauid/ and in his kyngdome to set vpon the
same to stablish in to euaie a rīghte cōuynesse/
frō thence forth for euermore. This shall 7 ge-
loufy of the Lorde of heestes bing to passe.

The Lorde sent a wode vnto Jacob/ the
same is come into Israel. All the people also of
Ephraim/ and they that dwell in Samaria/ e-
uery saye wth pryde and byestomackes/ on
this maner: The ryde woike is fallen vnto/
vnto we wyl bulde it wth harder stones. The
Molbyr vnto is broken/ but we shall set a
ppaynace wth Cedre. Wherfore/ 7 Lorde
tho pūce Ryng the enemyr agaynst the/
and so vnto the aduersaries/ that the Sy-
rians shall laye halde vpon them before/ and the
Philistines behynde/ and so vnto:re Israel
wth open mouth.

Es. v. d. and f. a.

7 After all this/ the wrath of the Lorde
shall not cease/ but yet his hande shall be
stretched out still. For the people turneth not
vnto him/ that chastyseth them/ neyther do
they feare the Lorde of hoosten. Therfore the
Lorde shall reare out of Israel both heade and
tayle/ thūnde and rrygge in one daye. By
the heade is vnderstande the Senatour and
honorable man/ and by the taile/ the prophete
that preadeth lyes.

3. c. f. a. c.

7 For all they which enuise me the people that
they be in a rīghte cast/ sūche be vnto cauce.
Suche as men thinke also to be perfecte a-
monge the se/ vnto cast awaye.

Therefore shall the Lorde haue no pleasure
in thyr yong men/ neyther fauoure thyr su-
perbes a widores. For they are all to gerber
peruete a wūde/ a all they mouthes speake

foly. After all this shall not the Lorde wra-
the cease/ but yet his hande shall be stretched out
still. For the vngodlye beuere/ as a frye in the
byeces and thounes: And as it wexce ouie of a
frye in a wood of a cedebush/ so ascendith the
smoke of thyr pryde.

For this cause shall the wrath of the Lorde
of hoosten fall vpon the lande/ and the people
shall be consumed as it were wth frye/ no man
shall spare his brother. If a man do turne him
to the rīghte hande/ he shall same the: or to the
left hande he eate the flesh of his owne arme.
Wherof shall eate the flesh of his owne arme
Manasse/ and they soibe shall eate Juda.
After all this shall not 7 Lorde wra-
the cease/ but yet shall his hande be stretched out still.

The X. Chapter.

Wher vnto you that make tō rīghteous
lawes/ a deuyse thynge which are to be
harder for to kepe: wherby come the poole are
oppo. s. f. u. c. 2. In the daye of Nabian.
J. id. vj. and vj. c. my people are the wth / added of iudgement/
that widores maye be yone paye/ and that
ye maye rabbe the fatherlesse. What wyl ye
do on tyme of the vspyracion and destruccyon/
that shall come from sarre? To whome wyl
ye come for helpe? to whome wyl ye geue
yone honoure: that he maye kepe it: that ye
come not amonge the pynfultes/ or lye ag-
st the dead: 7 After all this shall not the wrath of the
Lorde cease/ but yet shall his hande be
stretched out still.

Wher also vnto 7 Issue/ whiche is a staff of
punishment. For 7 shall sende him amonge
those vnto rīghte people/ amonge 7 people that
haue refused my/ byssauour/ shall 7 sende him
that he maye erryrye robbe them/ spoyle them/
a reade the vnto like the mye in the stryte.
Wherof his meaninge is not to suffer them
to be here of thye saluon. But be imagin-
eth onely/ howe he maye ouerthrowe and
destrye inuade people/ for he stretcheth out
pynnes all lingers: 7 he not lēmo ad cast to
reynne ad lēhardame. 7 is harder to con-
querre Antiochia then Tyrus: 7 is it lēgh-
ner to ouercome Manasse then Samaria.
Wherof saye 7 were able to wyne the flūge
dome of the Idolaters/ and thyr goddes/ but
not

nor Jerusalem and Samaria. Shall I not be
vnto Jerusalem and their ymagos/as I vnto
vnto Samaria a their ymagos?

Wherefore the Lo:de sayeth as sone as I
haue performed my whole worke vpon the
Hill of Zion and Jerusalem / then will I
also visite the noble and stout kynge of Assi-
ria / with his wife and child / as he standeth
thus in his owne conceit: This do I
knowe the power of mine owne hande / and
knowe my wisdom: for I am wise / I am
that remove the landes of the people / I
robbe their princes / and lyke one of the woi-
thies / I visite them from their feare.
My hande hath found ouer the basties of the
people / as it were a nest. And lyke as egges /
that were layde here and there / are gathered
together: So do I gather all countrey. And
there is no man that barre be so bolde / as to
couch a fetter: that barre open his mouth / or
ouer whisper.

But heere the gre: booke is selfe / againste
him that heerehether with: or doeth the same
make any crafyng againste him that ruleth
it: That were euen life / as if the rod did crafte
it selfe againste him / heareth as one as though he
did / should magnifie selfe / as who saye: it
were no wood. Therefore shall the Lo:de of
hostes sende him pouertie in his eyes / and
burne vp his power / as he were with a fyre.
But the light of Israel shall be that fyre / and
his Sanctuary shall be flaine / as it shal kinde
and burne vp his thornes and thiers in one
day: yea / all the glorye of his woodes and fel-
ds shall be consumed with hotte end soule. As for
him selfe / he shall be as one cheerd awaye. The
trees also of his felde shall be of such a nūbe /
that a childe maye till them.

Three & veyse shall the remnaunt of Israel /
and such as are escaped out of the house of Ia-
cob / seke narrowe comforte at him that smoe-
thens. Such shall comforte them / like with saub
fulness and reueth in the Lo:de / the holy one
of Israel. The remnaunt / yee / and the poster-
itye of Jacob / shall conuerse vnto God the
myghty one. For though thy people o Israel
be as the sande of the seay / yet shall the
remnaunt of them onely conuerse vnto him.
Therefore is the iudgemente of him that roo-
meth in cyghbofnesse / and therefore the

Lo:de of hostes shall perfectly fulfill the
thynges that he hath determined in the iud-
icia of the whole worlde. Therefore thus saith
the Lo:de God of hostes: Thou my people
that dwellest in Zion / be not afrayde for the
kynges of the Assirians: He shal wagge his
staffe at the see / and beate the with the rodde /
as the Assyrians vnto somtyme: But sone
after shall my wrath and my indignacion be
fulfilled a gainste their blasphemies. I will
reouer the Lo:de of hostes shall prepare a
scurge for hym. Like as was the pumpe-
ment of Nabon vnto the mounte of Ar-
bath. And he shall lyfte vp his rodde ouer the see / as
the vnto somtyme ouer the Assyrians. Then
shall his furthen be taken from thy shoul-
ders / and his yocke from thy necke / yee / the
same yocke shal couerthe for every fauultie. It
shal come to Tyre / and go thowre towarde
Nigron. But at Ninneue shall he muster
his hostes / and go ouer the feilde. Gaba shall
be their resting place / & bama shall be a tabe /
Gaba Gaba shall be a tabe. The voice of the
nyrk of the hostes to vnto the Galim / shall
be vnto Lars and to Anathoth / which also
shall be in trouble. Madmana shall tremble for
feare / but the cincture of Gabim are many /
yet shall be remayne at God that daye. And
that shall be lyfte vp his hande againste the
mounte Zion / and againste the hill of Jerusa-
lem. But the Lo:de God of hostes shall
take awaye the proud / and shal therewith feare.
He shal be vnto the proud / and shal be
mynded. The thornes of the wood shall roe
ouer our waye / and Libanus shall haue a
myghty fall.

The XI. Chapter.

Off saye the I. there shall come a rodde
vnto the kynge of Iesse / and a staffe Mas. i.
son shall springe out of his roote. The spirit
of the Lo:de shall lyge vpon the spirit of Luce. iij. b
wherofe a vnderstandinge: the spirit of colde and vnto
saill a thern gibe: spirit of knowledge. a of the
feare of God / and shall make him sit vnto
the feare of God. For he shal not geue sentence
after the thynges that shal be broughte before
his eyes / neither repute oue a manner at the firste
hearinge. But with righteousnesse shal he iudge
the poore / and with holynes he shal be reforme
the isuple of the worlde.

The saluation of the people. The Prophet Esay.

h. the 11. b He shall smyte ⁊ woude with the staf of his mouth/ and with the sheath of his mouth shall he slay the wicked. ⁊ Righteousnesse shall be the gyde of his loynes / ruche and

h. the 12. b Then shall the wyde dewe with the lambe/ and the cleaparde shall lye downe by the goate. Bullockes/sons/ and eares shall kepe company together / so that a hylde hyde shall hyue them forth. The force and the beare shall fede together/ and they yongcoes shall lye together. Theyson shall care strawe lyke the oxe / or the fowe. The hyde whyte be succerb / shall haue a desyre to the serpentes nest/ and when he is wreced/ he shall put his hande in to the Cockatrice Venne. No man shall doe ill to another/ no man shall destroy an other / in all the hyll of my Sunemarye. ⁊ For the earth shall be full of the knowledge of the Lorde/ enen as though the water of the fee flowed ouer the earth.

Abac. ij b Then shall ⁊ Genne enquire after ⁊ rote of Jesse (which shalbe sette vp for a rote vnto ⁊ Genne) for his dwellinge shalbe glorious. ⁊ These same nme shall the Lorde take in hande againe / to conaurre the remnant of his people (which are lefte alyue). From the Assyrians/ Egyptians/ Zecchians/ Monans/ Elamites/ Caldees/ Amiochians/ a lande of se. In he shall set vp a toke arange for Genne/ and garbe together the dispersid of ⁊ Isaclye / and the outcastes of Iuda from ⁊ some conces of ⁊ wylde. The haered of Ephraim/ and the enme of Iuda shalbe cleane iored out. Ephraim shal beare no euill will to Iuda/ a Iuda shal not hate Ephraim/ but they both together shal lye upon ⁊ shoulders of the Obillines toward the West/ and spoyle them together that dwell toward the East. The Joumites a the Moabites shal let their handes fall/ and the Ammonites shalbe obedient vnto them.

Rom. xv b The Lorde also shall cleue the tunges of ⁊ Egiptians / so that a myghte wnde shall be lyft vp bys hande ouer Calus / a shal smite his senen threames / a make men go ouer the flood. And thus shal he make a waye for his people / that conaynerth from the Assyrians/ vnto as he happened to the Israelites / what tyme they departed out of ⁊ lande of Egipte.

Luc. ij c The Lorde also shall cleue the tunges of ⁊ Egiptians / so that a myghte wnde shall be lyft vp bys hande ouer Calus / a shal smite his senen threames / a make men go ouer the flood. And thus shal he make a waye for his people / that conaynerth from the Assyrians/ vnto as he happened to the Israelites / what tyme they departed out of ⁊ lande of Egipte.

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The XII. Chapter.

So ⁊ then thou shalt say: ⁊ O Lorde/ ⁊ I thank thee/ for thou waste displeasid at me/ but thou hast refreyned thy wrath/ and hast mercy vpon me. Beholde/ God is my health/ in whose truste/ a sin not strayed. ⁊ For the Lorde God is my strength/ a my pietye/ he also shall be my refuge. Therefore in soye shal ye drawe water oute of the wellles of the Saunoure/ and then shall ye say: ⁊ Let us geue thanks vnto ⁊ Lorde/ a call vpon his name/ and declare his countnesse amonge the people / and kepe them in remembrance/ for his name is exaltes. O sing pietyes vnto ⁊ Lorde/ he doeth great thynges/ as in to know in all the world. Crie out/ a be glad/ thou shalt welles in Sion/ for great is thy pietye/ the holy one of ⁊ Isac. ⁊

The XIII. Chapter.

Letus to the heavy burthen of Babylon/ ⁊ which Esay the sonne of Amos bid. ⁊ Make some tokens to ⁊ the pilles/ call vnto them/ holde in youre hande that the pines may go on at the doore. For I wil sende for my vberus/ and my graunces (saith ⁊ Lorde) in my wrath I wil call for such/ as triumphe in my glorye.

⁊ With that/ me thought I heide in the mountaynes a noyse/ lise as it had bene of a greare people/ and a rustlinge/ as though the kingdomes of all nations had come to gether/ (And ⁊ Lorde of hosties was the captayne of the whole armye) as they had come/ not only oute of farre countnes/ but also from the endes of the heaume. Euen the Lorde himselfe with ⁊ ministers of his wrath/ to visite the whole lande.

⁊ Nowne therfore/ so ⁊ daye of the Lorde is to ar haue/ and cometh as a destroyer from the almighty. Then shall all bandes be leuen/ yuone/ and all mennes barres shall ruse/ and they shall stande in feare/ carefullesse/ and so some shal come vpon them / a they shall haue paine / as a woman ⁊ mannysh with dylde. ⁊ One shal eate the abo/bes of another/ a theyr faces shal burne like the flaine.

⁊ So / the daye of the Lorde shal come terrible/ full of indignation and wrath/ to make ⁊ lande wast / and to rote out the iunice therof. For the flares/ and planetes of heauen shal

Abac. ij
Exo. xij
Isa. xij
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shall not give their light / & the Sunne shall be quenched in the rying / and the Moone shall not shine with his light. And I will punish the wickednes of the world / and the synnes of the ungodly / saith the Lord. The hye flames of the proud wyl I take away / & I will lay downe the boasting tyrantes. I will make a man weaker the fyne golde / and a man to be more worthy the a golden wedg of Ophir. Moreover I wyl so hate the heauen / that the earth shall remoue out of her place.

Thus shall it go with Babylon / in the wrath of the Lord of hostes / in the voye of his fearful indignacion. And Babylon shall be as an hunted or chased doo / as a stocke without a shepherde. Every man shall turne to his owne people / and sye he come in to his owne Lande. Who so is founde alone / shall be shoothrowe: And who so gather to gether / shall be destroyed with the sword. Their child:en shall slayne before their eyes / their houses spoiled / and their wyfes rauished. For I shall bring up the Medes against the / which shall not regarde slauer / nor be desirous of golde. Then shall you ge into bowes & Knypes & siniter. The Medes shall have no pync upon women with child / and their faces shall not spare the children. And Babylon / that glory of Kingdomes and strength of the Chaldees honour: shall be destroyed / euen as Gad destroyed Sodom and Gomorra. It shall neuer be more inhabited / neyther shall there be any more dwelling there / from generation to generation.

The Arabians shall make no mencions thereof / neither shall the shepherdes make their folds: there any more: but wyde steales shall be there / and the houses shall be full of greate Dulces. The steales shall wel there / and Arab shall rauine there: The hie Dulces shall ere in the palayces / one after another. And Arabians shall be in the pleasurc parkes / and as for Babylons syment as handes / a her daies may not be longe absent.

The XIII. Chapter.

3 **B**ut the Lord wil be merciful vnto Jacob / and wil take vp Israell againe / and set him in their owne Lande. Strangers shall cleue vnto them / and get them to the house of Jacob. They shall see the people / and say

for home with them. And the house of Israel shall haue them in possession for seruauntes / as mayden in the lande of the Lord. They shall take those prisoners / whose captiues they had bene afore: and rule those that had oppressed the. When the Lord now shall bring the to egypt / in the nauarick / care / and hard bondage: that thou walt laden withall: then shall thou see this mortgage vpon the hyng of Babylon / and say: Some happereth it that the oppositer leueth it: If the golden tribute come to an end: Doubte the Lord hath stak the staffe of the ungodly / and the ceptre of the lordly. Which when he is wrought / smytheth the people with durable strokes / and in his wonders he persecuteth them / and remembereth the continually. And therefore the whole world is now at rest and quietnesse / a min singe for soye.

Ye / euen the fyre trees and edes of Libanus reioyce at thy fall / saying: Woe that thou art layd downe / there com no mo vp to destroy vs. Hell also remembereth at thy commyng. Al mighty men and princes of the earth / slayde forth before the Almightie of the earth / stande vp from their seates / that they maye all come after another / syng and speake vnto the. Art thou wounded also as we: arte thou become like vnto vs: Thy pompe and thy pride is gone / downe to hell: Maourdes shall be layd vnder the / and women shall be thy courtinge.

If howe eere thou fallen frō heauen / as Lucifer thou saye: me: myng chylde: hast thou gotten a fall euen to the ground: / thou that Cuot wylt stonding. Thydeste sūdūde the people: And yet thou thoughtest in thine heart: I will climme vp vnto heauen / and make my seate aboue the sterres of Heben / I wyl sit vpon the glorious mount to ward the North / I wil climme vp aboue the cloudes / and wil be like the highest of all. Therefore I saye that thou shalt be brought downe to the vpe of hell. They that see the / shall narrowly loke vpon the / and say: I can not thinke in them selfe / saying: For this be mā that thought all landes in feare / and made the Kingdomes afraid: For this be that made the world in a manner wast / and layde the cytyes to the ground: whiche haue his prisoners go downe.

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The suburbs also of Bersibon were made wayl / and the pyrites of the Berns he bewed downe the vineyards of Sidma / which were planted with noble grapes / and spide unto Jazer / and went vnto the cube of the Besere / whos diuidenten sterched their selves forth beyonde the see. Therefore I mourned for Jazer / for the vineyards of Sidma with greate sorrowe. I poured my teares vpon Bersibon and Ekale / for all their songes were layde downe in their harvest / and gatheringe of theye grapes: Myrrh and chere was gone out of the felde and vineyardes / in so muche that no man was glad nor songe. There write no reader into the weynegesse / thre merry chere was layde downe. Wherefore my belly rembled / as it had bene a lute. / for Moabhs felicitie myn inward members / for the diuice walkes fast. For it happened thus also: when Moab sawe that he was turned vnto downe / he write vp an hie into his Caneary / so make his place there / but she might not be driped. This is the deuise whiche the Loide toke in haire at that tyme agaynst Moab. But nowe the Loide seeth thus: In the yere shall the power of Moab with their poinpe / which is great / be ministred / like as the burthen of an hreed struunct / and as for the remnauns of them / they shall be like then a scawe / and not reioyced muche more.

The XVII Chapter.

This is the heauy burthen vpon Damasco. Arpaldr. Damasco shall be no more a citie / but an heap of broken stones. The citie of Aroer shall be wast. The citie

shall be thorn / a woman shall fraie the way. Esay. Damasco shall be no more a citie / a Damasco shall be no more a Kingdome. And as for the glory of the remnaunc of the Sidma / it shall be the glory of the childen of Israel / saith the Loide of hosties. At that tyme also shall the glory of Jacob be very poore / and his samelone. It shall happen to them / as when a sheard is in harvest / which cutteth his hand full with the sickle / when one gathereth the sheaves together in the vale of Arphaim / there remauneth yett some steele out. It shall be one that chere on olive tree / it shall be two on the olive tree / a about in the toppet a foure or fyue in the diuidenten. Thus saith the Loide God of Israel hath spoken.

Then shall man conuert a game to his moke / a turne his eyes to the holy one of Israel. And shall not turne to the altiers that are the worke of his owne hand / neither shall he loke vpon grouce / a magis / whiche his synners haue wroughte. At that tyme shall their stronge cities be desolate / like as were once the forsake plowes a coine / whiche they forsoke / for feare of the childen of Israel.

Thus shall the Damasco be desolate / because thou hast forgotten God thy sauour / a hast not called to arme me vnto the rote of thy strenght. Wherefore thou hast alle a face a face plene / a graued a strange braunch. In the yere when thou thyddell plant it / it was graue / a gaur sone the fruit of thy febe: But in the yere of harvest / thou shalt see an heap of stones and miserie.

Wo be to the multitude of muche people / that ruste in hie / thre see / and to the heap of folle / the cenne our all hie great waters. For though so many people increas / as the flowing waters / and though they be armed / yett they ste farre of / and vanise awaye like the dust with the wynde vpon an hill / and as the whyle wynde thow / a some. Though they be fearfull as nyght yett in the morninge it is gone with them. This is their poeyon that do no harme / and the heritage of them that robbe vo.

The XVIII Chapter.

Wo be to the lande of Rungershippes / whiche is in the fildes the fildes of the plow / which byr me / the gate of the fildes / the

Jerusalem/ Babylon/ Arabia. The Prophet Esay.

3er. xij. spoken vnto mee / ouer a ycare shall al the power of Cedar be gone / yee shall see when the effect of an hynd for waunc / goeth out : And the remnant of the good ardores of Cedar shall be very few : for the Lord God of Israel hath spoken it.

The XXX. Chapter

The heavy burden upon the valley of Vision.

What haste thou there to / or / thou dymestell vp in to the house toppe / or thou come of miracles / wondrous and wofull / synges / thy flaine me are neither killed with swerde / nor dead in batayle : for al thy captiues gaue them to thei heretic from the ordinaunce / yee / they are altogether rydden awaye / and sted fast of. When I perceived that / I sayde / I ce wae no labour / that I maye wepe by night. Take no labour / to be comforte me / as touching the destruction of my people. For this is the daye as / Lord of hostes / when he will plague / treade downe / and wete out the valley of the side / and breake downe the walles with such a crack / that it shall geue a founde in the mountaimes.

3er. ix. a
Lue. xij. d

B The walmes to ke the quincers to carre and hoies / as the walles were bare from harness. Thy goodly valleys were full of charrence / the boile me made them so nece to besige the gates. Then was the conuenge of Iuda put from thence / and this was the feire / yee of the tynde house. There shall ye see the ristes in the wales of the Tene of Sion / wherof there shalde many. It shall guide together the wakers of the lowe people / and tel the booke of Jerusalem / and breake off some of them to kepe the walles. And ye shal make a pyt betwixte the twyne walles of the water of the olde poole / and nothing regarde him / that toket in hyde and neede it. And as it shalme nunc that the Lord of hostes cal men to weppynge / in dreynge / to balynesse / and painne on of sacke clothe. But they to fulfyll they lust and wofulnesse / slaughter open / they fill shepe / they care not for man / and durst he write. Her woe can and synke / to knowe we shal dye. Temeribless / wbe the Lord of hostes herde of us / he sayde.

Ep. 4. b
Lue. xij. d

ye / of rhyas wofulnesse of yours shalbe rennesed / ye must dye for it. This hath the Lord God of hostes spoken.

This sayeth the Lord God of hostes / Gain to the treasury vnto / I Sobia the gas / I am / uenoure / and fore vnto hym : What halte a thou here so do / and fro whence comest thou / that thou hast made the a groue here : For he had caused a costly combe of stone to be made for hym selfe / and a place to lyc in to be herene out of a rocke. Beholde / the Lord shal cast the out by violence / he will wete the of another fashion / and put vnto the a fassidre clothe. He shal carie the in to a farrer countre / like a ball wbe by a hande. There shal thou bye / there shal the pompe of thy charrence haue an ende / thou villaine of the booke of the Lord : I wil thine out of thyne office / as put the from thine estate.

After this wil I cal my seruant Ezechiel / the sonne of Helia / and a tye him with thy coate / and gyde him with thy gyble / and I wil geue thy power in to his hande. He shalbe a father of the cinesins of Jerusalem / and of the kynred of Iuda. I wil also laye the keye of Sion / and he shal open his shoulde : and it shal be open / as mans shal shire : as the do stou / no man shal open. I wil fasten him to a nayle / so that he shal be the place of the neede / byc farrfulness. And he shal be vnto / glorious throne of his fathers house. They shal benge vnto hym all the glory of hys fathers house / of the chydren and chydren / all apparell fmal and great / all instruments of measure and mystice. This shall come to passe / when the Lord of hostes / shal wben the nayle / that is fastened to / place of the highest farrfulness / shalbe pluckt off / and when the weyghte that danager upon it / shal fal be broken / and he wnt in paces / for the Lord hym selfe hab sayde.

The XXXI. Chapter.

A heavy burden upon Ierus. Meurene / are shippes of Tharsis / for she is the moorten / yone to the grounde / conquered of she / she come from Cubim. The and wellers of the / and landes / the marchantes of Sidon / and they that occupied the see / of whom thou wast ful / souynne / are as a point. For by sic were there frutes / brought into the / and all manner of coechey wares. Thou wast the common market

3er. xli.
3er. xli.
3er. xli.

market of all people. Sidon is forty year/yeer/
and all the power of the see complainerh /and
sayeth: O that I had never trayled with
Chylochath I had neuer borne any/that I had
neither nauised boye/ nor brought vp doughter.
As for an Egyptian percerueth in/ the will
be as for as Tyrus is self. Go ouer the see/
Menuey thard med in the Zlea. For not that
y glorious cite/ which hath bene of lōge anti-
quitye/ whose nauies dwellinge be faire of/ so
nauies be so greatly. Who hath deuyed in the
rings upon Tyrus/ the crone of all cines/
whose maiestantes and captaines were the
best and principal of the world: Euen the
Lord of hostes hath deuyed it/ that he maye
put doune all pompe/ and mynyshe all the glory
of the world. So showe thy lande/ o thou
daughter of the see/ as men go ouer the wa-
ter/ and there is not a gyble more.

Isaiah
23. 1. c

Thus the Lord hath crouched the kinge
domes/ and hath taken in hande against that
myghte Canaan/ wote it out: hath stretched
out hye hande ouer the see/ and sayde: Fram
henceforth shall thou make no more mynyshe
vpon daughter Sidon/ for sidon shall be put
doune of the Tyrens. Stande vp therfore/ a
go where the enemye will carye the/ where
thou shalt also haue no rest. Beholde/ for
thine example: The Caldeas were such a
people/ that in mā was like them/ Assis build
ed them: he set vp his castles and palayces/
and hied them doune agayne. And therfore
in iurneye/ shippes of the see/ for your power
shall be shewen doune.

After that shall the seuentye yeeres of Ty-
rus/ euen as lange as this kynges life was/
be forgotten. And after seuentye yeeres/ it
shall happen to Tyrus/ as with an harlot y playeth
vpon a lute. Take thy lute. Take men to be/ and
go aboute the cite/ thou art yet an vnknowen
wenche/ make passyme with dyuers balletes
/ where by thou mayest come into acquaint-
saunce. Thus shall it happen after seuentye
yeres. The Lord shall visit the cite of Ty-
rus/ and it shall come agayne to her maiestan-
tye/ and shall occupye with all the king-
domes that be in the world. ¶ But all the oc-
cupieng and mynynges/ shall be halowed vnto
the Lord. For then shall they laye vp no
rhyng behinde them nor upon heapes: but

the maiestantye of Tyrus shall belonge vnto
the crone of the Lord/ to the feedinge
and sustayninge of the hungrye/ and to the
clothyng of the aged.

The XXXIII. Chapter.

Beholde the Lord shall make a plague vpon
the world/ he shall make the face of the
earth desolate/ and scare aboade the inhabi-
tours thereof. The he shall the prest be as y
pleth the maste as the firstaunt/ the same life
warder/ the seller like the byer like that lordsh
vpon vsur/ the him that boweth vpo ofurye
the credence as the viter. See/ miserably
shall the world be trayled a chiant destroyed.
For the Lord hath so determined in him self.
The earth shall be heavy and vteray. The face
of the earth shall perishe a sal awaye/ the proude
people of the world shall come to nauygh/ for
the earth is couerped of her iudgements.

For whyrthys have oftendyde I have/ I haue
the ordinaunces/ a inside the entelsting
estimates of none effecte. And therfore shall the
cite be denaure the earth: for thy that bend
theron/ haue synned. Wherefore they shall be
dumy/ and those that remaine/ shall be very
fewe. The furte wyne shall inuene/ the grapes
shall be weake/ and all that haue benemity in
here/ shall sighe. The mynyshe of benemity
shall be layde doune/ the chere of the wysful shall
ceasse/ and the pleasure of lutes shall haue an
ende/ there shall no more wyne be dronke with
myth/ the byer shall be better to the than dymke
in/ the wretched cines shall be broken doune/ all
houses shall be shant/ that no man maye come in.

In the streets shall there be lye up a crye/ be-
cause of wyne/ all men chere shall vanishe a
waye/ and all ioye of men shall passe. So-
lomon shall remayne in the cite/ and the
gates shall be mynyshe with waynysse. For it
shall happen vnto all landes and to all peo-
ple/ life as when a man smyth doune the
values/ eho are left vpo y tree/ as stekes after
grapes/ where the wyne gatherynge is out. And
thofsame that remayne/ shall lye vpo their
woye/ and be glad/ a shall magnifye the glory
of the Lord/ euen fro the see/ and prayse the
name of the Lord God of Israel/ in the val-
les and Landes/ Where heire songe singe to
the puffed of the righteous/ from al the eubres
of the world. Therefore I muste speake: O my
p q vna

Confructufulness to my poynt. Wo is me / all so full of spinners / which a stinde of spurpose and malice. And therefore / (O thou that dwellest upon the earth) here is an hande for the secret /

Jer. liiij.

psj and snare. Who so escapeth the terrible crye / shall fall in to the pyt. And if he come out of the pyt / he shall be taken with the snare. For the windowes above / shall be opened / and the founteyne of the earth shall issue.

The earth shall geue a great cracke / it shall haue a foie curre / and take an horrible fall. The earth shall slacke like a drunken man / and be as in a way like a tent. Her mensures shall be so because upon her / that she muste fall / and neuer off up againe. As these are one / so the Lord will iustice together the hit booste above / and the finges of the world upon the earth. These shall couple together as p. s. foure be / and shall be in one weede / a punished innumerable dayes. The Moone and the Sunne shall be asumed / when the Lord of hostes shall rule them at Jerusalem upon the mount Sion before / and with his excellent counsaill.

Luce xxiij.

The. XXV. Chapter.

The Lord / thou art my God / I will praise / and magnify thy name. For thou bringest marvelous thynges to passe / according to thine olde conuysa / truly a fidelsly. Thou makest of stones / capes of stone / a of head cenes / whose walls. The palaces of the wicked destroyest thou out of the one / that they shall neuer be builded againe. Therefore / very rude people must magnify the / and the cyces of the cruel / they shon must feare the. For thou art the poore mans helpe / a strength for the meadfull in thine neede. Thou art a defence againste euil / againste / a shewde againste / heate. But vnto thy presumption / thou art like a stronge tree / thy rynde / that casteth downe / the boasting of the wysed / thou kepiest men from deare with the shadewe of the cloudes / thou curst of the braynde of the ruyne.

Luce. xxiij.

Thou shalt be the Lord of hostes / that once prepare / a cast / for all people upon the hill. A plenteous / costly / pleasant / cast / of far and widd / castles / of strete and moost puce thynge. Upon the hill shall be take away the hyde wale / bar haung / before the face of all people / and the ouer / where with all Gemles are

covered. Tho for deary / he shall vnto /

The Lord God shall wipe away the remembrance from all faces / and take away the confusio of his people / & showe the whole and world. For the Lord himselfe hath s. y. e. it. As the same time shall be s. y. e. it. our God / in thome we put our trust / and the earth bealed so. This is the Lord / that we haue waited for / let us enoyce and blise in his saluation. For the hande of the Lord resteth upon this hill. But Moab shall be shewen downe vnder him / like as the straw is troden vnder feet in a doyle hill. For he shall stretch out his hande upon him / like as a swimmer doeth so swimme. And with the power of his handes shall be cast downe his pyt pompe. As for his stronge holdes and hys wallen / he shall barre them / cast them downe / and sell them to the grounde in to dust.

The. XXVI. Chapter.

Then shall this songe be soung in the lade of Juda. We haue a stronge ciue / wal / no rickes and the ordinaunce shall spee so. Open shall the gates / that the good people maye go in / which labourerth for the ciue. And thou / which art the doer / a hall the matter in h. d. e. shall proude for peace. Then the pace / that Rome men hope for in the. Hope styll in the Lord / for in the Lord God is our resting strength. For they / in is the that bringeth lowe the che / minded / casteth downe the proud cyces. He casteth them to the grounde / euen in to the mye / that they maye be troden vnder the feet of the simple / and with the stepes of the poore. Thou / Lord / casteth downe the path of the ghyuous / which hee in by / wher the waye of the righteous be right. Therefore / Lord / we haue a respecte vnto / waye of thy iudgement / thy name and thy mercynance / enoyce the soule. Thy soule shall affere the all the nyght longe / and my minde hasteth to the. For as fast as thy iudgement is knowne to the world / the the / reues of the earth / is seene righteous. But the rnygob / though he haue receued grace / yet learneth be noe righteous / but in that place where he is punished be / and searche wate the glory of the Lord.

Lord / they will a d. s. thine hande / but they shall / and be confounded / when thou

valley/it shall happen vnto hyen/as to an vineyard/fruit before 3 parasell come. Whiche as soon as it is senct/is by and by deuoured/so eue it come well in a mans hande.

And then shall the Lorde of hostes be a ioyfull exouit/and a glorious gastande vnto the remnant of his people. Vnto the lowly/he shall be a spere of iudgment: and vnto them that vyre arraye the enemyes fowt he the gates/he shall be a spere of strength. But they go wronge by the reason of tyme/they fall and flacker because of stronge vynts.

Esai 48

7 Yee/ euen the puerles and prophete them selfe go amysse/they are deafe wth tyme/and weake eared theyow stronge dunck. They seee in synge/ and in iudgment they seyle. For all table see so full of myrrour and synchrym/that no place is cleane. What is he amonge them that can cleane/instreke/ or in souene be chyden/whiche are weened from synce/for taken from the bestes/ of any other falsyhoi then: 7 Commaunde that maye be commanunded: byd that maye be bydden: for byd that maye be fowbydden: keppe backe that maye be keppe backe: here a hyle/there a hyle.

Esai 48

7 Mai 32

7 Cor 13

7 For therfore the Lorde also shall speake wth lisyngue hysse / and wth a sleunge language vnto this people / to reboude he spake aiaie of this mance: Theye shall bunge selfe/ oute of the weey / yee / this shall bringe it. But they had no will to here. And therfore the Lorde shall aunswere theye slubbardnesse. Commaunde that maye be commanunded: byd that maye be bydden: fowbydd that maye be fowbydden: keppe backe that maye be keppe backe: here a hyle/there a hyle. 7 That theye maye go forth/fall backe wadit / be bunge / fowred / and taken. Wherfore heare the woide of the Lorde/ ye mokers that rule the Lorde's people/whiche are Jerusalem. For ye comfote your selfe thus. 7 Tush: deary and we are at a port: and as for hell / we haue made a condicion wth u: that though there beate our any foia plague / it shall not come vpon vs. For wth disceate will we scape / and wth hymblence will we defende our selfe. Therfore thus sayeth the Lorde God: 7 Erholde / I will laye a stene in Synon / a greate ston / a costly corner ston for a sure foundaion: that who so puteth his trust

in hym/ shall not be confounded. Rightheousnes wyl 3 set vp agayn in sh balance/ and iudgement in the weyghte. 7 The tempest of hysle shall take awaye foure tynge / that yehane to disceate wth hall: and the ouerflowing waters shall beate doune your stronge holdes of dissimulation. 7 Thus the appointment that ye haue made wth vntith / shall beate awaye: and the condicion that ye made wth hell shall nos stande. When the geardes struction goeth thowre / a shall all to reade you / 7c shall take you quyte awaye before it. See it shall go forth early in the morninge / and continue onely that daye and that night. And the very feare onely shall reach you wthin ye heareit. For the bedde shall be so narrowe / that a man can not lye vpon it. And the coveringe to small / that a man maye not weade himselfe theren. 7 For the Lorde shall stype forth as he byd vpo the mount / 7c shall take on as he byd in the Dale of / Whiche maye be made bunge forth his douces / his stoundinge / 7c shall be full of his woike / his troude shall weke. And therfore make no iudgement / that your captiuitie intertace: for 3 haue heede 3 Lorde of hostes seye / that there shall come a soden destruction / and plague vpon the whole earth. Take heede / a heare my voice / pander and marke my woide wel. Forth not the house ande man cur in due stacion earnestly to ho lende / he moureth and plo weth his grounde to sowe. And when he shall made it playne / he sowe it wth siche as eaynyn. He sowe it the wheate and barley in these place. 7 Thum and Me also in they place. And that he maye do it ryght / his God teacheth hym and strength hym. For he reaseth north the synde out wth a wayne / mythe bunge he be the cart here and there onely the comyn / but he is offe the stricke one wth a flayle / and the comyn wth a rad. So for the wether / he gryndeth it to make breade therof / In as much as he can not bunge it / it passeth wth treadynge. For neyther the bunning that the cart whyle make / nor his bestes can grinde it. This and such like thinge come of the Lorde of hostes / whiche is inueniuous in counsill / and great in ryghteousnesse.

1 Cor 14

7c

Esai 48

7 Mai 32

7 Cor 13

7c

Zines p 6

Pla 108

Rom 05

7c 4 a

7c 4 b

WO onto the o Arid Arid thou sitte that
 David manne. Take yet some yeares/
 and let join teales yit passe ouer: thence shall
 Arid be defiged: so that the shalbe hwaue and
 fourefull: and shalbe vnto me, cut as a Cayon:
 for I will laye fetter to the rounde aboute: and
 kepe the in with rowces: and graue w dykes
 agaynst the. And thou shalt be brought lowe/
 and speake out of the earth: and thy woode
 shall go bumbly out of the groude: thy noyse
 shall come out of the earth: like the voyce of a
 wynd: and thy talkinge shall goane out of thy
 myne. For I muldaine of thyr enemyes shalbe
 lyke mitalouf. And the number of Tyranies
 shalbe 1 as the dust that the wynde caryeth a-
 waye: so denye.

psal: 6

Thou shalt be visited of the Lorde of hoo-
 stea with thunders: each iudg: / a with a greate
 cracker: with the wyde wynde: / tempest: and
 with the flame of a consuming: fire. But now
 the multitude of all the people: that wote out
 agaynst Arid: the whole haoule: / the stronge
 haldea: / a fire: is 1 lyke a dreance which ap-
 peareth in the nyght. It is lyke as when an
 hungrye man dreameth that he is eatyng: /
 and when he awaketh: he hath nothyng: lyke
 as when a thyrste man dreameth that he is
 drynkyng: and when he awaketh: he is thyrst:
 and his soule openeth.

psal: 137

So is the multitude of all people: that mu-
 stre them selves agaynst the hill of Sion. But
 ye shalbe as youre tentes ende: / ye shalbe as
 besyded: ye shall staker: and rede to and fro. Ye
 shalbe thynk: / but not of wyng. Ye shall fall:
 but not throuwe thronk: / a. For the Lorde
 shall geue you an harde styrng: speere: / and
 holbe. Vaunce your eyes: namelye your pray-
 neth: and haldea: / which shoulde se: / them
 shall be ouer. And all syens shalbe vnto
 you: as the woode that standeth a feald leere:
 when one offereth it to a man that is leare-
 ned: / and sayeth: redi w oia leire. Then be
 auntyered: I can not rede it: / for it is thut.
 But if it be geuen to one that is not leare-
 ned: / sayd vnto hym: redi tho leere: Then sayeth
 he: I can not rede.

Esay 6

Therefore thus sayeth the Lorde. I for so
 much as this people haue wher nye me with
 theyr manib: / a pyetyer me highly with theyr
 hyppes: where so theye beete: neuer shalbe: / as

Mat. 23. 2

farre fro me: and the fiare which theye owe vnto
 me: that turneth theye into a lare: and dnr-
 rence. Therefore wyl I also thre vnto this
 people a maruylous terribil a greate chynge
 (namelye this) / I wyl destroye the wysdome
 of theyr wyse: and the vnderstandinge of their
 learned men shall perishe. Wo be vnto them
 that seke so vpe to hyde theyr imaginacions
 before the Lorde: which rebete theyr con-
 scyence: in the darkenesse: and saye: I wyl: / who
 seeth no: who knoweth no?

Abid: 1 c
Esay 57. 6
Eccle 17. 16

Which imaginacion of yours is euen as
 when the potter claye tareth abusenent:
 as though the woork myght saye to the work-
 maist: make me not: / as when an earthen
 vessel sayeth of the potter: he understandeth
 not. So ye not that is harde by: / that Liba-
 nus shalbe turned into Carmentid: that Car-
 nul shalbe taken as a wounde: then shall they
 men understande the woorders of the boke: / and
 the eyes of the blynde shall se: without any
 doubte or backesesse. The oppressed shall holde
 a merry feast: in the Lorde: and the poore peo-
 ple shall reioyce in the holy one of Israel.

Then shall the furious people cease: / and
 the mockers shalbe put amey: / and all they
 that do wronge shalbe rauced out: / Such as
 labour to deuce: neen vnto hym: and they
 deuce hym: / which eposueth them in the
 gaue: / and such as turne godd persons co-
 vaine.

And therefore the Lorde (euen the defen-
 der of Abraham) sayeth thus vnto the house
 of Jacob: I know that nat Jacob be ashamed:
 nor his face cofounded: when he syeth among
 the chyldren: whome my hande haue made:
 such as halowe my name amonge them: / that
 they may sanctifie the holy one of Israel: and
 that they: which afore tyme were of an erro-
 neous spere: / haue now vnderstandyng: / and that such as be
 before cude not: speak: are now learend in my
 lawe.

Esay. 54. 4

The XXX. Chapter.

WO be to those that saye theye
 the Lorde: / I wyl sefe coun sayll: but
 not as me: which take a wedde in hande: / but
 theye after my will: that they maye heape one
 syne upon another. They ge Rome into E-
 gypte: / and oye me no coun sayll: / do it fi helpe

Esay. 65. 1

at the power of Pharaos / and comforte in the
shewe of the Egyprians. Bus Pharaos
helpe shall be your confusion / and the comforte
in the Egyprians shewe shall be your owne
shame. Your rulers haue ben at Zoan / and

Ez. xxx. a your mistaungers came vnto Gases. **¶** Bus
iq. c. viij. d. ye shall all be ashamed of the people that maye
not helpe you / which shall not bunge you
Jer. xxxij d strengthe of comforte / bus shame and con-
fusion.

B Your bestes haue boine burthens vpon
theyr backs toward the South toward the
west that is full of percell and trouble / because
of the Riou and Lionesse of the Cockatrice a
stouring Dragon. **¶** Yee / the mules haue your
substance / and the camels brought your
treasure vpon theyr erected backs / vnto a
people wher can not helpe you. For the Egyp-
tians helpe shall be vayne and lest Ther-
fore I told you also that your payde shoulde
haue an ende. **¶** Wherfor go hence / and weene
their thys in theyr tables / a note a ma bote:
that it maye come by theyr posterite / and be
sly' Expie. For it is an obstinate people / I
enough shall children / and knowe that wyl not heare
the lawe of the Lorde.

Ez. viij a
Ez. i a
Jer. xl. d
Amos viij b

They haue seie to the prophete: **¶** Inno-
miate your selues with noynging / and vnto
them that shewe the truer: tell vs of noynging
for to come / bus speake frendly woordes vnto
vs / and preache vs false thynges. **¶** Create our
of the waye / go out of the path / turne the holy
one of Israel from vs. **¶** Therfor thus sayeth
I holy one of Israel: **¶** In as muche as ye haue
cast of your burne / and comforted your sel-
fes with power and mybleness / and put
your confidence them: therfore shall ye heare
the misthys againe for your destruction a
fall. **¶** Lye as a lye wall / that shall be cause
of some rys / (or blasp) wch shal byng com-
merce doynly.

E **¶** And your destruction shall be lyke as an
echin pot / whid breketh no man touchyng
it / yet / and breketh so fore / that a man shall
not fynde a stone of it to seide hym / or to
take water trust out of the pyr. **¶** For the
Lorde God shal brek the holy one of Israel both
promised iou: **¶** I with syllyng and reste
Ec. i. viij. c shall ye be dead. **¶** In quicquid and hope
q. i. viij. c shall your strenght be. **¶** Wherwithstanding /

ye regarde it not / bus ye wyl saye: **¶** No / for thus
are we constrained to lye vpon horses. **¶** Can
therefore shall ye lye. **¶** We must ryde vpon
sweyt bestes / and therfore shall ye perseu-
tours shal yet be swyter. **¶** I thousand of you
shall lye for one / or at the moost for fyue / whid
do but only geue you euil woordes / ennyll ye be
desolate / as a storme vpon an hysmet / and
as a beate on a byll.

¶ Yet standeth the Lorde waynyng / that
he maye haue mercy vpon you: and syeth
hymself / whid he maye recouer you to grace.
For the Lorde God is righteous. **¶** Happy
are all they that waite for hym. **¶** For thus
saye I to you people of Zion / and ye saye in a
Jerusalem shall ye neuer be in heauyness / for
doubtlesse he wyl haue mercy vpon the. **¶** A-
sone as he heareth the voyce of theyr crye / he
wyl helpe the. **¶** The Lorde geueth you the
bread of aduerse / and the water of trouble.
Bus thine instructor flesch not fare from
theif thine eyes loke vnto thine iustice /
and if thine eare hearken to his voice / that
cryeth after the and sayeth: **¶** This is the waye /
go this / and turne neyther to the ryght hande
nor to the left.

¶ Moreover / if ye destroye the splene woode
of your Idols / and cast awaye the golden
coupes thape deit them trust / (as syeth
isa) and saye / get you hence: **¶** When wyl
the geue rayne to the side / that ye shall fore in
the carthe / a geue you breake of the increase
of the sarch / so that all shal be plenteous and
abundant. **¶** I yet carrel also shall be side in
the meadowe. **¶** Yee / thine oxen / and
knyles the wyl the grounde shall eate good
foder / which is purged with the sance.
Goodly ryuers shal flowe out of a bismoun: **¶**
saunce and billes. **¶** In the bare of the great
slaughter when the tower shall fall. **¶** The
Moore shall thyme as the Sunne / and the
Sunne thyme shal be furne felle / and haue
as muche as in fuen daye a bestie.

¶ In that daye shall the Lorde bynde vpon
the bysted foce of his people / and deale theyr
woundes. **¶** Beholde / the glory of the Lorde
shal come from farr / his face shal burne / that
no man shalbe able to abyde it / his lippis
shall wagge for very indignation / and his
tunge

Ec. iij. viij
Jer. i. viij

Jer. i. viij
Jer. i. viij

Ps. lxxij

Ps. lxxij

runge shalbe as a consuming fyre. His sheath
like a vehement floude of water/whiche goeth
vp to the spire. That he maye take the people/
whiche haue turned them selfe into water:
and the dryde of creature/that herb in other
folke flourish.

But ye shal singe/as the vs is in the night
of the holy solemnitie. Ye shal reioyce from
yeare to yeare/as they charmed with the pype/
when they go vp to the mounte of the Lord/
unto the rocke of Israell. The Lord also
shal set vp the power of his voyce / and de-
claire his terrible arme/with his angrie coun-
tenaunce: yea/and the flame of the consuming
fyre/ with equiuales / tempeste of wynde/
and haile stones. Then shall the **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100** **101** **102** **103** **104** **105** **106** **107** **108** **109** **110** **111** **112** **113** **114** **115** **116** **117** **118** **119** **120** **121** **122** **123** **124** **125** **126** **127** **128** **129** **130** **131** **132** **133** **134** **135** **136** **137** 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Ez. 28

Ier. 20

And therein rodder whiche the Lord wyl
sende vpon hym/ shal moue the whole foun-
dacion/with romprete/ with noyse of warre
and battall to despoyle. I for: he hath pre-
pared the fyre of payne fram the beginning/
yea/ vnto the daye also. This hath he made
depe and wyde/ the north syde therof is fyre
and woode innumerable/ whiche the brach
of the Lord synnderth/as it were a marche of
byrmyste.

The XXXI Chapter.

WHOMEN them that go vnto mounte Egipte
for helpe/ and trust in houses/ and conser-
uare them selfe in charrettes / because they
be many: and in bastimen / because they be
cushy and stronge. But they regarde not the
holy one of Israell/ and they aske no question
at the Lord. Where as he neuerthelisse/
plagureth the wiked/ and yett goeth not from
his roide/ when he sleepech forth/ and takech
the wicerye againste the hauibolde of the fro-
wede/ and againste the helpe of cuell woer-
men. How the Egiptians are men/ and not God:
and their houses fleshe/ and not spere. And as
sones the Lord Egiptians sure his hande/
then shal the helper fall/ and he that shoulde
haue bene helper/ and shall cleaue the ve-
shayed: for thus hath the Lord spoken vnto
me. I see as the Egiptians are / Egiptians whiche
reareth vpon the praye that he hath gonne/
and is not of sayde / though he multitude of
shepe haue come oute vpon him/ myther

Ez. 28
6. 11. b

as a shepe for all the shepe of them. So shal the
Lord of hosties come vnto you from the
mounte Zion/ and defende his hyll. Lyke as
thydes floure aboute they nestes / so shal the
Lord of hosties sepe/ saue/ defende/ and de-
lauer Ierusalem. Therefore ye children of Is-
raell/ vnto a gayne ye as ye haue receaded in
your goyngs backe. I for in that daye eury
man shal taste oute his doole of sylur and
golde/ whiche ye haue made with youre syn-
ful handes. I for also shal be slaine with the
sward/ not with a mans swerde. A swerde
shal because him/ but not a mans swerde.
And he shal fle from the slaughter/ and his
seruauntes shal be taken prisoners. He shall
go for feare to his strongholde/ a his pun-
ce shall fle from his badge. This hath the
Lord spoken/ whiche high durneth in Chari-
and his sye in Ierusalem.

The XXXII Chapter.

WHOLDE the kyng: shall gouerne after
the rule of righteousnesse/ and the pun-
ce shal rule accordinge to the bulwarke of
quiete. He shal be wroth men/ as a defence for
the wynde/ and as a refuge for the tempeste/
lyke as a ryuer of water in a drye place/
and as the shadowe of a greete rocke in a
dye lande. The eyes of the synges shall not be
vayne: and the eares of them that heare/
shall take vidence hebe. The herte of the
warye shall come to knowlege/ and the
vnpayntinge shal speake plainly/ and the
flincher. Then shall the nygards be no more
colde gentles/ nor the dwike lyherall. But the
dwike wyl be churlyshlye quyned/ and his
herte wyl worken all and playe the pyrate/
and imagine abominacione againste God/
to make the hungrye loner/ and to wrethede
the myke from the dwike. These are the pry-
lous weapons of the covetous/ these be his
shamefull counsaile: that he maye siglye
the poore with descafull wretches/ yea/ vnto
there as he shoulde geue sentence with the
poore. I for the liberal pynnesse magnifyeth
boneste rynges / and cometh up with
bonesty.

Vnto ye and vble cytyes / harden vnto
my voyce. Ye careles cytyes/ make my wro-
the. After yeares a daye shall ye be thoughte
up for ye careles cytyes. For haue ye had
p v oot

Ez. 37

Ez. 38

Ez. 39

Ez. 40

greate hyppie saye. For the Lord shall be our captaine: the Lord shall be our lawe: geues / the Lord shall be our King: and he him self shall be our Saviour. There are the coades / so layde aboade / that they can not be better: The masse set up of such a saluon / that no banner nor sicke hangeth theron: But there is heald great spayle: / lame men runne after the pipe: There iseth no man that sayeth: I am sicke: but all end to take awaye from the people that weel there.

The XXXIII. Chapter.

Come ye Heithen and heare: take heede ye people: Heften thou eath: and all that is therein: thou rounde compass: and all that groweth thereupon: for the Lord is angrye with all people: / and his displeasure is kindled against all the multitude of them: to curse them: and to laye them. So that their name shall be cutt out: / and they: badges synners: that enuie the very hills shall weep with the bloud of them. / All the starres of heauen shall be consumed: / and the heauen shall folde together: / like a scroll: / and all the starres thereof shall fall: / like as the leaues fall from the wynde and wynges. For my swearer: sayeth he: I shall be thard in heauen: / and shall immediatly come downe vpon Ibienna: / and vpon the people whom I haue cursid for my vengeance.

B And the Lordes swordes shall be ful of bloud: / and he ruste with the same: and flouds of flambes and goates: / with the fauour of suerous of the waters: for the Lord shall kill a greate multitude in Ibienna: / and in the laide of Ibienna: / There shall the vniuerses fall with the bulles: / that is with the grauntes: / in their lande shall be washed with bloud: / and their grounde corrupte with fauour.

Unto the elcke: / Eion: shall come the daye of the vengeance of God: / and the pece: / which so thine owne iudgements shall be recompensed: / By floudes of bloud: / euened to pythe: / and thine eare to thine shane: / and then with that the laide be binded: / so that sefol not be quenched: / Saye not mighte: / But smoke cuer more: / and so saye to lye wastie. / And no man shall go thowen: / thy laide for uer: / But Delicence: / floudes: / greate Dulce: / and Rauens: / shall haue in possession: / and weel throu.

For God shall speede oure the syre of Ibienna vpon us: / and weyc it with the floudes of empines. / When Kinges are callid vpon there: / shall be none: / and all princes shall be away. / There is that growe in their palaces: / newles: / and thilke in their stronge holdes: / that the dragone maye haue their pleasure theron: / and that they maye be a ouere for the synners: / There shall straunge: / vdures: / and monstrous bestes meete one another: / and they wyde hope compass to gether. / There shall be lamia lye: / There shall be lodginge: / There shall the bedde: / bogge: / guide: / wygge: / be thire at home: / and thinge forth his yongence: / There shall thre come together: / each one to his lyke. / There shall shewe the scripture of the Lord: / and ridee. / There shall none of those thinges be left: / There shall not one: / (no: such lyke) / saye. / For what his mouthe comendeth: / shall make: / Each his spere gather together: / or fully: / lath: / vpon whome foure the sat fall: / so to whom he beareth: / he with the synners: / shall possess the inheritance: / from generation to generation: / and weel therein.

The XXXV. Chapter.

Where the desert: / and wildernesse shall be: / Joye: / the waste grounde shall be glad: / and flourish as the lilly. / There shall flourish: / pleaunty: / and the ioyfull: / and euer the geunge of thannes more: / and more. / For the gloze of Libanus: / the omeu of Carmell: / and Saron shall be geuen her. / There shall flourish the honoure of the Lord: / and the maiesty of oure God. / And therefore straignthe the weak: /e handes: / and comforte the feeble: / kene: / Make vnto them that are of a fearefull heart. / Be of good here: / and feare not. / Beholde: / Ocut: / your God cometh: / to take vengeance: / and a gress: / to reward: / God cometh his owne self: / and wil aduert you. / Then shall the rees of the Mart: / shine: / the highes: / in the care of the deap: / and you need: / There shall the lame man leape as an hart: / There shall the vniuerses: / shall geue thilke: / There shall the wylder: / ness: / also: / there shall welles: / flourish: / and floudes of water in the desert. / There shall the vniuerses: / shall ioyne: / to ryures: / and there shall the thyr: / the ryng: / of water. / Where so dragone: / shall shew: / there shall growe: / iure: / flowers: / and grene vnto: / There shall be foot: / paths: / and euery: / strete: / shall be: / called:

in feare and confounded. They shall be like the
grass and green hirbes in the calde / lyke the
hay upon boufherppee / thus withereth afoze
it be growen vp.

E I knowe thy wayes / thy goinge forth and
thy cominge home / yet / and thy madnesse as
gainst me. Therefore thy furiousnesse / against
me / and thy pryde is come before me. I wyl
put a ryng in thy nose / and a gadle betwixt
in the chawes of thy / and wene the about / wene
the same waye / thou canst. I wyl gene the
also this tofoket Co Ezechias / this yere shall
thou care that is septe in flowers / and the next
yere shide as groweth of him selfe / and in
the thpide yere ye shall sowe and reape / yet
ye shall plant vineyardes / and enioye the
frutes therof.

And sude of the house of Iuda as are cre
caped / shall come together / and the remnaunt
shall take care that is septe in flowers / and the next
yere shide as groweth of him selfe / and in
the thpide yere ye shall sowe and reape / yet
ye shall plant vineyardes / and enioye the
frutes therof.

And sude of the house of Iuda as are cre
caped / shall come together / and the remnaunt
shall take care that is septe in flowers / and the next
yere shide as groweth of him selfe / and in
the thpide yere ye shall sowe and reape / yet
ye shall plant vineyardes / and enioye the
frutes therof.

44. xxxi. e b
iii. Re. xxx
Ezech. xliii

iii. Re. xxx. a
ii. Pa. xxxii

I will longe afoze this / wene Ezechias dead
of Amos came outo hym / and sayde : Thus
comin aound the Lordde : See thine house
in order / for thou must dye / a / shall not escape.

Then Ezechias turned hys face towards the
wall and prayd vnto the Lordde / and sayde :
Remembre Co Lordde / that I haue walkt
before the in truely and a stedfast betwixt / and
haue done the thinge that is pleasant to the.
And Ezechias wepte sore. Then sayde God
vnto Esay : Go and speake vnto Ezechias.
The Lordde God of Dauid thy father sine
vnto the this wyde : I haue bidde thy prayer
and considered thy teares : I shall be
pardon. peace ino vnto thy lyfe / and deliuer
the and the cyne also from the bande of the
kyng of Assira / for I wyl defende thy cyne.
And take the this token of the Lordde / that
he wyl do in as he hath spoken : Beholde / I
wyl curme the shadowes of Sycho / and the
nomis layd out with the Sychie / and bring
it ten Degrees backward. So the Sychie turned
ten Degrees backward / and the Sychie turned
backward the which he read
descended afoze.

Beholde / I wyl curme the shadowes of Sycho / and the
nomis layd out with the Sychie / and bring
it ten Degrees backward. So the Sychie turned
ten Degrees backward / and the Sychie turned
backward the which he read
descended afoze.

I thought I shoulde haue gone to the gate
of hell in my best age / and haue weened
there shode of my yere.

I spoke wthin my selfe : I shall neuer vnto
the Lordde God in this life : I shall neuer see
man amonge the dwellers of the world.

Myne age is solde vp together / and take
awaye for me / like a shep / that hee enioye
his lyfe in hewen of hille as a weauer cumbr of
his webbe.

Whil I was yet taking my rest / he hewd
me of / and made an ende at me in one daye.

I thought I woulde haue lyued vnto the
moner / but he thrust my footes left a Lion /
and made an ende of me in one daye.

Then charged I like a swalwe and like a
crane / and mouened as a Dove.

I lift vp mine eye into the height : O Lordde /
make I violence / done vnto mi / that thou
suerne for me.

What shall I speake or say / that he made this
vnto the : I made hie out at my yere / see in
the thmernes of my lyfe.

Verdy / Lordd / thou must liue in thmernes /
and all my lyfe till I pass / after them : for
thou shalt see me vp / and wastell me. But lo / I
wille wnt contant with this thmernes.
LXXX

Neuertheles/ thy tomerfacion hatz so plea
sch/ beca he hatz it wold all not make a ende of
my lyfe/ so I hatz thou hast cast all my synnes be
hinde thy back.

id eni e
st. a For heil praystz nae the/ I deatb deatb nee
maginifye the.

They shoz goe vnto the grane/ prayst
not thy reuerth/ wher the frumg/ yett the lunge
acknowledge the/ sife so I do this same. The
father telleth his chylde/ of thy sochtful
nesse.

id eni e
st. a T Deluyet oec O Lorde/ and we will
singe in thy house/ all the dayes of
eure lyfe.

And Esay sayde: take a playstee of fygges/
and laye it vpon: the sois/ so thall be whole.
Then sayde he hychias: O what a great thinge
is this/ that I shal goe vnto the house of the
Lorde?

The XXIX. Chapter.

id eni e
st. a T Hylde hame name Necodach Balad/ Esay
hadadmo sonne kinge of Babilon: saw lea
res and b: p: sence to Eschias. So: he onder
stode how that he had bene sicke/ and was re
covered againe. I And Eschias was glad
therof/ a shered: than the comodors of hys
reuerse: of sytyes/ of golde/ of spices/ and roo
tes/ of p: cious oyles/ all that was in his cop
boide: and trees: boules. There was na
one thinge in Eschias house/ and so he rowe
out all his singdome: but he the chiefe it.

Then came Esay the prophet to hys Es
chias/ and saide vnto him: What hast the me
sunder/ and fraim reuente came they oute?
Eschias answered: They came one of a faue
reunice vnto me oute of Babilon. Esay saide
what cause they loke op: in thine house? Es
chias answered: Al that is in myne house
haue they sene: and there is nothinge in my
treasurie: but I shewed it thim.

id eni e
st. a Then saide Esay vnto Eschias: Vnder
stande the woode of the Lorde of hooske.

id eni e
st. a T Whold/ the nme tel coin: but weery thing
which is in thine house/ and all that thy pro
geniture haue laide op in store: oute this
ye: w: thall be caried to Babilon/ and nothinge
left behynde. Thus sayeth the Lorde: Yes/ and
parte of thy sonnes: that shal come of the/ and
whome thou shalt get/ shal be caried hence/
and become golde/ theumbraynce in the

kyng of Babilons court. Then sayde Es
chias to Esay: Now God p: s: p: s: his owne
consul/ which thou hast tolde me. He saide
ne: con: ca: So that shere de p: c: and fawp
fulnesse: ney: sime.

The XL Chapter.

id eni e
st. a T He of good cheere my people/ be of good
chere. (sayeth your God): Comforte Je
rusalem/ and tell her: that her reuente is at an
ende/ that her offence is pardoned/ that she
hath receaued of the Lorde: her suffi
cient correccion: for all her synnes. I I vover em
eth: I dispase the waye for the Lorde in the
wildernesse/ make straight the path for our
God in the deserte. Let all valles be exaltd/
and euery mountayne and hyl be layde lowe.
What so is ex: ed: let it be made straight: a
let the rough place: be made plain: sife so:
I for the glory of the Lorde: vnto all people: and
al sife: he shall see: for why? the mouth of the
Lorde hath spoken it.

id eni e
st. a The same voyce spake: vnto eue. And I
sayde: what shal I see? Then spake it: I that
al sife: is grass: and theral: be the same: the
of us: so the floure of the silde. W: he the graffe Jacob. I b
is withered: the floure: shall be awaye. Euen so: I Dec: I b
is the peple: as grass: when the breath of the
Lorde bloweth vpon them. Neuertheles/
whether the graffe wythe: / on the floure: shal
awaye: I Yet the woode of s: nre: God endureth Man: v: d
so ener: Moreover the voyce cryed thus: Go: I
vnto the hyl: a: Shen: thou shert thus: sife: Iacob. I b
good wynges/ lyfte vp the voyce with pe: I
ner: / so thou preache: Ierusalem. Lift up
B without feare: and saye vnto the cities of Iu
da: I Beholde: y: nre: We: sife: the: the Lorde
euen the almighty: shall come: with power: I
shere rule: with his arme. Beholde: the: sife: sife:
geth his reasther: with him: / and his woike
go before: thim. I He shal see: his sife: sife: I
hyrdome. He shal gather: the lambe: toge
ther: with his arm: and carie: thim: in his bo
some: and shal hably: in reate: thofe: that shere
yong:.

id eni e
st. a Who hath he: dem: the reate: in his sife:
Who hath: m: s: s: beuen: with his s: s: s:
and hath: com: p: c: ed: all the carbe: of the
woorde: in the fingers: Who hath: recey: d:
the mountaynes: and hyls: Who hath: re
fourned: the mynde: of the Lorde: I T Co: Rom: x: d:
who

Es. lxx. c
Mat. ix. a

Luc. ix. c
Job. i. b

Job. i. b

Ps. lxxx. a
Ecc. i. x. b

Man. v. d
Isa. xxx. b

Isa. i. b
Isa. i. b
Isa. i. b

Isa. i. b

Isa. i. b

Isa. i. b

who is his counsaill to reach him: And whome
 hath he assted counsaill to make him vnder-
 stande / and to learne him the woe of iudg-
 ment: to reach him science: / and to instruct
 him in the waye of vnderstandinge: Be holde /
 al people accc^t comparison of him / as a bukke
 full / and are counted as the leess
 thinge that the skalmes weyeth. Be holde /
 the Iles are in comparison of him / as the sha-
 dowe of the Sunne braine. Libanus is not
 sufficient to minisler fyre for his a fringe / and
 all the beastes therof are not ynough to am-
 plesse. All people in comparison of him / are
 reckned as nothinge. I. Yee / vaine vanitie and
 cing: ynesse.

D[af] / j[er] b

To whome then wyl ye lyken God / or what
 similitude wyl ye set vp vnto him: What he
 carret make him a caried ymage: and what
 the goltsmith conice him with golde / or call
 him into a foucne of siluer platee: Whosoever
 shall the ymage make / that the poore man
 which is disposed / maye haue somthinge to
 set vp also: I see oure and chose a tree that is
 not cutten / and carrie the cutten ymage: that
 manerth not: And wyl ye not this: Herde ye
 neuer of it: Hath it not bene preached vnto
 you since the beginninge: Hauye not bene
 enioyement of this / since the foundation of
 the earth was layde: That he spreceth vpon the
 Circle of the world / and that all the inhabi-
 taurours of the world are in comparison of
 him: but as greeshoppers: That he spreceth
 out the beatus as a cucumbe: that he stre-
 cheth them oute as a tent to dwell in: That he
 diuyneth in penes to nothinge: and the iudges
 of the earth do butt: so that they be not plau-
 red nor sworn agaynst: neither then swer-
 red agayn in the earth: For as soone as he blow-
 eth vpon them: they wither and fade away: /
 like the leaue in a weyble winde.

Esai. xliij

To whome name wyl ye lyken me: and
 whome shall I be lyke / sayeth the holy one:
 Liffe vp your eyes and encondide:
 Who hath made these thinge: / wheder come
 oute by so greete bespoo: and he can call the
 all by their names. For there is nothinge hid
 vnto the greatnes of his power / strength and
 mighte. Some maye thinke Iacob hath
 ouercome: Israel seye: My waye: are hid
 from the Lord: and my word knoweth not

D[af] / xlvijs

of my iudgements: Knowest thou not or
 haste thou not herd: / that he cuerlastinge
 God: the Lord whiche made al the countre
 of the earth: is neyther weery nor faine: / and
 that his wysdom can not be comprehended:
 but that he geueth strength vnto the weery /
 and power vnto the faine: Children are weery
 and faine: and the strongest men fall: But
 vnto them that haue the Lord: Before they
 eyes: / al strength be encreased. Be glad in
 god: that growe vpon thim: Where they run-
 ne: they shall not fall: and when they go / they
 shall not be weery.

I. Jer. xl

The XLII Chapter.
 Be stronge ye people: / Come hither vnto me.
 Be stronge ye people: / Come hither / and
 shew your cause: we wil go to the iudge toge-
 ther. Who carseth vp the iudic from the 13th
 singe of the Sunne / and callith him to go
 south: Who callith vnto the people / and sub-
 dueth the kinge before him: that he maye
 shewe them all to the grounde with his
 sweard: and science the lyke stubble with his
 bowe: He foloweth vpon them / and goeth
 safely bym silde / and commeth in on foot path
 with his feet. Who hath made / created / and
 called the generacions from the beginninge:
 I turne I the Lord: whiche am the first /
 and with the last.

Esai. xlvi
and I. Jer.
xlvi. 24

Beholde ye Iles: that ye maye feare: and
 ye endes of the earth: / that ye maye be abas-
 shed: Be weerye: and come byrde. Emery may
 hath encreased his neyghbour: and so thiche / a
 bydden him be stronge. The South consisteth
 the number: / as the Transjordan the hani-
 merman saynget: It shall be good: that we
 shall this east weyke: and then they shall sit
 with naples: that it shoulde not be moued.
 And thou Israel: my seruante: Iacob my
 electe sode of Abraham my beloved / whiche
 I led from the endes of the earth by the hand:
 For I called the from sarr: and said vnto the:
 Thou shalt be my seruante: I haue chosen the /
 and wil receiue the in a waye: / the nor a frage:
 for I wyl be with the. Loke not behinde the:
 for I wil be thy God: to straighte the / hope
 the: and so kepe the with this eighthe banne
 of myne. Beholde: all they that esse the: / al
 romes confusion and shame: and thine ad-
 uerfaries shal be destroyed and brought to
 nothinge.

Esai. xl

from the hye mountains: ascribinge a magni-
tyne unto the Lord: / a magnifienge hym
amonge the Gentiles. The Lord shall come
forth as a gyauante / and take a stomacke to hym
lyke a fleshy man of warre. He shall roare and
crye / and ouercome byer ieremo.

I haue longed holden my peece (sayeth the
Lord) shoulde I shew foie be shyll / and kepe
silence for euer ? I will crye lyke a straunge
woman / and once will I destroye a deuoute /
I will make weyll both mountaine and hyl /
and dye up eury grene thinge that groweth
theron. I will dye up the founteynes of waite / a
dunke to the ryuers. I will bringe the blabie
into a streete / that they in oue nor a lede them
into a foiepath / that they are ignaunt in. I
shal make darken lighte before them / and the
thinge that is crooked / to be straight. These
thinges will I do / a nor forger them. I And
therefoe let them conuerse / and be ashamed
therof. I shall hope in Idols / and saye to sa-
lomoned images: ye are oure goddes.

Esay liij. b

Mat. xv. b

Heart / o ye deaf men / and shewen your
sightes to se to ye blinde.) I But who is blin-
der then my seruante: so do deaf as my mes-
saunges / whom I sent vnto them: for who
is so blinde as my people / and they that haue
the rule of them? They are like / as if they vnder-
stodst nuth / a feyrlt nothinge: out of one
herde werll / but were not obedient. The Lord
be mercifull vnto them / for his righteousnesse
sake / that his woide might be magnified and
praised. But it is a mischuous and wicked
people. Theye songe mee belonge all to the
liare: a habbe thue in so payson house.) They
shalbe carryed awaye to priuie / and no man shal
loue them. They shalbe troden under foete /
a no ma shall labour to bringe the againe.) But
who is he amonge you / yf pondereth this in his
minde / that considereth it / and saith: it is for
a warninge in tyme to come?

Gen. xxxij

Esay liij. b

B rich. j. d

Gen. ix. a

I who suffred Jacob to be trode vnder foete /
a I shal to be spokid bye in nar the Lord.)
How haue ieremye against him / and how
had no desire to walke in his waye / i ncyber
bene obdient vnto his lawe. Therefore hath he
pointed vnto no his treuoussh displeasure / and
ströge battay / which nufsch vs haue to do on
any wyde: yet wil we not vnderstande. He bur-
neth vs vpon ieremye: but it is no our bur-
den.

The Lord that made Iheru Ia
cob) a hys fastiond the to Israel) I shall
thou: I saee nos for I wil defende hys
called the by thy name / thou art mine orme.

When thou wernest in the water / I was by
the / the stronge floudes shoulde not plucke
awaye.) When thou walkest in the fyerth / thal
not burne the / a the flame shall not hirle vnto
the. for I am the Lord: thy God / hysolone
of Iheru) thy Sauoure. I gaue Egypte for
thy deliuaunce / the Moians a the Sabecs
for the: because thou wost beare in my sight
and because I set by the / and loued the. I pul-
led all men for the / and deliuered vp alle people
for thy sake / that thou shouldest not feare / for I
was with the. I wil bringe ieremye sibe fro the
East / and gather the together from ier West.)
I wil saye to the North: let go. And to the
South: kepe not backe:) And bringe ieremye
carnelly / that hope in Idols / and my daughter / from ier
midnes of the world. Namly / all thos that be
called after my name: for then haue I recei-
ued iustifiacon / and made for myne honoure.

I bringe southe that people / whether they
haue eyes / or be blinde: / that haue eare.) All the
nacione shall come in one / and be gaibrrd in
one people.) In which amonge you ier gods
shal declare such thinges / and trol vnto
is to come: / let them bringe their woies: so
shal they be free: for then men shall heare /
and saye: it is trithe. But I bringe you
neces (sayeth the Lord.) Cuen those that are
my seruante: / whom I haue chosn: to the
meant that ye might be certid / and geue
myr shalfull credence: / and to confyde / I
am he / before whom there was neuer any
God / and that there shalbe none after me.)
I am only the Lord. And I without me is
there no Sauoure. I geue warninge: I make
hoite / I reach you: / there shoulde be no stralige
god amonge you. And this recorde must ye
beare me your selfe: sayeth the Lord.) I
am God. And cuen he am I from the be-
ginninge / and I there no name / that can take
any thinge out of my hande. And what I do /
can no man change.

Thus sayeth the Lord the holy one of Iheru
I shall your rebeme: / for your sake will I
sende to Babylon / and bringe alle the strongest
of

of them from thence: namely / I havee that
 boall them of theyr sinnes: **Esay 3** The Lord
 your holy one whiche haue made Israel / and
 amongst Kinge. **Notouer** thus sayeth the
Lord: **Esay 4** Euen he that maketh a way in the
 fe / * and a founfayn in the myghtie waters:
 that bringeth forth the charences and boi-
 ses / of the boosleand the power / that they may
 fall a floupe and neuer rise / and be connecte / like
 as to water a quenche.

Ye remembre no thinges of olde / and re-
 garde no thinge that is past. Therefore beholde /
 I shall make a newe thing / and shortly shall
 it apere: **Ye** shall well knowe it / I tolde it you
 afore / **Esay 5** I will not tey you againe.

I will make streets in the deserte / and ry-
 uers of water in the waldernesse. The wilde
 beastes shall wythe me: the dragon / and

the Lincott. **Esay 6** I shall geue water in the
 waldernesse / and frentice in the deserte: that
 I may geue drinke to my people / whome I
 chose. **Esay 7** This people haue I made for my self /
 and they shall be to me for my prayse. **Esay 8**
 (Jacob) wouldst not call vpon me / but thou
 haddest an eye not toward me. **O** Israel. Thou
 gauest me not thy yonge bestes for burnt of-
 fringes / neyther diddest thou honour me w
 thy sacrifices. Thou boughtest me no viare
 spice with thy money / neyther pourest thou
 the sar of thy sacrifices vpon me. **Esay 9**
 I haue not ben chargeable vnto the in offren-
 ces / neyther greuous in Inceute. But thou
 hast laden me with thy synnes / and recorde
 me with thy iniquities: Where as yet I
 am / turne be onely / that for myne owne selves
 I do awaye thine offences / and forget thy
 synnes: so that I will neuer thinke vpon the.
 Dur me now in remembrance / for we will reas-
 on together. **Esay 10** What shall thou haue for the
 make the quye: **Esay 11** Thy first father offered foie /
 * a thy rulers haue sinned against me. There-
 fore I yerber suspended / or I sawe the chiefe
 priuies: **Esay 12** The curse Jacob / and gaue Israel
 into reioyce.

The XXXIIII. Chapter.

O beare now / o Jacob my seruante / a
 Israel whome I haue chosen. For thus
 sayeth the Lord: whar made the / that fast-
 ned the / and deid the / euen fro thy mothers
 wombe: **Esay 13** Be not afrayde / o Jacob thy ser-

uante / thou righte / whome I haue cho-
 sen. **Esay 14** For I shall poure water vpon the drye
 grounds / and ryuers vpon the drynesse. **Esay 15**
 I shall poure my spere vpon thy fed / and myne
 encrease vpon thy stocke. They shall growe to-
 gether like vpon the grasse / and as the Milles
 of the waters shalbe. One will saye: **Esay 16** I am the
 Lord. Another will call vnder the name
 of Jacob. The thyde shall subscribe with his
 hande vnto the Lord / and geue him self vnder
 the name of Israel.

Notouer / thus sayeth the Lord: **Esay 17**
 euen the Kinge of Israel and his aungels / the
 Lord of hostes: **Esay 18** I am the first / and the
 last / and without me is there no God. **Esay 19**
 what to be / that cure was like me / whidi any
 from euill thinge: **Esay 20** Let him beate his name
 and so where thorne he may be chused
 vnto me. **Esay 21** Let you forth playnly / he
 thate / thate past a fere come: **Esay 22** and that
 without any feare or floupe. **Esay 23**
 cuer tolde you by the / and was not you: **Esay 24**
 can beare me recorde your selues. **Esay 25**
 any God except me: any maker / that I
 shoulde not knowe hym:

Wherefore all caruers of Idols are but
 vaine / a they labour in vaine. They must beare
 recorde them selues / that they can say no-
 ther fe nor vnderstande / that they shalbe confu-
 ded. **Esay 26** What shoulde not make a god / or
 shon an Idoll / that is profitable for no-
 thinge: **Esay 27** Beholde / all the shew shippes of them
 must be brought in confusion. **Esay 28** All the
 wemesses of them come and stande together
 from amongst men: they must be abashed / and
 confounded one with another. The smith
 weth iron / and tempereth it with hote colles / and
 fasteneth it with hammers / and maketh it
 with all the strenght of his armes: **Esay 29**
 yet some-
 tyme he is want for very hungre / and for thy-
 ste / that he hath no more power. The carpenter
 for smage caruer / maketh me / and
 spredeth forth his lync: he maketh it with
 some coloure: he playneth it / or methereth it
 and squareth it / and maketh it after the ymage of
 a man / and according to the buyse of a man
 that is made stande in a temple.

Notouer / he geeth out to beare doune
 Cedre trees: he bringeth doune Cedre
 and other tymber of the wood. **Esay 30**
 q. 1. 1. 1.

shalt see upon the grounde/and not in a trone
 (so thou mayest of Caldea.) Thou shalt not more
 be called reudee a pleasait. Thou shalt bunge
 for the queene and grinde meel / put doune
 thy stomache / make bare thy face / and shalt
 wepe thow in the water ryuers. Thy shame
 shalt be discovered / and thy prauines shalt
 see. For I will auenge me of the / and no mā
 shall let me: I seeth ouer redemer / whiche
 is called the Lord of hostes / the holy one of
 Israel.

Esec. xxi. d
Dan. ii. d

Duo. xxi. b
Iere. li. b

Ecc. vi. b
Iob. xxi. b

Dan. v. c

Esa. xxi. c

Thy shall holde thy tongue / and see the in to
 some backe stone (I thoughte Caldea) for
 thou shalt no more be called lady of kingdo-
 mea. I was so wroth with my people / that I
 punyshed myne enbriauetes / and gaue them
 into thy power. I neuertheles / thou shew-
 dest them no mercy / but euen the very aged
 men of thy / dydest thou oppresse ryght face
 with thy rock / and thou thoughtst thus: I
 shalt beaby for euer. And besyde all that / thou
 hast not regarded these thinges / neyther cast
 what shoulde come after.

B

Hearre now therefore / thou wysfull / what I
 say to carelesse / a spirite thou in thine heart:
 I am alone / and without me is there none
 I shall neuer be wedowe / nor desolate againe.
 And yet bothe these thinges shall come to the
 vpon one daye in the enuellinge of an eye.
 Namely / wedowehead and desolation. They
 shall myschely fall vpon the / for the multi-
 tude of thy wretches / and for the great heape of
 thy countreie. For thou hast comforted thy self
 in thy discaufidence / and hast sayde: I no man
 can hurt me. I haue owne wysdom and cunningge
 haue defeated the. In that thou hast sayde: I
 am alone / a without me there is none. There-
 fore shall trouble come vpon the / a thou shalt
 not know from whence it shall arise. Mischa-
 ll shall fall vpon the / which thou shalt not be able
 to put off. I forayne misery shall come vpon
 the / because thou be at wraue.

C

Let us go to thy countreie / and to the multi-
 tude of thy wretches / for thine thou hast be-
 traynted withal from thy countreie / they maye
 helpe the / for strength. But I. Thou hast by thy
 had many countreies of them / so let the heaue-
 nlye gods and the beholders of starres / counte
 on now and helpe the: yet / and let them shewe
 when thise new thynges shall come vpon the.

Beholde / they shalbe lyke strawe / which if it be
 fabled with fyre / no man maye rydde it / for
 the violence of the flammes. And yet it groweth
 no rynders to waeme a man by / no / dreare fyre
 to fry by. Enē so shall they be vnto the / whome
 thou hast vsed and occupied from thy countreie.
 Euery one shall see the has croneous way /
 yet shall none of them denie the.

The XLVIII. Chapter.

Hearre then / O thou house of Iacob: that I
 are called by the name of Israel / are come
 out of one flock with Iuda: which I saue by
 the name of the Lord / and deare wilst by
 the God of Israel / but not with truth and
 cyght. And they are called I for me of I holy cynt:
 as they that loke for edoune in the God of Is-
 rael / whose name is the Lord of hostes.

Eph. ii
Iere. xi

The thynges that I thowd you euer since
 the begynnyng: haue I not broughte them
 to passe / immediately as they came out of my
 mouth / a declared them: And they see com-
 to come. I knewe that thou art obstinate
 and that thy necke hath an yron wayne / and
 that thy browe is of brass. Neuertheles / I
 haue euer sence the begynnyng / showed the
 of thynges for to come / and declare d them vnto
 the / for euer they came to passe: that thou shoul-
 dest not saye: mine I bel hath done it / my ca-
 used or cast ymage hath showed it. Hence and
 consider all these thynges / whether it was ye
 that prophced them: But as for me: I tolde
 the before at the begynnyng / and now and secre-
 thynges that thou knowest not of: And some
 done it / not of olde tyme / wch of thou ne-
 uer hearest / before they were brought to passe:
 that thou canst not saye: I knewe of the. I
 neuer the: be for me: what shall neyther
 herde nor knowen / neither haue they ben open-
 ed vnto thine eare / a for tyme. For I knew
 that thou wouldest make iustlye offence / there-
 fore haue I called the a transgressor / a cur-
 souer thy mother wombe.

Esa. xxi

Neuertheles / for my names sake / I haue
 witheld my wrath / and for myne honoure
 sake / I haue ouercome the / so that I haue not
 coted the out. Beholde / I haue pouged the /
 and not for money. I I haue chosen the in the
 fyre of powere. And that only for myne owne
 sake / for I geue myne honoure to none other
 that thou shouldest not despayse me. Beaten

Esa. xxi
vnto

B have written the vp upon my hedges/ thy wal-
 leare euer in my sight: They that haue broken
 the bouer/ shall in a chaff: to buye the vp &
 gaunced in they that made the wall: shall wel
 in the. Let it vp thine eyes / a loke aboute that
 all thes shall gather them together / and come
 to the: In truly an 3 year (sayeth the Lorde)
 thou shalt see them all upon the / as an appar-
 ell / and gride them the / as a byde Voeth
 her Ierusalem. Be for thy lande that hath deso-
 late / wastled and destroyed: it shall be narrow
 for them / that shall dwell in it. And they that
 wolde vsuare the / shall farre awaye. The n
 the childe to come the barren shall bunge soue
 into the / shall saye in thine eare: thyo place to
 narrow / sit vs together / that I maye haue
 roume the / shall thou thinke by thy self: Who
 hath begotten me thes? synges: I am boren
 and alone / a captiue and an ouercast: And who
 hath nourished them vp for me: I am desolate
 and alone / but from whence came thes?

E And the fore this sayeth J Lord God: Be-
 holde / I will stretch out myne hande to Jene-
 noko: a set vp my self to the people. They shall
 bringe the thy sinnes in their lappes / a carge
 thy daughters into the upon their shoulders:
 for hngers shall be thy nourishinge fathers / and
 Quere shall be thy nourishinge mothers. They
 shall fall before the wech their succour upon
 the earth / and lye vp the dust of thy feet: that
 thou mayest know / how that I am the Lorde.
K. m. 13 And thou shalt pounce his trust in me / that
 not be confounded. Who speyeth the gaunte
 of his poynt / who saith the poynter from
 the night? And the foer thus sayeth J Lorde:
 De: The poynters shall take the gaunte /
 and the people deliuerd from the violence: for
 I will maintaine thy cause agaynste thine
 aduersaires / and saue thy penne. And will
 fide thine enemies with thy owne flesh / and
 make them dust of they owne bloude / as of
 strete wyne. And all flesh shall knowe / Co Ja-
 cob: that I am the Lorde / thy Sauiour /
 and stronge anenger.

E The L. Chapter.
 Thus sayeth the Lorde: Where is the
 thyll of your nothors Vauement / that
 I sent oute bet 2 / or who to the west / to
 whom I sold you? Beholde / for your owne
 offences are ye sold 2 / and because of your

transgression / is youre mother forsaken. For
 why wold she no ma receaue me when I came:
 and wher I called / no ma gaue me answere.
 I Was my hande cleane synner of / that it Num 34
 myght nor helpe: or had I not power to de-
 luer: lo / as a worde / I dinke vp the see / And
 of water fouded I make drye lande: so that
 I of 4
 for want of water / the fish corrupte and dye
 of thirst. I To see beauen / I clothe it with
 darkness / and put a saile upon it.

The Lord God hath gotten me a wel lare / B
 ned unger / so that I can rebuise them which
 care trouble / see / and that in due season. He
 waerd myne eare up by synnes in the mor-
 nunge / as the scholmaster do: that I myght
 berken. The Lord God hath opened myne
 eare / therefore can I not saye nay / nor with-
 drawe my self. But I offer my backe unto my
 the synners / and my backe to the papper. I
 euerie nor my face from shame and spynninge:
 I for the Lorde God helpeh me / therefore
 shall I not be confounded: I haue hardened
 my self like a signstone / for I am sure that
 I shall not come to confision. Myne aduer-
 saries sayeth for me / who will then go with me in
 lawe: Let vs stande one agaynst another: if
 there be any that will reason with me / let hym
 come here forth to me. Beholde / the Lorde
 God standeth by me / what is he that can
 condemne me: / I they shall be lyfe as
 on olde cloth / which I myghte shall care up.

Therefore is tho so farrthy the Lorde an-
 you / let hym beare the noyce of his seruanti.
 Who so walketh in darkness / and in light
 synned upon hym / let hym hope in the Lorde
 and holde hym by his God. But take
 hede / ye haue all synned a feyn / and gybid
 youre selfe with the flame: Ye walk in the
 glisteringe of your owne fyre / in the flame
 thare ye haue synned. Thys cometh vnto you
 fro my hande / namely / thare ye shall slepe in so
 rowe.

The L. Chapter.
 Harken vnto me / ye that holde of night: I
 Housiues / ye / sike the Lorde. Take hede
 vnto / s stomer / wher ye are bren / and to
 graue wher ye are digged. Consisteth Abas-
 ban / your father / and Sara that bare you:
 how that I called him alone / so poynter by
 me / and incread him: how the Lorde com-
 foud

Gene 10
Esay 40

Isa 40
Esay 40

Num 34
Isa 40
Isa 40

Gene 10
Rom 9
Gene 10

113. Reg. 19. To be straggling. Afterwarde by the kinge of the Assyrians appoynted the for naughte. And now what profit is it to me, saith the Lord. What my people is richly caried awaye, and brought into beuaines by their euillnes. In my name euill shall be spoken: saith the Lord.

114. Reg. 19. B. But that my people maye knowe my name, I my selfe will speake in it. Beholde here am I. Who haue beuifull see the site of the Embrassment, haue brought the message from the mountain, a proclamer shall bring to the good rynges, and preachers health, saith onto Sion: Thy God is the kinge. Thy watchmen shall lift up their voice, with loude voice shall they preache of him: for they shall see him present, when the Lord shall come againe to Sion.

115. Reg. 19. C. The glad thou desolate Jerusalem, and reioyce together, for the Lord will restore his people, he will restore Jerusalem. The Lord will make bare his holy arme, and there it shall be in the sight of all the Gentiles, and all the endes of the earth shall see the saving health of our God.

116. Reg. 19. D. Awaye, get you out from thence, touch no vncleane thinge. Go out from amonge such. And be cleane, for that beare the vessel of the Lord. But ye shall not go out with scoldon, nor make hayste as they that he awaye. For the Lord shall go before you, and the God of Israel shall kepe the waye.

117. Reg. 19. E. Beholde, my seruante shall beale myselfe, therefore shall he be magnified, galed a greatly honoured. Like as the multitude shall reuolue upon him, because his face shall be desolated, and not as a mans face, and his beuill life no man: I will be the multitude of the Gentiles, I will be unto hym, and the Gentiles shall be unto hym, and the Gentiles shall be unto hym, and the Gentiles shall be unto hym.

118. Reg. 19. F. Beholde, my seruante shall beale myselfe, therefore shall he be magnified, galed a greatly honoured. Like as the multitude shall reuolue upon him, because his face shall be desolated, and not as a mans face, and his beuill life no man: I will be the multitude of the Gentiles, I will be unto hym, and the Gentiles shall be unto hym, and the Gentiles shall be unto hym.

119. Reg. 19. G. Beholde, my seruante shall beale myselfe, therefore shall he be magnified, galed a greatly honoured. Like as the multitude shall reuolue upon him, because his face shall be desolated, and not as a mans face, and his beuill life no man: I will be the multitude of the Gentiles, I will be unto hym, and the Gentiles shall be unto hym, and the Gentiles shall be unto hym.

120. Reg. 19. H. Beholde, my seruante shall beale myselfe, therefore shall he be magnified, galed a greatly honoured. Like as the multitude shall reuolue upon him, because his face shall be desolated, and not as a mans face, and his beuill life no man: I will be the multitude of the Gentiles, I will be unto hym, and the Gentiles shall be unto hym, and the Gentiles shall be unto hym.

121. Reg. 19. I. Beholde, my seruante shall beale myselfe, therefore shall he be magnified, galed a greatly honoured. Like as the multitude shall reuolue upon him, because his face shall be desolated, and not as a mans face, and his beuill life no man: I will be the multitude of the Gentiles, I will be unto hym, and the Gentiles shall be unto hym, and the Gentiles shall be unto hym.

122. Reg. 19. K. Beholde, my seruante shall beale myselfe, therefore shall he be magnified, galed a greatly honoured. Like as the multitude shall reuolue upon him, because his face shall be desolated, and not as a mans face, and his beuill life no man: I will be the multitude of the Gentiles, I will be unto hym, and the Gentiles shall be unto hym, and the Gentiles shall be unto hym.

123. Reg. 19. L. Beholde, my seruante shall beale myselfe, therefore shall he be magnified, galed a greatly honoured. Like as the multitude shall reuolue upon him, because his face shall be desolated, and not as a mans face, and his beuill life no man: I will be the multitude of the Gentiles, I will be unto hym, and the Gentiles shall be unto hym, and the Gentiles shall be unto hym.

124. Reg. 19. M. Beholde, my seruante shall beale myselfe, therefore shall he be magnified, galed a greatly honoured. Like as the multitude shall reuolue upon him, because his face shall be desolated, and not as a mans face, and his beuill life no man: I will be the multitude of the Gentiles, I will be unto hym, and the Gentiles shall be unto hym, and the Gentiles shall be unto hym.

125. Reg. 19. N. Beholde, my seruante shall beale myselfe, therefore shall he be magnified, galed a greatly honoured. Like as the multitude shall reuolue upon him, because his face shall be desolated, and not as a mans face, and his beuill life no man: I will be the multitude of the Gentiles, I will be unto hym, and the Gentiles shall be unto hym, and the Gentiles shall be unto hym.

126. Reg. 19. O. Beholde, my seruante shall beale myselfe, therefore shall he be magnified, galed a greatly honoured. Like as the multitude shall reuolue upon him, because his face shall be desolated, and not as a mans face, and his beuill life no man: I will be the multitude of the Gentiles, I will be unto hym, and the Gentiles shall be unto hym, and the Gentiles shall be unto hym.

He shall be the most simple a despised of all, who shall see hath good experyence of sinners infirmities. We shall reioyce him so simple a soyle, that he shall be our face for him. Whom because of a trust, he shall only toke my our infirmities, and beareth our paine: we shall iudge him, as though he were plagued, and cast downe of God, though he be not with standing, he shall be wounded for our offences, a sinners for our wickednesse. For the paine of our punishment shall be laid vpon him, a woe his stripes shall we be dealt.

As for us, we go all easy, like shepe, every one turneth his owne way. But he shall be plagued, and shall not open his mouth. He shall be led as a shepe to the slaughter, yet shall he be as a lambe before the shearer, and not open his mouth. He shall be as a shepe, whose cause not perdy, without any iudgement. Whose generation yet no man maye number, when he shall be cut off from the groude of the living. Whose punishment shall go vpon him, for the transgression of his people.

His graue shall be againe him, with the condemned, and his cristenen with the heathen. Where as he shall neuer violente nor vnght, neither hath there anye discreasfulnesse in his mouth.

It pleased the Lord to smite him with infirmities, that when he shall be made his soule an offeringe for sinne, he might be a longe lastinge seke. And this seruice of the Lord shall prosper in his hande. With reuoyce and laboure of his soule, shall he optaine greaite riches. In his rightous seruantes shall with his wisde iustitice, and shal be the multitude, for he shall beare awaye their sinnes.

Therefore will I greeve him, the multitude for his paine, a be shall vnder the stronge spoyles, because he shall greeue our his soule to death, and shall be reckoned amonge the transgressours, who be neuer belist shall take awaye the sinnes of the multitude, and make intercession for the midones.

Beholde, my seruante shall beale myselfe, therefore shall he be magnified, galed a greatly honoured. Like as the multitude shall reuolue upon him, because his face shall be desolated, and not as a mans face, and his beuill life no man: I will be the multitude of the Gentiles, I will be unto hym, and the Gentiles shall be unto hym, and the Gentiles shall be unto hym.

Beholde, my seruante shall beale myselfe, therefore shall he be magnified, galed a greatly honoured. Like as the multitude shall reuolue upon him, because his face shall be desolated, and not as a mans face, and his beuill life no man: I will be the multitude of the Gentiles, I will be unto hym, and the Gentiles shall be unto hym, and the Gentiles shall be unto hym.

Beholde, my seruante shall beale myselfe, therefore shall he be magnified, galed a greatly honoured. Like as the multitude shall reuolue upon him, because his face shall be desolated, and not as a mans face, and his beuill life no man: I will be the multitude of the Gentiles, I will be unto hym, and the Gentiles shall be unto hym, and the Gentiles shall be unto hym.

Beholde, my seruante shall beale myselfe, therefore shall he be magnified, galed a greatly honoured. Like as the multitude shall reuolue upon him, because his face shall be desolated, and not as a mans face, and his beuill life no man: I will be the multitude of the Gentiles, I will be unto hym, and the Gentiles shall be unto hym, and the Gentiles shall be unto hym.

Beholde, my seruante shall beale myselfe, therefore shall he be magnified, galed a greatly honoured. Like as the multitude shall reuolue upon him, because his face shall be desolated, and not as a mans face, and his beuill life no man: I will be the multitude of the Gentiles, I will be unto hym, and the Gentiles shall be unto hym, and the Gentiles shall be unto hym.

Beholde, my seruante shall beale myselfe, therefore shall he be magnified, galed a greatly honoured. Like as the multitude shall reuolue upon him, because his face shall be desolated, and not as a mans face, and his beuill life no man: I will be the multitude of the Gentiles, I will be unto hym, and the Gentiles shall be unto hym, and the Gentiles shall be unto hym.

Beholde, my seruante shall beale myselfe, therefore shall he be magnified, galed a greatly honoured. Like as the multitude shall reuolue upon him, because his face shall be desolated, and not as a mans face, and his beuill life no man: I will be the multitude of the Gentiles, I will be unto hym, and the Gentiles shall be unto hym, and the Gentiles shall be unto hym.

Beholde, my seruante shall beale myselfe, therefore shall he be magnified, galed a greatly honoured. Like as the multitude shall reuolue upon him, because his face shall be desolated, and not as a mans face, and his beuill life no man: I will be the multitude of the Gentiles, I will be unto hym, and the Gentiles shall be unto hym, and the Gentiles shall be unto hym.

Beholde, my seruante shall beale myselfe, therefore shall he be magnified, galed a greatly honoured. Like as the multitude shall reuolue upon him, because his face shall be desolated, and not as a mans face, and his beuill life no man: I will be the multitude of the Gentiles, I will be unto hym, and the Gentiles shall be unto hym, and the Gentiles shall be unto hym.

113. Reg. 19

114. Reg. 19

115. Reg. 19

116. Reg. 19

117. Reg. 19

118. Reg. 19

119. Reg. 19

120. Reg. 19

121. Reg. 19

122. Reg. 19

123. Reg. 19

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127. Reg. 19

128. Reg. 19

129. Reg. 19

130. Reg. 19

Job. 19. Rom. 1. c.

113. Reg. 19

114. Reg. 19

115. Reg. 19

116. Reg. 19

117. Reg. 19

118. Reg. 19

the Lord. Make thy tent wyder/and spreade
the hanginges of thyne habitation: spare
not silke for thy cordes / and make fall thy
flakes: for thou shalt breake oute on the right
syde and on the left: as thy seede shall haue & Gene-
rales in possession/and dwell in the desolate ce-
nes. Feare not: for thou shalt not be confounde-
de: Be not ashamed: for thou shalt not come
to confusion. For thou shalt forget the shame
of thy youth: and thou shalt not remember the disho-
nour of thy weoldowheade. For he that made
thee shall be thy Lord/ and thow hand (whofe
name is the Lord of hosties) and thine au-
uenge shall be euē the holy one of Iherusalem:
the Lord of hosties: the whole worlde. For the Lord
shall call thee / beinge an vnsolate forrowfull
woman/and as young wyfe: that hath throken
her wedlocke: saith thy God.

B I will while haue I forsake thee/ but with
great necessitye shall I take thee vp vnto
me. When I was angry/ I hid my face from
thee for a little season/ but thow waste in relasunge
goodnesse: that I pardon thee/ sayeth the Lord
of hosties. And this must be vnto me
as the water of thee: For syke as I haue
swaine/ that I will not change the water of
thee any more vpon the worlde: So haue I
sworn/ that I will neuer be angry with thee/
nor repoude thee: The moueraunce shall remoue/
and the vntyngon shall vntyngon: my louinge
kindnesse shall not remoue/ and the bande of my
peace shall not fall vnto thee from thee/ saith the
Lord of hosties: in euery luyte.

C Behold thou poore/ vnto a despyred: I
will rike thy wallen of precious stones / and
thy founndes of Saphires/ thy windowes of
Cristall/ thy garnes of fyne cleare stone/ and thy
borderes of pleasaunt stones. Thy child shall
all be taught of God/ I will geue them plea-
surous of peace. In righteuousnesse shall thou
be grounded / and be farre from oppression/ for
thee which thou dost nat be afraied/ neither
for hinderances: for I shall not come vnto thee.
Behold/ the alraunt that was farre from thee/
shall dwell with thee: he that was soueraine
a stranger: vnto thee/ shall be ioyned to thee. Be-
hold: I make the smith that smytheth the coole
in the fyre/ a be maketh a weapon after his
bandy wyll. I make also the worker to the
smyth: but of the weapons that are made agaynst

thee/ shall not passe. And as for all ungiue
that shall resist thee in iudgement / thou shalt
ouercome them/ and condemne them. This
is the heritage of the Lord of hosties: a
the righteuousnesse: that they shall haue of me/
sayeth the Lord.

The LV Chapter.

Come to the waters al ye that be thursty /
and ye that haue no money. Come/ saye
ye maye haue to eat. Come/ saye ye maye
without any money/ as money wyll. Where
fore ye saye you your money/ for the thing
that seyth not/ a spende your labour about
the thing that satisfieth you not: Dute better
rather vnto me/ and ye shall eate of the best/ in
your house/ that haue bee pleasure in plente-
ousnesse. Encline your eares/ to come vnto me/
take heede/ and your soule shall lyue. For I
will make an euery luyte conuener with you /
and euen the sure mercies of Dauid.

Behold: I shall geue him for a wytnesse
among the folk: for a prince and captaine vnto
the people. For thou shalt call an vnknowyn
people: and a people that had no knowledge
of thee/ shall runne vnto thee: because of the Lord
de thy God/ the holy one of Israel/ whiche
glorifyeth thee. Behold the Lord while he may
be founde / call vpon him while he is nye.
Let the vngodlye man forsake his waye/ and
the vntyngon a his vntygonaunce / a turne
agayne vnto the Lord: for he be merciful
vnto him: as saith the Lord: for he is ready
to forgie.

So: thus sayeth the Lord: My thoughtes
are not your thoughtes/ and your wayes
are not your wayes: But as farre as the hea-
uens are higher then the earth/ so farre are
my wayes creede yours/ and my thoughtes
vnto you: And like as the rayne a snow come
from heauen / and reuenerth not: neither
agayne: but waiceth the earth: whiche it
fruitful and grene/ whiche it maye geue
seed and bread vnto the sower: So be wyll
also that cometh out of my mouth/ shall
not be vnto you: as geue you: vnto me/ but
shall accomplish thee: my will a prosper
in the thinge/ whiche I sende vnto
thee. And so shall ye go forth with ioye/ and
be led with peace. The mountaines and
hilles shall singe vnto you for ioye/ and
all the trees of the silde shall clappe
thee handes. For thow shalt
thee

Isa. 58

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there shall growe fyre trees; and the Myrre tree in the shade of them. And this shall be done to the purpose of the Lorde; and for an everlasting rest; that shall not be taken away.

The LVI Chapter.

And Esay saith the Lorde: I kept equite/a

Do my selfe for my sawing health shall come

spontly; and my righteousnes shall be opened.

Blissed is the man that doeth this; and I maie

blissed which keepeth himselfe. For he that taketh

hede; that he vnhalowe not the Sabbath; that he

doe that keepeth him selfe; that he do no evil.

Then shall not the stranger which cleaureth

out the Lorde; saye: Alas the Lorde hath

spueme cleaue out from his people. Whither

shall the goddes goe; for I am a vntreue.

For thus saith the Lorde; I will sit vnto the

gods that keepeth my Sabbath; namely: that

holde the greaty of the thing that please me;

for I keep my euentuarie. Vnto them will

I geue in my householde; and with my wal-

lows better seruice and name: then if they

had bene called fornicus and doughners. For

I will geue them an euerlasting name; that shall

not perishe. Again he saith vnto the stranger;

gers that are disposed to shewe to the Lorde;

to serue him; or to loue his name: That they

shall be no bands vnto me. And al they which kepe

the sabbath; and they vnhalowe not the Sabbath;

namely: that they fulfill my conuenaunt.

I them will I bring to my holy mountaine;

and make the ioyful in my house of prayer.

Their burnt offerings and sacrifices shall

be accepted vpon myne altar; for they shall be accepted vpon myne altar; for they shall be accepted vpon myne altar.

The LVII Chapter.

When the meane season I the righteous I

perishe; or a no man regardeth it in his

here. Good godly people are taken awaie; or

a no man considereth it: I will say; that the righte-

ous is to chuse a way thatow; I will say; that he

will be him selfe might be in his iustice; and he

will be him selfe might be in his iustice; and he

will be him selfe might be in his iustice; and he

will be him selfe might be in his iustice; and he

will be him selfe might be in his iustice; and he

will be him selfe might be in his iustice; and he

will be him selfe might be in his iustice; and he

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will be him selfe might be in his iustice; and he

will be him selfe might be in his iustice; and he

will be him selfe might be in his iustice; and he

will be him selfe might be in his iustice; and he

will be him selfe might be in his iustice; and he

will be him selfe might be in his iustice; and he

Mat. 23

Esai. 104

Eccl. 10

Eccl. 10

Job. 1

Job. 10

Man. 24

Mat. 23

Eccl. 10

Luc. 11

Job. 10

Job. 10

Job. 10

Job. 10

Job. 10

Job. 10

Eccl. 10

Eccl. 10

Eccl. 10

Man. 24

Eccl. 10

Job. 10

Job. 10

Job. 10

Job. 10

Job. 10

Job. 10

Job. 10

Job. 10

Job. 10

Job. 10

Job. 10

Job. 10

Job. 10

Job. 10

Job. 10

Job. 10

Job. 10

Job. 10

Job. 10

Job. 10

Job. 10

¶ Promes to the Gentiles.

The Prophet Eay.

Ecc. xvi. b ¶ **Th**e shall decke me like a bridegrome: and as a bride she hath her apparell upon her. For like as the ground bringeth forth fruite / and as the garden sheweth forth fruite: So shall the **Loide** God cause righteousnesse / and the feare of God to flourish souer before all the Earthen.

his treasure with him: and his workes shall declare him. For they whome the **Loide** beloueth shall be called the **holy** people: and as for the ground that he nameth the greatly occupied time: and noce he forsaken.

The L. XIII. Chapter.

¶ The L. XII. Chapter.
¶ **W**ho shall take thee: and I not holde my raiuge: and for **Jerusalem** sake I will not cease: until their righteousnesse breake forth as the springe of liues: and their saluation as a burning lampe. Then shall the **Genitric** fey righteousnesse / and al things thy glouye. Thou shalt be named with a new name: whiche the mouth of the **Loide** shall speake. Thou shalt be a crown in the bande of the **Loide**: and a glouye garlands in the bande of thy **God**. From this time shal thou shalt neuer be called the forsaken: and thy labe shal no more be called the wilderness: but thou shalt be called **Hephthal** (that is) my touch: and the labe **Beulah** (that is) a married woman: for the **Loide** laued the: and thy lands shall be inhabited. ¶ And like as a yonge man taketh a daughter to marriage: so shal **God** marie him selfe vnto the fornone. And as a bridegrome is glad of his brides: so shal **God** reioyce ouer the.

¶ **W**ho shall be this that commeth from **Edom**: with shagred reade cloth of Bosphora: whiche is so costly cloth: and commeth in so nobly with al his strength: Iam he that reade rightousnesse: and ain of power to helpe. Wherefor than is thy clothing reade: and thy raiment is he that reade in the wynepress: I haue troden the press my selfe alone: and of al people: hee was not one with me. ¶ Thou haue I troden downe myn enemies in my wrath: and see my feete upon them in my indignation: And thy blood spange vpon my clothes: and so haue I shagred all my raiment. ¶ For the sake of vengeance that I haue taken hand: and the year of my deliuerance is come. I loed aboue me: and there was no man to be woe me any helpe: I set downe: and soon an helde me up. ¶ Thin I helde me by myne owne arme: and my feruentnesse susteyned me. And thus haue I troden downe the people in my wrath: and bared them in my displeasur: In so muche that I haue shode their bloods vpon the earth.

Job. i. a
Joc. i. c

Ecc. xvi. b
Of. c. q. d
Esa. liij. a

Esa. liij. a

Esa. liij. a

¶ **I** will set watchmen vpon thy walle: as **Jerusalem**: which shal neither cease: vnto night: to watch the **Loide**. And ye also shal not see him close: nor leaue to speake of him: vnto **Jerusalem**: he set vp: and made the pacie of the walle. The **Loide** hath streom by his right hand: and by his lefte arme: that from henceforth he wil not geue thee come to be meate for thine enemies: nor the wayne wherein thou shalt labour: nor be thine for the strangers. But they that haue gathered in the come: shal eate it: and geue thanks to the **Loide**: and they that haue sowne in the wyne: shal drinke it in the court of my Sanctuary. ¶ Strands backe: and separate sunders: yet shal stande vnder the gate: make roume: people: they shall strete: and take awaye the stones: and keaue a tolen for the people. ¶ And holde: the **Loide** is saynt in the endes of the walle: ¶ Tell the daughter **Edom**: for thy saluation cometh: shal holde: be singring

¶ **I** will declare the goodnesse of the **Loide**: by ye: and the pacie of the **Loide**: for all that hee hath geuen vs: for his great good that hee hath done for **Israell**: whiche hee hath geuen them of his owne sauouce: and according to the multitude of his louing kindnesse. For hee saide: I beleue not vobis wyl be my people: and na burninge chylde: and so be was they sauoure. In their troubles hee forsoke them not: but the angell that wente forth from his presence: deliuered them: ¶ Every one that loue and kindnesse: shal be bounde to them: demed hee shall be: hee shall be bounde: and caried them vp: euer fence the walle organ. But after they punished him: so muche: and wred his holy mynde: hee was there in come: and foughte agaynst them him selfe. ¶ Yet remember: hee the olde time of **Moyses**: and his people. ¶ How hee broughte them from the watre of the see: as a shepheard hee wred

Esa. xl. b
Zach. ix. b
Mat. xxi. a

Esa. liij. a
¶ D. 17. 17

his speere how he had gotten his holy spere
amonge the: how he had led Mofes by fyghe
hande with his glorious arme: how he had
druyde the water before the: / wherby he ge
him (fancuallfyng name) how he led the
in the wyte / as an hoise to led in the playne:
that they should not fomme. The spere of the
Lorde led than / as a same deest goeth in the
felde.

E Thus (O God) hast thou led thy people to
make thy self a glorious name withall. I Lorde
dovne them from heauen / a besyde the dwell
ing place of thy sanctuary a thy glory. How
is it / that thy glory / thy strength / the multi
tude of thy mercies / and thy lousynge sym
bles will not be increasde of no: yet are thou
our father: for Abrahams knowe v: / me
ther in Isaac acquainteth with vs. Wherthou
Lorde: are our father and redemer / and thy
name to everlastynge. O Lorde: wherfore
hast thou led vs out of thy way: wherfore hast
thou hardned oure hertes / that we feare the
not: Be atone with vs agayne / for thy ser
uantes sake that are of the generacion of thy
heretage. Thy people haib had but lytle of thy
sanctuary in possession: for oure enemyes haue
eaten it in: And we are become / euen as we
were from the beginnyng: but thou are not
thy Lorde: for they haue not called upon thy
name.

The. LXXIII. Chapter.

O What thou wilt cleave the heauen in
sonde: and come downe that the moun
taines myghte melt awaye at thy presence / like
as at an hoire fyre: a thar the malicious might
bolt: as the water foerth vnd the fyre: Wherby
thy name myghte be knowne amonge thyne
enemyes: a thar the Gernles myghte tremble
before the. What thou myghtest come downe
with thy wonderfull straunge woordes / then
shouldest the hillis melt as thy presence. For
sence the begynnyng of the worlde there was
not / excepte thou O God: that herde or percei
ued: / neyther had any eye sene what thou
wouldest: for them: what put: hept trust in the.

Thou helpest him that doeth righte with
shrewdnesse: / and them that thinke upon thy
woordes: What is thou are angry: for we offend:
and haue ben euen in synne. / And thou art not

one whole. We are all as an vncleane thinge /
and all our righteousnesse are as the clowdes
flayned with the floures of a woman: we fall
euery thone as the leaf: for our synnes care vs
awaye like the wynde. There is no man that
called upon thy name: that standeth vp to
take holde by the: Therefore bydest thou thy face
from vs / and consumest vs / because of oure
synne.

But now Lorde: thou forget of oure
I We are the clay / and thou art oure potter:
and we are allare the woite of thy handes. * Be
not so foue despised: (O Lorde) and fepe not
oure offense to longe in thy remembrance:
but confesse that we all are thy people. The
cince of thy sanctuary thy way: / Thou is a
wilderneesse: and Jerusalem a deserte. Oure
holy house whiche is oure heare: / where oure
father prayde the: is become vnto / all oure
condemne and pleasures are wayed awaye.
Wyle thou not decrete (Lorde) for all
this: Wyle thou holde thy peace: and scourge
vs so fast?

The. LXXV. Chapter.

Why shall I see me: that heretofore haue I
not asked for me: they shall synne me: / that
hitherto haue not sought me. The shall I saye
immediatly to the people that neuer called vpon
my name: I am here: I am here. For thus
longe haue I euer holden oure my handes to
be vnforthyfull people: that goe not the right
waye: but after theyr owne ymaginations:
As a people: that is euer despyng me to my
face. They make theyr oblatione in garden:
a theye smoke vpon * alters of byrte: they
lurke amonge the graues: and lye in the ben
nees all myghte. They eat swete flesch: and do
cleane theyr eyes: vssile. If thou count
me: I am boldere then thou.

All these men when I am angry / shall
turned to smoke: and I fire: that shall burne vs
euere. Beholde: / is woman before my face: and
shall not be forgotten: but recompened. I
shall remember it them into theyr bonnie: I
meane youre mysdedes: / and theyr mysdedes
of youre synnes together: / for theyr the Lorde:
whych haue made theyr smokes vpon I might
waite: / and blessedmed me vpon the: for
e therefore

Rom. i. 2
Iere. i. 10
Dispreyde

Mich. i. 4

Deut. x. 4

Deu. p. 14. b

Exo. xi. b

Leuit. xi. a

Leuit. xxi. a

Deu. p. 14. b

Jo. 11. 4
Jo. 11. 7
Jo. 11. 8
Jo. 11. 9
Jo. 11. 10
Jo. 11. 11
Jo. 11. 12
Jo. 11. 13
Jo. 11. 14
 I for as touching her beine and the temple /
 I beare the voyce of the Lorde that will re-
 warde / and recompence his enuysie life as
 when a wyfe bringeth sooth a maie chyld / or
 euer she suffre the payne of the birth and an-
 guyt of the travail. Who euer herde or sawe
 suche thinges / doeth the ground beare in one
 day / for are the people boineal at once / as Sid
 beareth his sonnes / for thus saith the Lor-
 de: Am I be thae makeih order to beare / and
 beare not my selfe? I Am not I be that bea-
 reih / and makeih base / sayeth ihu God. Re-
 joyce with Jerusalem / and be glad with her /
 all ye that loue her. I Be ioyfull with her / all ye
 that mourned for her. For ye shall sucke cofort
 out of her distress / and be satisfied. Ye shall eate
 and haue delite in / plentifulnesse of her po-
 werc. For thus saith the Lorde beholde / I
 will see peace into her life a waterflood / and
 the might of the Seythen lyke a flowinge
 stream. Then shall ye sucke / ye shalbe borne
 upon her syde / and be comforted upon her knees.
 For lyke as a chyld in comfort of hys mo-
 ther / so shall I comforte you / and ye shalbe ed-
 fouded in Jerusalem. And when ye se thys /
 youe here shall reioyce / and youe bones
 shall flourysh lyke an herbe.

Thus shall the hande of the Lord be ma-
 wnt amonge the syruanias / and hys indig-
 nation amonge hys enemies. For beholde / the
 Lorde shall come with hys / and his charer
 shalbe lyke a whylwind / that he maye recom-
 pence his vengeance in hys wrath / and hys
 indignacion with the flame of hys. For the
 Lorde shal indge all flesh with the hys / and
 with his swerde / and there shalbe a greete
 numbic slayne of the Lorde. Such as haue

made them selves holy and cleane in the gar-
 dens / and those that haue eaten swete flesh
 wyce / and other abhominacions / shalbe rafen
 awaye together / sayeth the Lorde. For I will
 come to gather all people and tynge / with
 theyr wyces and synfullnesse / thes shall
 come and se my glory. Vnto the shall I hys
 as a son / and sende certayne of thom / that be
 deliuered amonge the Gentiles: in to ethi-
 Africa and Lidia / wher thyn can handle bo-
 wed / into Itale also and Greke lande.

The Isles farre of thar haue not herde / Is. 41. 8
 speake of me / and haue not seene my glory shall be a ly. a
 preache my prayse amonge the Gentiles / and I go. a
 I shall bringe all youe desyren for an offeringe
 vnto the Lorde / out of all people / vpon boi-
 ke charrettes and horselittera / vpon mulke
 carres to Jerusalem my holy hill / sayeth the
 Lorde: Lyke as the chydren of Isra: I bringe
 the offeringe on cleane vessels / to the house of
 the Lorde.

And I shall take out certayne of them for
 to be priestes and keepers / sayeth the Lorde. I
 for lye as the new heau / and the newe earth / Rom. 5. 4
 whiche I will make / shalbe fast established by
 me: sayeth the Lorde: I So shall youe see
 and youe name continue / and there shalbe a
 new Moone for the other / a new Sabbath
 for the other / and all flesh shall come to wor-
 ship before me / sayeth the Lorde. And they
 shall go forth / and loke vpon the carcasses of
 them that haue an gressed agaynst me: for
 they: worme shall not dye / neither shall they
 hys be aumchid / and all fleshe shall abhorre
 them.

The ende of the prophet
Esay.

same they went forth and beside my lande/ and
broughte myne herenge to adonnation.

B Thy purses the silke sate no oner: where
as the Lord: They that haue I sawe in their
bondes/ knowe me not: Is the shepherde of
sende agaynst me. The prophets do procure
vnto Daal/ and folowe such thinges as shall
bunge them no profit.

Wherefore I am constrained (sayeth the
Lord) to make my complaint vpon you a
vpon youre children. Go into the stre of E-
gypt/ and loke well: sende vnto Cedar/ take
diligent heed: and se whether such thinges be
done there/ whether the Gannle them selfe
beare so falsly and vntrewly with their goddes
as I (which yett are no goddes in dede) But my
people hath grent out their but honoure/ for
a thinge that maye not bepri them.

Bralloune (so yr becaute) beafrayde/ and
abashed at such a thinge/ saith the Lord. For
my people hath done two evils. They haue
forsake me the wellle of water of life/ a dig-
geng out them pities/ yett vnto and brate pines that
holde no water. In Irael a wonder seruants/
one of the householde: Why is he the so spoe-
led? Why do they coare and crye then vpo him
as a Lyon: Why iude made his lande wast?
His curre are so burnt op/ that there is no mi-
drelling in them. See/ the children of Eph-
and Capthans haue defiled thy nest.

Commith no crime vnto the/ because thou
hast forsaken the Lord thy God/ because since he
led the by the waye: And what hast thou now
to do in the stre of Egypte? to drinke soule
water: Whyther/ what makst thou in the waye
to Assiura/ to drinke water of founteines? Thine
owne wickednesse shall reprove the/ and thy
ninges a waye shall condemne the: that thou
must knowe and vnderstande/ howe evil and
burnell a thinge it is/ that thou hast forsaken
the Lord thy God/ a not feared him/ sayeth
the Lord God of hosties.

I haue reuer bioken thy feet of albe/ and
dirtten thy bandes/ yett sayest thou. I will
be come free/ as a bullocke/ as a hart/ thou runnest
aboute vpon all hie hillis/ a amouge al grene
trees: where as I planted you of noble grapes
and good rootes. I haue set thou tueted
them into a byrre/ vnto wastell/ and I haunge
grapes. In a thou so foue/ that thou thoughtest thou

wast free/ with thurs/ a makest thy selfe
saouer with thy fere/ singlinge herbe of
Baudy: yett in my sight thou art slayid with
thy wickednesse/ saith the Lord thy God.

Waye nowe: I am not reuicam/ and I
haue not folowed the gooddes. I like vnto
thine owne wayes in the woodes/ vnto in the
dennes: so shalt thou knowe what thou hast
done. Thou art like a swift Bionnary/ that
goeth easily by waye: and thy waytonnes is
like a wilde Ass: that vnto the wilderness/ a
that snosteth a bloweth at the wil. Who can
tame the? All they that se the/ shall vnto faryle/
but synde the in thine owne vnclennes. Thou
kepest thy fote from makest/ and thy rhyde
from the: and thynkest thou in thy selfe/ that
I will take no saouer: I will loue the: straunge
goddes/ and hange vpon them.

Like as a shepherde is taken with the hede/
commeth no shame/ euen so is the hauf of I-
racke come to confusion: the comon people/ the
kinge and rulers/ their pities and prophe-
tes. For thy saye is a foel: thou art my fary-
ther/ and so a stone: thou hast begouen mi/
I yett/ they haue turned their backe vpon mi/
and not reuer. But in that time of thar
trouble/ when they saye/ stande op/ and help
me/ I shall aunswere the: Where are now thy
goddes/ that thou hast made the? byd them
stande op/ and helpe the in the tyme of neede?
For loke howe many canis thou hast/ to Iu-
dith/ as many goddes hast thou also.

Wherefore the will ye go to lawe with me/
singe yr all are synners agaynst me/ sayeth
the Lord. It is but lye labour/ that I
singe youre children/ for they errecau no my
correction. I your owne swarde destryoye/ a
youre prophecie/ like a deuouringe Lyon. It
ye be the people of the Lord/ then hearken
vnto his woide: Am I then become a wilde-
ness vnto the people of Irael/ in a lande that
hath no light? Wherefore sayest my people
the: we are fallen of/ and we will come no more
vnto the? Soch a mardyn forget her rays
me/ as a byrde her slom after/ And doest my
people forget me so longe? Why doalst thou
thy wayes so hynly/ be opanne saouer the
shoowe? Webe thou hast yett slayid them with
blasphemie.

Vpon thy wynges thou soundest the bloure deu gois/ b

Jer. 17
Jer. 18
Jer. 19
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Jer. 52

Rom. 1
Jer. 1
Jer. 2
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Jer. 40
Jer. 41
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Jer. 46
Jer. 47
Jer. 48
Jer. 49
Jer. 50
Jer. 51
Jer. 52

Jer. v. 2. a of psons and in nocent people / and that nor in
 Jer. xx. d coines and holcs onely / but apely in all these
 Dsal. cv. c places. Yet darrest thou saye: I am guiltlesse:
 Cusht/bis wrath can not come upon me. Be-
 hold / I wil reton with / because thou darrest
 saye: I haue not ofended. O how cruel wilt
 be for the ro chybe it / when it shall be knowne
 how oft thou hast gone backe worde: For thou
 shalt be confuted / as well of Egipte / as of
 the Assyrians: For thou shalt go thy waye fro
 them / and knit thy handes together upon
 thy head. Because the Lord shall bringe thas
 confidence and hope of thine to naught / and
 thou shalt not prospere withall.

The III. Chapter.

Commonly / When a mā putteth awaye
 Dec. xxiiij. a his wife / or the goeth fro him / or marrieth
 with another / then the question is: Should he
 reuise vno hir any more after? To no this
 Q. iij. a. seiden theye dydely and vndely: But as for
 E. j. c. xviij. b the / thou hast played thy backe with many lo-
 Q. iij. viij. a uers: yet niente agayne to me / saith the Lord.
 Lift up thine eyes on every hyde / and loke of
 thou be not defiled. Thou hast waited for the
 in the stece / and as a murderer in the wo-
 derrest. Thou art thy whordome and shame-
 full blasphemous in the lande defiled.

This is the cause that the rayne and caw-
 ninge shew backe waded. Thou hast gotten the
 en whores for chade / and shalt not be asham-
 ed. Who wouldst thou saye vno me: O my
 father / thou art he that hast brought me vp /
 and led me from my youth: Wilt thou then put
 me awaye / as all me of forenes? O wilt thou
 widdow me / thy self cleane from me: Wilt thou
 lea / thou speakest such wordes / but thou art
 our doinge: wofe and wofe.

The Lord saye also vno me / in the tyme
 of Josias the kynge. Hast thou seie what
 Jer. ij. c. that shen kunge Israel hath done: I how the
 v. d. re. xviij. b hath runne vp upon all hie hillcs / and amonge
 all theye trees / and there played the harlot:
 best thou seie also / (When she had bene all
 this) how I saye vno her: that she shoulde
 E. j. c. xxij. c niente agayne vno me / and yet she do not re-
 uenide: I Iuda that vnfaithfull syster of hers
 also / saith she: Namely / that after I had well
 seie the abunyanse of thy sweete kynge baslet Is-
 rael / I puther awaye / and gaue her a byll of
 reuocacione.

For all this / her vnfaithfull syster Iuda was
 not ashamed / but wente backe and played the
 whore also. Vea / in the noske of her whordome
 both defiled the whole lande. For she hath es-
 tablished her abunyanse with stones and stoccs.

Unfaithfull / her vnfaithfull syster Iuda
 is not I turned vno me agayne / by her whole
 Q. iij. a. herte / but feynedly seyth the Lord. And the
 Lord saye vno me: The backsyder Israel
 E. j. c. xviij. is more righteous then the vnfaithfull Iuda:
 and therefore go praye these wordes towarde
 the North / and saye: Thou shen kunge Israel /
 niente agayne / seyth the Lord. And I wil
 not turne my face from you / for I am mercye
 full / seyth the Lord: and I will not alwaies
 be are displeasur agaynst the: but on this con-
 dition / that thou knowe thy great blasphemie:
 Namely / that thou hast vnfaithfully forsaken
 the Lord thy God / and hast made thyself
 partaker of strange goddes / vnderal grene
 Jer. l. trees / but hast had no wil to heare my voyce /
 E. j. c. xviij. seyth the Lord.

Oye shen kunge / whyll / niente agayne /
 seyth the Lord: and I wilbe merciefull
 with you. For I wil take one out of the anie /
 E. j. c. xviij. and reuo one of one generation from amonge
 E. j. c. xviij. you / and bringe you out of Egipt: a gilt wile
 Q. iij. a. you byedmen after myne owne mynde / which
 shall seie you with learninge and wisdom:
 Whores / when ye be increased and multi-
 plied in the lande / then / saith the Lord / there
 shall no more be made of the Altar of
 the Lordes Testamant: No man shall chynke
 upon it / neyther shall any wile mention
 of it: for from thence saith I shall neyther be
 visited / in benoceded word gite.

The hall Ierusalem is called the Lordes Eld-
 scare / and at Ieribien shall be guarded vno it /
 for the name of the Lordes forte / which shall be
 set up at Ierusalem. And from that tyme forth /
 they shall solewe no more the ymaginacion of
 their owne from waide bein.

The those that be of the house of Iuda / shall
 go vno the house of Israel: / And they shall
 Q. iij. a. come together out of the North / into Ierusalem
 lande / that I haue gaue youe fathers. I haue
 threded also / how I take the vp beinge but a
 whyde / and geue the e pleyns lade for thine
 herceage / yet / and a goodly hauff of the Egi-
 pt / and how I commaunded the / that thou
 shouldst

Israel.

The Prophet Jeremy.

So. CCCXVI.

shouldest I call me father onely / and not to
benefit from me.

¶ Quellke as a woman sayeth her loue / so
are ye vnfaithfull vnto mee / as ye house of Is-
rael / sayeth the Lorde. And because the
voyce of the children of Israel was herde on
euery side / weeping and wayling: for they haue
desyred their waye / and forgotten God their
Lorde.

¶ O ye flourishing children / turne agayn / say-
ing: for we are thine / for thou art the Lorde
our God: And so shall I heale your back-
slidings: The hills fall / a all the hie pyre of
mountaynes / but the saluacion of Israel
standeth onely vpon God our Lorde.

¶ Confusion hath deuoued oure fathers / so
haue from oure youth vpon: yete there theye and
bullockes / their fannes and daughters. So
do we also flie in oure confusion / and shame
couereth vs: for we and oure fathers from
oure youth vpon into this daye haue synned
agaynst the Lorde our God / and haue not
obeyed the voyce of the Lorde our God.

The III. Chapter.

¶ O Israel / if thou wilt turne the / the turne
vnto mee / sayeth the Lorde. And if thou
wilt put awaye / by abominacions out of my
sight: thou shalt not be moued: And shalt
swaie: the Lorde iureth in truth / in equite
and righteousnesse: and all people shall be
runnablen and ioyfull in hym. For thus sayeth
the Lorde to al Iuda and Ierusalem: plow
your new lande / and sowe not amonge the
thornes.

¶ He circumcised in the Lorde / and cut
awaye the foreskinne of yourernes / all ye
of Iuda / and all the inhabitants of Ierusalem:
I shall my indignacion burst: not onelye this /
and synke / so that no man maye nether be
because of the wickednes of youe ymagina-
tions.

¶ I shall in Iuda and Ierusalem / crye out
and speake: blowe the trompettes in the cite:
crye that euery man maye heare / and saye: What
doth you together / and we will go into stronge
citties. Set vp the token in Zion / speake you /
and make no censur: for I will dunge a
greate plague / and a greate destruction from
the North. For the spoyle of the Gennesse is

broken up from his place / as a Lyon out of his
denne: as he maye make the lande wast / and
destroye the ctyes / so that no man may dwell
therein. Wherefore crye youe selfe aboute
with sackcloth / mourne and weep: for the
fearefull warch of the Lorde shall not be with-
drawen from you.

¶ These same sayeth the Lorde: the heere
of the kinge and of the princes shall be gone / he
prynces shall be sloued: as the prophetes shall be
for strayed. Then sayeth the Lorde God:
I will thus saye: because I haue people and Ier-
usalem / sayinge: ye shall haue peace / and nom
the forwardes goeth choise their lyfes: Then
I shall be sayde to the people and to Ierusalem:
I haue comen a woman wynde from the North
I shall be sayde to the people / but neither to
fanne / nor to cleane.

¶ After that I shall come comen vnto me a strige
wynde / and then will I also geue sentence vpon
you: for ye haue comen aboute like as a
cloud / and his charcetes are like a storme
wynde: thus saye I in swifthe the North
I shall be sayde to the people and to Ierusalem:
I shall be sayde to the people / but neither to
fanne / nor to cleane.

¶ For a voyce from Dan and from the hill
of Ephraim shall crye out / and tell of a des-
truction. Beholde the North saye: Ierusalem
warmpinge / and preach vnto her / that her
destroyers are commynge from faire coun-
tree. They will the ctyes of Iuda the same
also / they shall geue them warninge in euery
place / like as the watchmen in the cite. For
I shall be sayde to the people / and to Ierusalem:
I shall be sayde to the people / but neither to
fanne / nor to cleane.

¶ Thy wayes and thy thoughtes / haue id
broughte the vnto this / this is thine owne
wickednesse and disobedience: that hath post
and fluy. I shall be sayde to the people / and to
Ierusalem: I shall be sayde to the people / but
neither to fanne / nor to cleane.

¶ They crye murmur vpon murmur / whole
Iude shall perishe: Immediately my rentes were
destroyed / a my hanginges in Ierusalem
of an eye: How longe shall I be the toke of
warre / and beare the noyse of the trumpets?

Esa. 9. d.
Baru. 14
Jer. 14
D Newerthles / this shall come upon them /
 because my people is become foolish / and
 hath utterly no understanding. * They are
 ashyblen of foolishness / and without any dis-
 cretion. * He do curl / they haue wit ynough:
 but to do wyls they haue no wisdom. I haue
 looked vpon the carth / and se / it is a wyfde and
 voyde. I looked toward heauen / and it had no
 strength.

E beholde the mountaines / and they trem-
 bled / and all the hylls were in a feare. I looked
 about me / and there was no body / and all the
 bydes of the oyle were awaye. I marked wyls /
 and the plowed filde was become wastyl / yee /
 all they: cytes were broken downe as the pres-
 fence of the Lorde / and indignation of his
 warre.

E For thus haue the Lorde sayde: The
 whole lande shalbe desolate / yee wyl I not
 then bene done. And therefore let the carth
 moune / and let the heauen be so fary about:
 for the synge that I haue purposed / and taken
 vpon me / to do / shall not repente me / and
 I will not go from it. The whole lande shall
 sic for the noyse of the horsmen and bowmen:
 they shall sunne in deserts / and woobes /
 and clymie upon the stony coctes. All the
 cytes shalbe voyde / and no man dwellinge
 therein.

Jer. 14 c
Isa. 40. 15-17
 What wile thou now do / thou beinge de-
 stroyed: * For: though thou clostest thy selfe
 with fearles / a defence the with gold: * though
 thou payntest thy face with coloure / yee shalt
 then ashyment thy self in voyne.

For those that burthen boue bene thy greate
 sauoures shall abhorre the / and go aboute to
 slaye the. For thus saynt I: I haue a noyse / like
 as it were of a woman that synge / or ane la-
 bouer of her self: whyle: Euen the voyce
 of the daughter Sion / that saileth out her ar-
 mes / and sayneth / saynynge: Wher is me /
 how fare yee: and saynt is my betw: / for the
 that are slaynt.

The V. Chapter.

Jer. 14. 7
E Beholdow Jerusalem / beholde and sit
 like a woman / for shee is also trishen / if ye
 can finde oute man / hat doeth equal and righte
 or that labourer to be sayntfull: and I shall
 spare hym / saynt the Lorde. * For though

they can saye: the Lorde thyer / yee do they
 swaie as discaue: Weter as thou to Lorde
 lokest only vpon saynt and trust.

Thou hast seyn god the: but they toke no re-
 penance: thou hast correcte them for amon-
 demens / but they refused thy correction. They
 made their faces harder then a stone / a wylde
 not amende.

Therefore I thought in my selfe: pradiens
 nre they are so simple and foolish / that they
 vnderstande nothinge of the Lorde: way /
 and iudgements of oure God: * Therefore wyl
 I go into their heade and rulers / and telle
 with the: they knowe the waye of the Lorde
 / and the iudgements of our God. But they
 ashyment: haue broken the yoke / and burst
 the bandes in sonder.

Wherefore a Lyon out of the wood shall
 burst them / and a Wolfe in the euenynge shall
 destroye the. The cat of the mountaine shall
 yelawnyng: by their carnes / to traue in prece
 all them that come theout. For their offensa
 ces are many / and their departinge awaye is
 greate.

Shoulde I then so: all they haue mercy
 vpon the: they children haue forsaken me / and
 sworn: by them that are no goddes. And al-
 be: they were bounde to me in marriage / yee
 they fell to abouury / and banued barlotas
 houses.

In the beyre of vncleanty luff they are be-
 come like the fleisch boyse: / every man nerye
 as bys myghbour wife: * Shoulde I not
 correcte this / saynt the Lorde.

Shoulde I not be auenged of euery peo-
 ple / that ashyment vnto the: * Clymie vpon
 thine wallis / beate them downe / but destroye
 them not vnto: cut of their bandes / be-
 cause they are not the Lorde.

For vnfaithfully hath the house of Isra-
 el forsaken me / saynt the Lorde. * They
 haue renied the Lorde / and saynt: not be.
 * I wyl / there shall no any fortuue come
 vpon you: shall se nyther swaie no bime
 get. * As for the remaininge of the prophete
 they take it bus for vayne: yee there is none of
 the: / whi ch will tell them / that such thynges
 shall happen vnto them.

Wherefor thou saynt the Lorde God of
 hostes: because ye spake such wylde / be-
 hold.

Jer. 14

Jer. 14

Jer. 14

Jer. 14

Jer. 14

where comes it that they maye not heare.

Je. c. v. c.
Ier. 33. b

Beholde/they take the waide of God but
for a ſcaine/and haue no luſte there. And
therefor I am fo full of thy indignacion Co
Lord that I maye ſuffre no longer. Shew
out thy wrath upon the ſhalbe that are with
out/and upon al yonge men. See/the man
muſt be taken pryncer with the wiſe/and h
aged with the creple. Their houſes with their
landes and wylde ſhalbe turned onto ſtraun
gers/wher I ſtretched out myne hande upon
the inhabitours of his lande/ſaith the Lord.
I ſai from the leſt onto the moor/they dig
all upon courcouſe:and from the propher
vnto the priuſt/they go all aboute with falſe
and lyes.

Ier. vii. b
Iſa. lvi. c

And beſide that/they heale the hurt of
my people with ſweete wordes/ſayinge/peace/
peace/when there is no peace at al. Therefor
they muſt be ſhamed/for they haue committed
abominacion. But how ſhoulde they be
ſhamed/when they knowe nauyng/number
of ſhamen/so good natures? And therefor
they ſhal ſal amonge the ſlaine/in the houre
when I ſhal viſit them/they ſhalbe brought
downe/ſaith the Lord.

Iſa. lvi. c
Ier. vii. b
Ier. vii. b

Thus ſaith the Lord/go into the ſtreets/
conſide and make inauſicion for the olde
waie:and if it be the good and right waie/
then go therein/that ye maye ſynnerleſſe for
your ſoules. But they ſay: we will not walke
therin/and I wil let waſhmen ouer you/and
therefor take becom onto the voyce of the orem
per. But they ſaie: we wil not take heede. Hear
therefor ye Wenike/and thou congregation
ſhalde knowe/what I haue ſaid for them.
Ier. 23. a

Hear thou earthe alſo:Beholde. I wil cauſe
a plague come upon this people/and the fruit
of their owne ynacione.
For they haue not bene obedient onto my
wordes and to my lawe:but abhorred them.
Wherefor ſingye me inecne: fro Babilon
and ſweete ſmelling Calamua from ſarre
countre: Youce but not offeringe. Diſpleaſe
me/and I enoyce not in your ſacrifices.
And therefor thus ſaith the Lord:Beholde.
I wil make this people fall/and there
ſhal fall from amonge them the father with
the childen/and neighbour ſhal periſhe with
neighbour.

Ier. 23. a

Iſa. i. b
Ier. vii. c

Wherefor ſingye me inecne: fro Babilon
and ſweete ſmelling Calamua from ſarre
countre: Youce but not offeringe. Diſpleaſe
me/and I enoyce not in your ſacrifices.
And therefor thus ſaith the Lord:Beholde.
I wil make this people fall/and there
ſhal fall from amonge them the father with
the childen/and neighbour ſhal periſhe with
neighbour.

Iſa. i. b
Ier. vii. c

Wherefor ſingye me inecne: fro Babilon
and ſweete ſmelling Calamua from ſarre
countre: Youce but not offeringe. Diſpleaſe
me/and I enoyce not in your ſacrifices.
And therefor thus ſaith the Lord:Beholde.
I wil make this people fall/and there
ſhal fall from amonge them the father with
the childen/and neighbour ſhal periſhe with
neighbour.

Moreover thus ſaith the Lord:Beholde/ I
there ſhal come a people from the North/ a
great people ſhal ariſe from the endes of the
earth/with ſwarres a with ſwarres ſhal they be
weighened: It is a rough a ſaure people/ an
vnteachful people: their voyce roareth like a
ſea/they ride vpon hoſe and appointed to the
baſel againſt the Daughter Zion. Then
ſhal this crye be heard: Our armie are ſubi
becauſe and ſoune is come vpon vs/ as
vpon a woman nauyng with child. No
ma go forth into the ſtrete/ no man come vpon
the hie ſtrete/ for the ſwarde and feare of the
enemie ſhal be on every ſide.

Wherefor gyde a ſaſcelothe aboute the
Cothou Doughtree of iury people/ ſpeynke thy
ſilke with aſſea/ I mourne a wepe bitterly/
as vpon thy ſonely beloued ſonie: for the
ſtrete ſhall ſuddenly fall vpon vs. The hie
I ſee for a pounce of iury harde people/ no ſe
out end to tye their wayes. For they lare al
on ſaſhull and fallen awaye/they hange vpon
ſomefull lucre/ they are cleane blaſt and
vun/ for they hurte and deſtroie every man.
The bellows are brente in the fire/ the leade
is conſumed/ the meler melted in vayne/ for
the coal is waſe taken awaye from them. Their
ſee ſhall they be called nauyghty ſilue/ be
cauſe the Lord hath caſt them out.

The VII Chapter.

These are the wordes of the Lord ſpake J
eremy the ſeruant of the Lord/ and hee under the
gate of the Loide a houſe/ and crye oute theſe
wordes there with a laude voyce/ and ſaith
Hear the wordes of the Lord/ all ye of Iu
dah/ that go in at this gate to honour the Lo
de. Thus ſaith the Loide of haſtes/ the
God of Iſrael. I amende your wayes and I ſai
your count. Iſo/ and I ſay let you dwell in
this place. Truſt not in falſe lyinge wordes/
ſayinge: here is the temple of the Loide/
here is the temple of the Loide/ here is the
temple of the Loide.

If you ſaye wil amende your wayes and I ſai
count. Iſo/ if ye wil iudge righte ſeruynt a ſach
man and his neighbour: if ye will not oppreſſe
the ſtraonger/ the fatherleſſe and the
widow: if ye will not ſteale innocente
blood in this place/ if ye will not cleue and
flouryſhe goddeſſe to your owne deſtruction:
then

Ier. l. b. 1
Iſa. 33

Ier. 23. a

Iſa. i. b
Ier. vii. c

Iſa. i. b
Ier. vii. c

then

castem vpon of the foules of the ayre / a wild beas-
 tye of the carth / and no man shall fraye them
 awaye. ¶ And as for the voyce of mirth a glad-
 nesse of the cytie of Iuda and Ierusalem / the
 voyce of the byrdyngrome and of the thyde / I
 wil make it borne awaye / for the Lande shall be
 folow.

The VIII. Chapter.

¶ **I** In the same tyme / sayeth the Lorde / the
 wydome of the kynge of Iuda / the bones
 of the pyncke / the bones of the puelle and
 prophete / and the bones of the rynchins
 of Ierusalem / shall be brought out of their gra-
 ues / a layed against the wynde / the wynde
 Dec. 14. c. 2. 14. q. 4

and all the heauenly boosse: whome they lo-
 ued / whome they feared / whome they ranne
 after / whome they soughte and worshipped.
 They shal neuer be gathered together / nor
 buried: but shal lye vpon the earth / w^{ch} they
 spake and bespunge.

¶ And all they that remayne of this wretched
 generation / shal besyde other to the then to
 lye: where soeuer they remayne / and where
 as I feare them / sayeth the Lorde of hostes.
 This shall thou saye vnto the also: Thus
 sayeth the Lorde: Wo men fall for they
 ayele not vp againe: And turne they so ferre
 awaye / that they neuer conuert: Wherfore
 then is this people and Ierusalem gone so
 ferre backe / that they turne not againe: They
 are cur the longer the more obstinate / and
 wil not be conuerted.

¶ For I haue lofed / and considered: that there
 is no man that speaketh a good worde: there
 is no man / that maketh repentance for his
 synne: that wil make an say: wherfore haue
 I done thus: But euery man / as soone as he
 is turned backe / unneeth sayeth shal lye a wyde
 boose in a detayll. The Straite knoweth his
 appointed name / the Turnebowde / the Swa-
 low and the Crane / consyde the tyme of their
 waye: that my people will not knowe
 the tyme of the punishment of the Lorde.

¶ Howe Barreie sayeth then: we are wyl / we
 haue the lawe of the Lorde amonge vs:
 Beholde the vnfaythfull penne of the scribe
 hath sayd lieth: wherfore shal the wylde be con-
 founded / they shal be afraid and taken: for lo!
 Deut. 11. c. 1. 14. q. 4

They haue cast out the wyde of the Lorde:
 What wil some can then be amonge them:

Wherfore / I wil geue the wylde wyde a dead-
 wee / and the wylde to destruction.

¶ For from the lowest vnto the hieft / they fol-
 lowe all shamefull: and from the prophet
 vnto the priest / they shal all wylde. ¶ The
 wylde / they shal the burte of my people
 wylde wyde wyde / sayng: I peace / peace /
 wher there is no peace at all.

¶ For shame / howe abhominable thynges
 do they: and yet they be not ashamed: yet they
 knowe of no shame.

¶ Wherfore in the tyme of thy visitation /
 they shal fall amonge the dead wyde / sayeth
 the Lorde.

¶ Moreover / I wil gather them in / sayeth
 the Lorde. No that there shal not be one grape
 vpon the vyne / neither one figge vpon a figge
 tree: and the leaues shal be plucke of.

¶ Then wil I cause them to wepene / and say:
 why prolonge you the tyme: Lette vs gather one
 selfe together / a go into the strong citty: wher
 shal we bein safe. For the Lorde our God
 hath put vs to silence / and greuen vs water
 myke: we shal go to synke / because we haue
 synned against him.

¶ We looked for peace: and we saye not the
 better: we waited for the tyme of shal lye / and
 lo / there is nothinge but trouble.

¶ Then shall the noise of his hoyses be heere
 from Dan / the whole land shal be afraid: as
 the mynging of his stronge hoyses: for they
 shall go in / and because the lande / wil
 shal in it: the citty: and that that shal
 therein. ¶ Moreover / I wil sende Cockes
 and serpentes amonge you: whiche wyl
 not be charmed: and they shal byt you surely
 the Lorde.

¶ Sometime come vpon me / and braunne
 vnto my beere: for lo / the voyce of the crying
 of my people is heere from a fere countrey:
 Is not the Lorde in Sion: Is not he King
 in Ier: Wherfore then haue they greued me
 / shal the Lorde say: with their ymages and
 scolythe strange fashions: The百姓 is
 gone: the Sonnes haue an ende: and we are
 not helped. I am sore rebid: because of the
 burte of my people: I am heauy and aban-
 dyd: for there is no more Tracke at Gabaad /
 and there is no physician / that can heale the
 burte of my people.

Israel.

The Prophet Jeremy.

Jer. xxx. the Moabites / and the spaces of Moabiam
Jer. xli. that dwell in the wilderness. For all the
vi. Genniles are encircumcised in the flesh / but
Ro n. ka all the house of Israel are encircumcised in
the heart.

Ch. X Chapter.

Esa. lxviii. **H**ear the voice of the Lord / that he
speakes vnto the house of Israel:
The Lord saith the Lord: Ye shall not leaue
after the maner of the Egyptians / and ye shall
not be afrayd for the tokens of heauen / for the
Egypten are armies of iuche: For all the car-
riages and lames of the Genniles are noo-

Esa. lxix. things but vaine: They beare vnto a tree
in the wood with the haches of the woodema /
and fashion it with the axes: they couer it ouer
with golde / as siluer: they fashion it with nayle
and hammer: that it moue not. It standeth
as an asse: as the palme tree: can neither

Beruch. vi. speake: nor go: but must be taken. The nat ye
iij. are afrayd of iuche: for they can do neither good
nor euil. But there is none lyke vnto the Co-

2Poc. xv. Lord: He haue great / and greace / and the
name of thy power. Who wolde not feare the
or what syngs of the Genniles wolde not
obey: the?

B For among all the wysemen of the Gen-
tiles / and in all their kingdomes there is none
that maye be lykened vnto the. They are also
gathered vnto the / and vnto the. All their coun-
tinge is but vaine: names / wordes / siluer /
which is brought out of Tharsis / and beaten
into plates: and golde / for Ophir / a worke that
is made with the hand of the craftsman / and
the carter / which is dyed with yallow steele / and fear-
leueson for in the worke of their wysemen
altogether. But the Lord is a true God: a li-
uing: without an euerlasting kinge. If he
be: who is the carth / that is: all the Genniles
maye not abide his indignacion.

14. Reg. xv. For the gods / that they make / will be sayde
of them: they are goddes / that made neyther
heauen / nor carth: therefore that they perceiue
the carth / and from all thinge vnder heaue.
But as for ouer God: He made the carth
with his powere / and with his wysdom: hath
beholden the whole compass of the world:
with his discretion: hath he speeche ouer the
heauen. In his voice the waters gather toge-
ther: in the voice of the Lord: he stilleth vp
the cloudes

11aum. i. **Genes. i.** **1. Eccl. i.** **ps. cxxxv.**

from the uttermost partes of the earth: he rui-
neth highstronge to raine: and smitteth forth
the window out of their treasure: his myg-
dams makest all men foules: And consaided
be all castles of ymagin / for that they caust / to
be a vaine thinge: and hath no life. The
wise craftis / with their wises / that they
on their vaine haue made: shall perceiue one
with another in the vyne of confusion. Ne-
uertheless: Jacobs portion is not such: / But
it is to be that hath made all thinge: and
Israel is the rodde of his inheritance: The Lord
of hostes is his name. Put awaye thy vn-
dennes out of the land: thou that art in the
sedy carth. For thus saith the Lord: Behold:
I will now thrust out the inhabitants of this
land: a greace warre of / a trouble: them of such
a fashion: that they shall none be founde.

2. 2. 2. What are am I but? What is my payne
ful are my sorowes vnto me? For I confide
in this sower by my silfe: and I must suffice.
My tabernacles destroyed: / all my courtes
are broken: My children are gone for no: and
can no where be founde. How haue I none
to speake: as my tent: / so for up in dangin-
ges: for the hyndens haue done solily: that
they haue not sought the Lord. Therefore
haue they dealt vnwisely with their cattell: / a
ll are feared abashde. Behold: the voyse / so
to be heard: and greace / sedition: out of the
North: make the ciues of Iuda a wylder-
nesse: and a dwellinge place for Dragons.
How I knowe the Lord: that is not in
manys power: to order his owne wayes: / so
to rule his owne stepes: a goynges. There-
fore hasten thou vnto the Lord: but with fauoure
and not in thy wrath: / that hee be not vnto
to mauge: / Thoue oute: thy indignacion: ca-
ther vpon the Genniles: that hauee the noi-
me: / and that because they haue consumed
deuoured and destroyed Jacobs: and haue
red out his glory.

Ch. XI Chapter.
2. This is anai her Strimon / whiche the
Lord commaunded Jeremy: for to
preach / sayng.

Heare the wordes of the conuenant: / and
speake vnto all Iuda: / so as them that dwell at
Jerusalem: / And saie thou: thus saith
the

Esa. iij.
Esa. iij.
Esa. iij.

2

120

Esa. iij.
Esa. iij.

uer lenie not reucaled vpon vsary / yet euery
 man spealeth euil vpon me. And the Lord
 answered me a Lede not I the then who
 good: Come not I to the / when thou art in
 trouble: and helpe the / when thine enemy op-
 presseth the: Where one yron buete another / so
 one mettall thar edmerth from the Clay / and
 one yron smiteth the other: so thou shalt be
 as the yron / and thou shalt be as the yron
 smiter. For I have sate in my peace / for this
 people / sayeth the Lord: yet my fauoure and my
 mercy. And in this lande shall they dye / olde
 and younge / and shall not be buried: no man
 shall be reue they / no ma shall clippe / I haue
 himself for them.

These shal not one viset another / to mourne
 with them for their dead: / so no comfote them.
 One shal not viset another the crippe of con-
 solacion / so for: the heauyns for fauer a
 morthe. For thou shalt not go into their skell / Co. o. b
 haue for thy sake I suffer rebulfe. When I
 had founde thy wader / I dyd ease them vp
 and grubly: they haue made my bere so full and
 glad. For I call vpon thy name / a Lorde
 God of hostes. I dwel not amonge the
 founteyns / neyber in my delys therein: but I dwel
 only in the feare of thy bande / for thou hast
 filled me with byternes. Shal my heauyns
 endure for euer: Are me plagues the so greuous
 that they may neuer be healed: Wilt thou be
 as water harsh flouthe / and coue not continue
 vpon these wordis / thus sayde the Lorde
 vnto me: If thou wilt ruenne agayne / I shall
 fe the in my seruayce: and if thou wilt take one
 of the thinge that is precious from the yre / thou
 shalt be euen as myne owne mouth. They
 shall conuerse vnto the / but ruenne not thou
 vnto them: and so shall I make the a witness
 all agaynst this people. They shall fight a-
 gainst the / but they shall not preuaile. For I
 myself will be with the / so helpe the / and deli-
 uer the / sayeth the Lorde. And I will ryd the
 out of the bande of the wicked / and deliuer
 the our of the bande of Cruautes.

The XVI. Chapter.

And the Lord said to me: Thou shalt take the no rest / nor beget
 children in this place. For if the children that
 are borne in this place / of their fathers that
 haue begotten them in this lande / thou shalt
 the Lorde: They shall dye an horrible death /

no man shall mourne for them / no burier / Lente b
 burier shall lye as dunges vpon the earth. Jer. xii. 4
 They shall perish throughe the swerde and bur-
 ger / and their bodies shall meate for the
 foules of the ayre / and heales of the earth. Jer. xii. 4
 agayne / thus sayeth the Lorde: Go not vnto
 them that come to gather / for to mourne and
 wepe: for I haue sate in my peace for this peo-
 ple / sayeth the Lorde: yet my fauoure and my
 mercy. And in this lande shall they dye / olde
 and younge / and shall not be buried: no man
 shall be reue they / no ma shall clippe / I haue
 himself for them.

These shal not one viset another / to mourne
 with them for their dead: / so no comfote them.
 One shal not viset another the crippe of con-
 solacion / so for: the heauyns for fauer a
 morthe. For thou shalt not go into their skell / Co. o. b
 haue for thy sake I suffer rebulfe. When I
 had founde thy wader / I dyd ease them vp
 and grubly: they haue made my bere so full and
 glad. For I call vpon thy name / a Lorde
 God of hostes. I dwel not amonge the
 founteyns / neyber in my delys therein: but I dwel
 only in the feare of thy bande / for thou hast
 filled me with byternes. Shal my heauyns
 endure for euer: Are me plagues the so greuous
 that they may neuer be healed: Wilt thou be
 as water harsh flouthe / and coue not continue
 vpon these wordis / thus sayde the Lorde
 vnto me: If thou wilt ruenne agayne / I shall
 fe the in my seruayce: and if thou wilt take one
 of the thinge that is precious from the yre / thou
 shalt be euen as myne owne mouth. They
 shall conuerse vnto the / but ruenne not thou
 vnto them: and so shall I make the a witness
 all agaynst this people. They shall fight a-
 gainst the / but they shall not preuaile. For I
 myself will be with the / so helpe the / and deli-
 uer the / sayeth the Lorde. And I will ryd the
 out of the bande of the wicked / and deliuer
 the our of the bande of Cruautes.

How wilt thou knowest this people al the
 woodes / and they saye vnto the: Therefore Jer. vij. b
 hath the Lorde deuyed all this greuous plague and v. d
 for re: What is the offence and synne that
 we haue done agaynst the Lorde oure God?
 Then make thou them this answerre. I. O. u. iij. b
 Because your fathers haue fasten me / sayeth
 the Lorde / and haue eluded vnto straunge
 gaddes / whain they haue honoured and wor-
 shipped: but me haue they forsake / and haue
 not kept my lawe. And ye with your face Jer. vij. d
 will blasphemous / haue exceede the wisdom
 of your fathers. For your om of you fol-
 loweth the frowarde euil imagination of his
 owne heart / and is not obedient vnto me.

Therefore wil I cast you out of this lande / in
 to a lande that ye a your fathers knowe not
 and there shall ye serue straunge gaddes / daye
 and night there / and I shall be your no fauoure.
 Behold therefore / sayeth the Lorde / the daies
 are come / that it shall no more be sayde: The
 Lorde is with / whith broughte the children
 of Israel out of the lande of Egypt: but it
 shall be sayde the Lorde is with / that broughte
 the children of Israel from the Clay /

and from all lands / where I had feared the
for I will hunge them againe into the lade /
that I gaue vnto their fathers.

Ma. 111. c

Wholer / sayeth the Lozde / I will sende
out my fisher to take them / and after that
will I sende out many hunters to hunte them
out / from all mountaine and hilles and out
of the caues of stones. For myne eyes beholde
all their wayes / and they can not be hid fro
my face / neither can their wicked dedes be
kepte close out of my sight. But first will I suf-
ficiently reuenge their shameful blaspheemie
and synnes / wherwith they haue defiled my
lande: Namely / with their suntinge Idols a
abominacionis / wherwith they haue filled
myne hecitage. ¶ **W** Lozde / my strength / my
power / and refuge in tyme of trouble. The
Gentiles shall come vnto the fram the endes
of the world / and saye: Verely oure fathers
haue cleued vnto kea / their Idols are but
vayne and vnpassable. How can a man make
those his goddes / which are not able to be
goddes: And therefore / I will once teach them
(sayeth the Lozde) / I will shewe the my hand
and my power / that they maye knowe / that
my name is the Lozde.

Isa. 40. a
133. c

The. XVII. Chapter.

Which synne / a ye of the nybeof Juda / is
written in the table of your heeren / a gra-
uon so vpon the idgion of your aulters with a
pene of iron / a wish an Adamant clawe: that
youe chyldeyn also maye thinke vpon your
aulters / woodes / steeke / meane / hilles / moun-
taines a hilles / i Wherfore / I will make all
your substance a treasure be spoyled / for the
greate sinne that ye haue done vpon your he
places / wheraboute a l season of youre lande.
Ye shall be cast out also fro the heretage that I
gaue you. And I will subdue you vnder the
heuy bonnage of your enemies / in a lande
that ye knowe not. For ye haue multiplied syn-
e to my indignacion / which shall burne euermore.

Isa. 40. a
133. d

Whose sayeth the Lozde: / Cursed be che ma-
that putteth his trust in man / a / a cather flesh
for his arme / and he / whose herte departyth
from the Lozde. He shall be like che brack / that
groweth in the wilde mees. He shall be good
thyng that is set to come / he shall not see: but
dwell in a one place of the wilde mees / in a safe
and vncoupered lande. ¶ **W** Blessed is che ma-

Ps. 116. a
Isa. 41. c
Isa. 41. d
Isa. 41. e
Isa. 41. f
Isa. 41. g

that putteth his trust in the Lozde / a / whose
hope the Lozde is his helpe. For / he shall be
as a tree that is planted by the water / whose
which spredeth out the roe vnto maynties /
whome the beere can not harme / when it is
much / but his leaues are greene. And though
there growe but litle frute / because of drought
yet so he not carefull / but che frute leaues of
of bringe forth frute. Amonge all thynges
myng / man hath the moste discassful / and vnto
seedeable here.

Isa. 41. a
133. d

Who shall then knowe it / ¶ **W**hen I the
Lozde opene out the grounde of the beere / and
shew the reynes / and reuenge euery man
accordinge to his wayes / and accordinge to
the frute of his countreys.

Isa. 41. a
133. d

Who shall then knowe it / ¶ **W**hen I the
Lozde opene out the grounde of the beere / and
shew the reynes / and reuenge euery man
accordinge to his wayes / and accordinge to
the frute of his countreys.

Isa. 41. a
133. d

Who shall then knowe it / ¶ **W**hen I the
Lozde opene out the grounde of the beere / and
shew the reynes / and reuenge euery man
accordinge to his wayes / and accordinge to
the frute of his countreys.

Isa. 41. a
133. d

Who shall then knowe it / ¶ **W**hen I the
Lozde opene out the grounde of the beere / and
shew the reynes / and reuenge euery man
accordinge to his wayes / and accordinge to
the frute of his countreys.

Isa. 41. a
133. d

commandeth: Take heed for your selves / that ye take no burden upon you in the Sabbath: to bring in either the gates of Jerusalem: shall bear no burden also out of your house in the Sabbath: Ye shall do no labour therein: but halow the Sabbath: / as I commanded your fathers. Howbeit they obeyed me not: neither hearkened they unto me: but were obstinate and stubborn: / and neither obeyed me: nor received my correction.

Nevertheless if ye will hearken (saith the Lord) I will take no burden into the city: neither shall I bring in the gates upon the Sabbath: If ye will halow the Sabbath: / so that ye do no work therein: then shall there go down the gates of this city / kinges and princes / that shall see upon the face of David: They shall be carried upon charrettes: and ride upon horses: both they and their princes: / yee / whole Juda and all the officers of Jerusalem shall go here: show: / and this city shall ever be the more inhabited: There shall come men also from the cities of Juda: from about Jerusalem: and from the laude of Ben Jamin: from the plaine fields: / from the mountaine: / and from the wilderness: which shall bring burnt offerings: sacrifices: oblations: and incense: and offer up thankesgivinge in the house of the Lord. But if ye will not be obedient unto me: / I will halow the Sabbath: / so that ye will bear your burdens: whosome the gates of Jerusalem upon the Sabbath: Then shall I stretch upon the gates of Jerusalem: / and it shall burne up the houses of Jerusalem: / and no man shall be able to quench it.

The XVIII. Chapter.

This is another communication that God had with Jeremy / (singe).

3 **W**hile I go downe in the porters house: / where shall I tell the more of my mynde: / when I came to the porters house. I founde him makinge bus wolle upon a wheel: The vessel that the porter made of claye / dwelt among his handes: So he beganne new: / and made another vessel: accordinge to his mynde. Then sayde the Lord: thus unto

me: I maye not do with you as this porter Esai. xii. b doeth. O ye house of Israel: saith the Lord: Rom. c. Behold ye house of Israel: are in my hand: / Jerusalem as the claye in the porters hande.

When I shall in hande to rote out: / to brise Ege. xviii. c. Troye: / or to wast awaye any people: or kingdome: if that people (against whom I have thus sayde) shall be destroyed: I conuert from their wickednesse. Immediately I repent of the plague that I thought to bringe upon them. I Against Jer. xv. When I shall in hande to build: / or to plant: a people: or a kingdome: if the same people do euil before me: / and heare not my voyce: Immediately I repent of the good that I thought to do for them.

Speake now therefore unto Iuda: / and to them that dwell at Jerusalem: Thus saith the Lord: Behold: / I am doinge a plague against you: / and am callinge a thinge in bidde against you.

Therefore let every man mine from his: / one shall not wage: / take upon you the thinge that is: / good: / and do right. But they saye: No more of this: / we will followe our owne imaginations: / and do every man accordinge to the wilfulnessse of his owne minde.

Therefore thus saith the Lord: Ige amonge the heathen: / if any man hath verbe such horrible thinges: / as the daughter of Israel hath done: / shall not the snowe (that melteth upon the stony rockes of Libanus) moisture the fields: / Or maye it (spunges of water) be so greene againe: / that they runne nomore: / great haynes: / nor make fruitfull: / But my people hath so forgotten me: / that they have made sacrifices unto vayne goddes: / And while they followed their owne wayes: / they are come out of the high waye: / and gone into a forsway: / not wised to be woden. Where I showe they have brought their lande into an everlastinge wilderness: / and skorne: / So that whose ever shall sayle there by: / shall abhorre: / as a wagger the heathen: / With an East wynde will I scatter them before their enemies: / And when they be destroyed: / I will turne my backe upon them: / but not my face.

Then sayde they: I come: / let vs imagine Jer. xl. b somethinge against thyse Jeremis: / yee: / thyse byd you: / the priestes: / so whom the lawe was committed: / the Senauro: / that were the wyse

fish: and the prophetes / which wanted not the
E word of God. Come, saye they Let vs cut
out his iuge / and let vs not regarde his word
Dsa. xvi. b
Df. xxv. d
Iere. v. d
Iere. vi. d
Iere. vii. f
Iere. viii. a

Iere. vii. f

Iere. viii. a

Iere. xi. d

1 Therefore let their children eye of hunger /
and let them be appressed with the sword.
Let their wyces be robbers of theyr children /
and become wydowes: let theyr houses be
be layne / let their yong men be kylled with
the sword: in the syde. & let the maye be berbe
out of theyr houses / when the murderer com-
meth suddenly upon them: for they have dig-
ged a pit to take me / and layed snares for my
feet: Yet I knowe / thou knowest all their coun-
sell / for they haue thought to slay me.
And therefore forsake them: for they are wick-
ed: and let not thine eye synne be pur out of thy
sight: but let them be iudged before thee as the
gilty: This shall thou do unto them in the
tyme of thy indignacion.

The XIX. Chapter.

2 **W**HOMER thus saide the Lord unto Je-
rmy: Go thy waye / a bye the ane earthe
pylder / a byng forth the sinatures a chiefe
priest into the walley of the chyldeen of En-
non / which lieth before the porte that is made
of brick / and there thine there 7 wordes that
I shall all the / and saye thus unto the: Heare
the wordes of the Lorde / ye kinges of Iuda /
and ye carmen of Ierusalem: Thus saith the

ah. xi. ff.

Iere. vi. c.

Lord of hostes / a God of Israel: 7 Beholde /
I will bringe such a plague upon this place /
that the eeres of all that heare it / shall glowe.
And that because they haue forsaken me / and
unbowed this place / and haue offered in it
unto straunge goddes: where none of theyr
they: fathers / nor the kinges of Iuda haue
founde. They haue filled this place also with
the bloude of innocentes / for they haue set
up an altar vnto Baal / to burne their childen
for a burnt offering vnto Baal / which I ne-
uer commanded / nor charged them / neyther
Iere. vii. b
Iere. viii. c
Iere. xvi. d

Iere. xv. d

Iere. xvi. d

Beholde therefore / the tyme cometh / saith
the Lord / that thou shalt be called

led Tophet / in the valley of the childen of En-
non / but the valley of slaughter. For in this
place will I slay the Senators of Iuda and
Ierusalem / and kill the downe word 7 sword
in the sight of theyr enemies / and of them that
see theyr isle. And their dead carcases will
I geue to be meate for the fowles of the ayre /
and biofles of the syde: And I will make this
one so desolate / and despyssed: that who so
goeth threby / shall be abashed / and yll upon
her / because of all her plagues.

Iere. xli.

Iere. xli. d

Iere. xli. d

Iere. xli. d

Iere. xli. d

Iere. xli. d

Iere. xli. d

Iere. xli. d

Iere. xli. d

3 I will see them also with the sword of their
sonnes and their daughter: 7 I see every one
shall eate vp another in the despyginge a strait-
ness / whereby their enemies / that see the
lyke / shall kepe them in. And their pychce
shall shour beate in the sight of the men / that shall
be with the / and saye vnto them: Thus saith the
Lord of hostes: 7 I haue seuen 7 I will destroye
this people a cure: as a porter breeth a dis-
felle that can not be made waker a gaine.

4 In Tophet shall they be burned / for they
shall haue none other place. Thus will I do
vnto this place also / saith the Lord: and as the
that dwel therein: yet / I will do so this one
as vnto Tophet / for the houses of Ierusalem
and the houses of the kinges of Iuda are de-
fyled like as Tophet / because of all the houses
in which parlours they dyd sacrifice vnto al the
house of heauy / and poured out burntes offrynges
vnto straunge goddes. And so Jermy
cometh from Tophet / where the Lord had sent
him so prophetic / and stode in the court of the
house of the Lord / and spake to al the people
Thus saith the Lord of hostes the God of
Israel: Beholde / I will bringe upon this one /
and vpon every name aboute it / all the plagues
that I haue dyspyssed agaynst the: 7 for they
haue bene obstinate / and wolde not obey my
wordes.

Iere. xli. d

Iere. xli. d

The XX. Chapter.

5 **Ben Pashur** the priest / the sonne of Ben
mer / chiefe in the house of the Lorde /
heard Jermy praye so secretly: 7 he tolde
Jermy / and put him in the stocks / that he
by the gate of Ben Sannin in the house of
the Lorde. Then hee dyde followinge Pashur
broughte Jermy out of the stocks agayne.
Then saide Jermy vnto him: The Lorde
Beck call the woman Pashur / that is called
and

Iere. xli. d

Iere. xli. d

Iere. xli. d

Iere. xli. d

Iere. xli. d

and increasing) but I Magor (that is fearful and afraid) Dury where. For thou sayest the Lord beholds: I will make thee afraid, thy self/and all that sauaue thee: which shall perish with the sword of their enemies / euen before thy face.

And I will geue al Iuda vnto the power of the King of Babilon / which shall carie some vnto Babilon prisoners / and laye some vnto the sword. Moreover / al the substance of the land / all their precious and glorious vessels / all their riches / and all treasure of the Kinges of Iuda / will I geue into the hands of their enemies / which shall spoyle them / and carie them vnto Babilon. But as for the Courte / thou shalt be caried vnto Babilon with all thine household / and to Babilon shalt thou come / where thou shalt dye / and be buried: thou and all thy fauourers / to whom thou hast preached lies. O Lord thou hast made me wake / but thou restest me / and hast made strange agayne. Till the daye longe am I wept / and laughed to some of every mans breath: I haue now preached linge agaynst malicious Tyrans / and shewed them of their steurman. I sat the which cause they call the word of the Lord: in my tearys / and take me out to the rest.

Wherefore I thought from henceforth not to speake of him / nor to preach any more in his name. But the waike of the Lord was a very burninge fire in my hart and in my bones / which when I wolde haue stopped / I might not. For why / I haue so many deuisions and blasphemies / yea / euen of myne owne companions / and of such as were conuersaunte with me / which wente aboute to make me afraid / sayinge vpon him. let vs go vpon him / to feare him / and make him holde his tongue: but theye ouercome him / and be awinged of him.

But the Lord shode by me / like a mighty giante / the which my perserences fell / and could do nothinge. They shalbe for comforted / for they haue done vnto selfe / they shall haue an euil thinge shaine. I did not / O Lord / do hostiles / thou righteous searcher which knowest the reyne / and the very bowels: let me see them punished / for vnto the I committe my cause.

Singe vnto the Lord / and praise hym / for he hath deliuered the soules of the oppressed / and the habde of the violent. I cursed be the daye / wherein I was borne: on happy be the daye / wherein my mother brought me forth. Cursed be the man / that brought my father the Kinge: so make him glad / sayinge: thou hast gotten a sonne. Let it happen vnto that man / as to the times / to which the Lord returned vs: when he was longe berde the wretched rumoure of them. I desired to see me not as a sonne as I came out of my mothers wombe / and desired my mother was not my greue for selfe / that the birth might not haue come out / but remeyned still in her. Wherefore came I forth of my mothers wombe? To haue experience of labour and sorrow / and to lede my life with shame.

The. XXI. Chapter.

These are the wordes that the Lord spake vnto Jeremy / what tyme he was in the firste yeare of the soueraynetye of Sedechias King vnto him Dauid the sonne of Necho / and Sapphaas the sonne of Maasias / sayinge: I receiued sayllat the Kinge of Babilon the Kinge of Babilon desired the soules of the Kinges of Iuda / and I will deale with vs / accordinge to his mercifulnesse power / and take him from vs.

Then spake Jeremy: O Lord I haue answered. Thus saeth the Lord God of Israel: behold / I will turne backe / I will reape that ye haue in your hands / wherein ye fight agaynst the Kinge of Babilon and the Elders / which beseege your rounde aboute the walke: and I will bringe the together / vnto the middell of this cite / and I my self will fight agaynst you / with an outstretched hand / and with a mighty arme in great displeasure and terrible wrath: and will smyte them that dwell in this citie / both men and cattell shall dye of the pestilence.

And after this I sawe the Lord: I shal deliuer Sedechias the Kinge of Iuda / and his seruants / his people / and such as shall be in the cite / from the pestilence / sword / and hunger: into the power of the Chaldeans: as for the Kinge of Babilon / vnto the hands of their enemies / into the hands of those that shalbe vpon their lyfes / which shall smyte

the with thy sword: they shall not pittie thee: they shall not spare them: they shall haue no mercy upon them.

And vnto this people thou shalt saye: Thus saith the Lord: I beholde: I heare before you this way of lyfe and death: Who so abyder in this cite: shall perishe: they which swearede: with hunger: or with pestilence. But who so goeth ouer to holde on the Eldrees parte: that besegge it: he shall saue his life: and shall mynne his soule for a pray. For I haue set my face against this cite: saith the Lord: to plague it: and to destroye it. It must be giuen into the hands of the kinge of Babylon: and be burnt with fyre.

And vnto the house of the kinge of Juda: saye thus: Heare the woide of the Lord: Co thou house of Sion: for thus saith the Lord: I will minister righteousnes: and thus some deyr uer the oppresse: from violent power: neuer my terrible wrath breake out like a fyre: and burne: so: heere ma maye quinde it: because of the wickednes of your ymaginacions. Beholde: saith the Lord: I will come upon you: that dwell in the vallies: rectes and felde: and saye: I will make vs afraid: and who wil come into our houses: for I will visit you: saith the Lord: because of the wickednes of your inuencions: a well fensible such a fyre in your wood as shall consume all that is aboute you.

The XXXI. Chapter.

Thus saith the Lord also: Go downe into the house of the kinge of Juda: and speake there these woides: and saye: Heare the woide of the Lord: thou kinge of Juda: that sittest in the high seat of Sion: thou and thy seruantes: and the people: that go in and out at this gate: thus the Lord: commanbeth: Steps equite and righteousnesse: Vlyer the oppressed from the power of the violence: do not greue nor oppresse the stranger: the fatherlesse nor the widowes: and shed no innocent bloude in this place.

And if ye spe the things so faith fully: then shall there come in a set dose of his house: things to be corrected: and ryde upon horses: both they a chire seruantes: a their people. But if they wil not be obedient vnto these comman-

demens: I I sweare by myne owne self: saith the Lord: thus house shall wastle. For thus saith the Lord: I will spoile upon the kinge house of Juda. I haue set the head: as Gelachias in Labanue: What wilt thou say of this? Thus saith the Lord: I will beate also: that no man shall dwell therein: I will prepare a destroyer with his weapons: for the: to burne downe the spical Cedreces: land to cast them in the fyre.

And all the people that go by this cite: shall speake one to another: I Wherefore hath the Lord done thus vnto this noble cite? Then shall it be answered: because they haue broken the conuenaunt of the Lord their God: and haue worshipped and serued straunge goddes. I I haue not cure the dead: and he that is not yet for them: but he that is for them: he shall parteh away: for he commeth not agayne: and syth his name cometh nomie. In thus saith the Lord: as touching: Sion: the soune of Iosias kinge of Juda: which reigned after his father: and is carried out of this place.

He shall neuer come thider agayne: for he shall ye in the place: where vnto he is led captiue: and shall be this lade nomie. I Wo worth he: that buildeth his house with vnrighteousnes: and his parles with the good: that he hath gotten by violence: which neuer recompenseth his neyghbours laboure: nor payeth him his hinc. He sithen in him self: I will C builde me a wyde house: a glorious parles: He cansthe wyndowes to be betwen them: a the sunnes and ashes maketh by it: Cedar: a payment them with Zenob: Christ: I thou strange: now: I thou proudest me to: with my: thy Cedreces?

Wd not thy father eate and vynte: and prosper wel: as long as he dealt with equite and righteousnes: For: whi be helped the oppressed and poore: a their right: then prospered he well.

Item wherere came this: but anly because he had me before his eyes: saith the Lord: Cedreces: as for thine eye: and thine hinc: they loke upon conent: iustice: to feed innocent bloude: do wronge and violence: I And wherfore: thus saith the Lord: against: Sion: the soune of Iosias kinge of Juda: I shall not neare: for him: Co they vlc

to do I also shoud: I alas sister: Neither shall they say unto hym: Alas spales for that noble pounce. But as an asse shall he be sharyed corrupte/ and be cast without the gates of Jerusalem.

E Clymyn vp the hyll of Libanus to thou daughter Zion/ lift up thy voyce upon Dauid/ since from all partes: for all thy towers are destroyed. I gawe the mourninge/ whyls thou wast yet in prosperitee/ But thou saydest: I will not weare. And thus maner haste thou woldst feare thy youth/ & thou woldst neuer heare my voyce. All thy hydemens tholda thyen with the wynde / and thy besyngnes shalbe carried awaye into captiuitie: Then shalt thou be thought to spaine and confusion/ because of all thy wickednesse: thou shalt dweldest vpon Libanus/ and makest thy nest in the Cedre trees. **O** how grieuous thyl mourninge/ when thy foete come conpiter / as on a woman maunyinge with childer.

He p q b
m a
Ire. p d
m b
m 1
1 q Regu.
1 p a

* As truly as I lyeu (sayeth the Lorde) the kyngs of Iuda were the signes of my right hande/ yet wil I plucke hym af: And I will graue the into the power of them that seek to slay the / and into the power of them that thou fearest/ into the power of Nabuchodonosor the kyng of Babylon/ and into the power of the elders. Moreover / I will sende the / a thy mother that bare thee/ into a straunge lande / where ye were not borne / and there shall ye be. But as for the lande that ye will desire to returne vnto/ ye shall neuer come at it agayne. This man Jeremoas shalbe like an ymage robbed and come in peeces/ whiche pleaseth no man/ for all his apparell. Wherefore saye he and his feis shalbe some awaye/ and cast out into a lande / that they knowe not.

E Thou earth/ earth/ earth/ beare the woide of the Lorde: Whye this man amonge the euillwares / for no prosperitee shall this man haue all his life longe. Therefore shall ny of his feis be so happy / as to lye vpon the seat of Dauid/ and to beare rule in Iuda.

The XXI Chapter.
So be t onto the desperednes that be shrowe/ and feare my flocke / sayeth the Lorde. Wherefore/ this is the commande-

I
He p p q d

ment of the Lorde God of Israel/ vnto the shepherdes that sde my people: Ye feare a sheulle oute my flocke/ and loke not vpon the. Therefore/ howe wil I veyle the wickednesse of youre ymaginations / sayeth the Lorde: And wil gather together the remanence of my flocke/ from all landes that I had shuren them vnto / and will bringe them agayne to their pastures/ that they may growe and increace. I will se shepherdes also ouer them which shall sde them. They shal no more feare and vnderfeare/ shal none of them be losse/ sayeth the Lorde. **I** Beholde/ the tyme cometh (sayeth the Lorde) that I will carye vp the righteous bande of Dauid/ & whiche shal beare rule/ and vjuste matters with wysdoms/ and shall see vp quyre and righteousnes agayne in the earth.

Jer. xxxv. c
Ire. p p q d
Ire. p p q d
Ire. p p q d

In hye tyme shal Iuda be saued/ as I sece of shal well touchen fore. And this is the name that they shal call him: turn the Lorde your righteous maker. And therefore be holde/ the tyme cometh (sayeth the Lorde) that a shal no more be sayde: The Lorde lyeth/ whiche broughte the children of Israel oute of the lande of Egypte. But the Lorde lyeth/ whiche broughte forth/ and led the seids of the house of Israel/ oute of the Moab land/ and from all countres where I had feared them / and they shall dwell in their owne lande agayne. **I**

Wo onto the prophetes/ my berre sheafes in my bodye/ because of the false prophetes/ all my bones shoke: I am become lyke a broken man/ that by the reason of wyne ca take no rest/ for very feare of the Lorde/ and of his holy woide: Because the lande is full of aduanceres/ where thowere it is destroyed and mouereth / and the pleasant pasture

Jer. p p q d

of the deserte are dryed vpp/ by the waye that men take / in wicketd / and there gouernauntes do nothinge like the holy woide of the Lorde. For the prophetes and the priestes them selfe are polluted vpon the / and there wil be no more holie I founde in my house / sayeth the Lorde. Wherefore/ howe waye shalbe sheperry in wickednesse/ where they maye sinke and fall. For I will bringe a plague vpon them/ when the yeare of their visitacion / sayeth the Lorde. I haue sene sely amonge the pro-

phets of Samaria; they preached for Baal and vscaue my people of Israel. I haue feole also amonge the Prophets of Ierusalem soule aduotery / w^{ch} presumptuous lyes. They take the most shamefull necy by the hande / floutinge them selfe so that they can not reuence from their wickedness. At these w^{ch} they are vsyne are vnto me as Sodom / and as the inhabytours of Gomora.

Jer. 23. 16 Therefore thus sayeth the Lord of hostes concerninge the prophetes. Beholde / I will fede them with wormwood / and make them thynke the wear of gal. so: from the prophetes of Ierusalem is the sickenesse of Ierusalem come into all the lande.

Jer. 23. 17 And therefore the Lord of hostes geueth you this warning: I heare not the wordes of the prophetes / theye preache vnto you and vscaue you: for theye speake the meaning of their awne herte / and not oute of the mowthe of the Lord.

Jer. 23. 18 They saye vnto Iacob that vsyrp me: The Lord hath spoken in Tulse / ye shall prospere y^e dwel. And vnto all them that walke after the luste of their owne herte / theye saye Tulse / thece shall no misfortune happen you. For who hath spoken in the counsaill of the Lord / that he hath herde and vnderstande / what he is aboute to do: Who hath marked his Seruyce / and herde it: Beholde / the stormy wynder of the Lord / that is his indignacion / shall go forth / and shall fall vponne upon the heade of the vngodly. And the wrath of the Lord shall not turne againe / until hee persouare / and fulfill the thought of his herte.

Jer. 23. 19 And in the latter dayes ye shall knowe his meaninge.

Jer. 23. 20 I haue not sene these prophetes / I sayeth the Lord / and ye: they ranne. I haue not spoken to them / and yet theye preached. But of theye had conuained in my counsaill and herde my wordes / theye had turned my people from their euill wayes / and wicked imaginations. I Am I then God that stretch out the heuyns / w^{ch} is nyce at hande / or not that as I saye of: sayeth the Lord. Make any man byde him selfe so that I shall not see him:

Jer. 23. 21 I sayeth the Lord. I do not I fulfill becauⁿ I shall see / and earth / sayeth the Lord. I haue herde

Jer. 23. 22 well enough what the prophetes saye / that

preache lyes in my name / sayng: I haue sene / and / I haue sene. Some langes will this continue in the prophetes hertes / to sell lyes and to preache the crasty fantasy of their owne herte: Whose purpose is to w^{ch} the people saye: I saye: I do not make my name soug^t my name / as their fathers do: y^e when Baal come vp. The prophetes that haue vscaue / let him tell us: and he that vnderstandeth my wordes / let him speake v^{nto} us fully.

For what hath chaffe and vnto us do together / sayeth the Lord. Be not my deulse a syce / sayeth the Lord / and lyfe an himer / what the earth she harde none: Therefore thus sayeth the Lord. Beholde / I will vnto the prophetes / that shall make my wordes p^{ro}phesy from every man. Beholde / here am I / sayeth the Lord. I haue sene the prophetes / that take vpon their tongues to speake. The Lord hath sayde it. Beholde / here am I / sayeth the Lord. I haue sene those prophetes / that barre prophesy lyes / and vscaue my people with their vnaynes and miracle / w^{ch} me I neuer sene / nor com maunded them. They shall do this people great harme / sayeth the Lord.

If this people / or theye any prophet or p^{ro}ph^{et} see / and saye: what is the burthen of the Lord: Thou shalt see vnto the: what burthen: Therefore w^{ch} I call you from me / sayeth the Lord. Because ye youre slyce are a burthen. And the prophetes / p^{ro}ph^{et} / or people that v^{er}sh this terme / the burthen of the Lord / him wil I visite / and his house also.

But thus shal ye saye / every one to another: What auerred hath the Lord geuen: or what is the Lordes commaundment: And so for the burthen of the Lord / ye shal speake none of us: for every man owne worde to his burthen / because ye haue altered the wordes of the Lord / sayeth the Lord of hostes ouer God.

Thus shal every man face to the prophetes: what auerred hath the Lord geuen: the Lord / what sayeth the Lord: And not once to name the burthen of the Lord. Therefore thus saith the Lord. For somuch as ye haue s^{er}id thus / I will come / the burthen of the Lord / where as I now / w^{ch} I stand / I will vnto you / for I will ad you to speake of the Lordes burthen.

Beholde /

pl. 23. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Behold/therefore I will repute you as a
burthen/and will cast you out of my presence:
yeec/and the cite also that I gave you and
your fathers:and will bringe you to an exi-
litting confusion/and into such a shame as
shall never be forgotten.

Chap. XXIII

I The Lorde showed me a vision: Be-
hold/there shode two manndes of fig-
ges before the temple of the Lorde/after that
Nabuchodonosor King of Babilon had ledde
away captive Ichonias the sonne of Joa-
chim King of Judea/the mighty men also of
Judea/with the workemasters and cunninge
men of Jerusalem/Babilon. In the one
mannde were very good figges/euen like the
chose that be first ripe. In the other mannde
were very naughty figges/ which might not
be eaten/they were so euill.

Then saide the Lorde vnto me: what wilt
thou Jerems? I sayde: I figges/ whereof
some be very good/ & some so euill/ that no mā
maye cate them.

Then came the worde of the Lorde vnto
me/after this maner: Thus saith the Lorde
the God of Israel: like as thou knowest the
good figges/ so shall I knowe the men ledde
away out of Judea/whome I haue sene out of
this place into the lande of the Caldees/ for
their proficte and I will see myne eyes vppon
them for the best/ for I will bringe them again
into this lande: I will buyde them vp/ & not
steale them downe: I will plante them/ & no
rite them out. And I will geue them an
heart to knowe me/ howe that I am the Lorde.
They shall be my people/ & I will be their God/
for they shall returne vnto me in their whela
borne.

And like as thou knowest the naughty
figges/ which may not be eaten/ because so euill:
Euen so will I/ saith the Lorde/ let Be-
dashas the Kinge of Judea/ & eue all his
synners/ and the residue of Jerusalem that re-
mayne ouer in this lande/ and them also that
dwelle in Egypte/ to be wept and plagued in
all Kingdomes and sondes. And will make
them to be a ceptise/ & a common bywood/
leachinge floeces/ and shame in all the pla-
ces/ where I shall feare them. I will soude
the sheards/ & bringe and pessence amonge

them/ unlll I haue cleane consumed them
out of the lande/ that I gaue vnto them and
their fathers.

The xxx. Chapter.

I Sermons that was geuen vnto Jerem
vpon all the people of Judea: In the
fourth yeare of Joachim the sonne of Josias
Kinge of Judea/ that was in the first yeare of
Nabuchodonosor Kinge of Babilon. Whiche
sermons/ Jeremy the prophet made vnto all
the people of Judea/ and to all the inhabitants
of Jerusalem/ in this maner:

From the first yeare of Josias the sonne of
Amos Kinge of Judea/ vnto this present daye/
(that is euill year) the worde of the Lorde
be hebb bene commeth vnto me. And for
I haue spokene vnto you/ I haue cryen vt early/
I haue geuen you warninge in season/ but ye
wolde not heare me: I though the Lorde
had sent his seruants/ & all the prophetes vnto
you as in season: yet wolde ye not obeye/ ye
wolde not enclayne your eares to heare.

He sayde: I auerit agayn/ eueny man from
his euill waye/ and from youre wicked imagi-
nacione/ and so shall ye dwell for euer in the
lande/ that the Lorde promised you & youre
fouefathers: And gaue after straunge gods
des/ serue them not/ worship them not/ and
angre me not with the workes of youre han-
des: then will not I punishe you. Where-
fore he/ ye wolde not heare me/ (saith the Lorde)
but haue desired me with the workes of youre
hands/ to youre owne great harme.

Wherefore thus saith the Lorde of boos
hee: Because ye haue not desired vnto my
people/ & I will sende out/ and call for/ all the
noble that dwell in the North (saith the Lorde)
and will perpaye Nabuchodonosor the
kinge of Babilons ten seruants/ and will bringe
them vpon this lande/ & vpon all that dwell
therein/ and vpon all the people that are about
them/ and will vnterly raze them out. I will
make of them a wilderness/ & a moching/ and a
continuall deserte.

It is no wonder/ I will take from be the voice
of gladnesse and solace/ the voice of the shewe-
gram/ and the shewe the voice of the enoyne-
red/ with the cressence: and this whole land
shall become a wilderness/ and they shall serue
the sayde people/ and the Kinge of Babilon/
in this wise

de. p. 114

de. p. 115

de. p. 116

de. p. 117

Jer. p. 115

de. p. 116

de. p. 117

de. p. 118

Jer. p. 118

de. p. 119

de. p. 120

Jer. p. 121

de. p. 122

Jer. xxxi. b
 I Jer. i. 6
 Jer. i. 11
 Jer. i. 17
 Jer. i. 18

these ten years and ten. When thou shalt see these years and ten. I will visit also the wickedness of the King of Babylon and his people / saith the Lord: yet and the land of the Caldees / and will make it a perpetual wilderness / and will fulfil all my words upon that land / which I have denounced against it: yet all these things written in this booke / which Jeremy hath prophesied of all people / so that they also shall be subdued unto severall nations and great Kingdomes: for I will recompence them / according to their deeds and works of their owne hands.

Esa. li. 2
 Psa. lxxv. 8

For thus saith the Lord God of Israel spoken unto me: Take this wine cuppe of indignation from my hande / that thou mayest cause all the people (to whom I sende thee) for to drinke of it: when they have drunken thereof / they may be madde / and out of their wits / when the sword cometh that I will sende amonge them. Then toke I the cuppe from the Lords hande / and made all the people drinke thereof / unto whom the Lord had sent me.

Jer. i. 2

But first the crie of Jerusalem / and all the crie of Juda / thine Kingdomes and punes: to make thee desolate / wast / despoiled / and cursed / according as it is come to passe this day. Yet and Pharao the King of Egypt / his servants / his pynners / and his people altogether / shall be one with another. And all Kingdomes of the lande of Eufrates / the Philistines land / Hecan / Gizz / Hecan / the remnant of Moab / the Edomites / the Moabites / and the Ammonites: all the Kingdomes of Eurus / and Edon / the Kingdomes of the Isles / that are beyonde the sea: Seidon / Thema / Bus / and the spauen / Simaues / all the Kingdomes of Arabia / generally all the Kingdomes that dwell in the beere: all the Kingdomes of Sumer / all the Kingdomes of Elia / the Kingdomes of the Medes / all Kingdomes toward the North / whether they be farre or nye / every one with his neyghboure: yet and all the Kingdomes that are vpon the whole earth: The King of Seidon / saye he / shall drinke with them also.

And saye thou unto them: this is the commandment of the Lord God of hostes the God of Israel: drinke and be dronke / steeve and fall: that ye neuer trye and that shew

the sword / which I will sende amonge you. But if thou wilt not receive the cuppe of my hande / and drinke it / then shall I sende the sword / saith the Lord: of hostes shall I drinke it / yet / and thou shalt drinke it / I begynne to drinke the wine / that my name is given vnto / to drinke ye then / that I will leave you vpon my sword: ye shall not go ayre: for why: I call for a sword vpon all the inhabitants of the earth / saith the Lord of hostes.

Therefore sell them all their wares / and saye vnto them: The Lord God will crye from amonge / and let his voyce be heard from his holy habitation. With a greates noise shall he crye from his court: againe. He shall geue a greates voyce / like the grape gatherers / vpon all them that dwell on the earth: as hee the thereof shall be vnto the indignity of the world. For the Lord hath a wadding to geue vpon all people / I will holde his court of iustice with all flesh / and punish the vngodly / saith the Lord.

For thus saith the Lord of hostes: Beholde / a miserable plague that goe from one people to another / and a greates stormy water shall arise / from all the ends of the earth. And the same daye shall the Lord him self slaye them / from one ende of the earth to another. There shall no more be made for any of them / none gathered vp / nor buried: but shall lie as dounge vpon the ground.

Howe / as ye sheperdes be care: spynce theyoure flocks with afflic / or ye ramme of the flocks: for the tyme of youre slaughter is fulfilled / and ye shall fall like owles cunningly made for pleasure.

The sheperdes shall haue no waye to scape / and the rammes of the flocks shall not scape. Then shall the sheperdes crye bitterly / and the ewmes of the flocks shall mourne: for the Lord shall consume their pasture / and their fildes shall be dead because of the horrible wrath of the Lord. They shall forsake their foldes like as a Lyon: for their landes shall be waste / because of the wrath of the Westron / and because of his fearefull indignation.

Jer. li. 1
 Jer. li. 2

Jer. li. 1

Psa. 137

Again the beginning of the reign of Zoa-
 2 **S**him the sonne of Josiah kynge of Judah
 came this woide from the Lo:de / sayinge.
 Thus sayeth the Lo:de: I woude in the
 court of the Lo:des house / and speake vnto
 of them / whiche ouer the ciues of Iuda
 came to be vsurp'd in the Lo:des house /
 at the woide that I haue commaunde h to say:
 Take that thou seest opene out woide backe / if
 (pretendunt) they wil hearken / and turne e-
 uery man frant by a wicked waye: that I may
 also repente of the plague / whiche I haue de-
 termined to bringe vpon them / because of their
 wicked inuention.

And after this manner shalt thou speake vnto
 them: Thus sayeth the Lo:de: if ye will
 not obey me / to walke in my lawes / whiche
 I haue giuen you / and to heare the woordes
 of my seruantes the prophetes / whome I
 sent vnto you / sayinge vp continually and wil sa-
 dinge: If ye wyl not folowe them / (I saye)
 then wyl I do in this house / saith the Lo:de vnto
 Silo / and wyl make the saynt to be abhor-
 red of all the people of the earth. And the ius-
 tices / the prophetes / and all the people herde
 3 **J**eremy preacheth these woordes / in the house of
 the Lo:de.

Now when he had spoken out all the woordes /
 that the Lo:de commaunded him to
 preach vnto all the people / then the iustices /
 the prophetes / and all the people saie bolde
 vpon him / and sayd: thou shalt dye. Some
 hercell thou be so bold / as to saye in the name
 of the Lo:de: it shall happen to this house as
 it hath vnto Silo: and this enue shall be so
 wast / that no man shall dwell therein:

And when all the people were gathered
 aboute Jeremy in the house of the Lo:de /
 the iustices of Iuda herde of this rumoure /
 and they came some ouer the fynge palence
 into the house of the Lo:de / and set them
 4 **T**hence before the threwe porte of the Lo:de.
 Then spake the iustices / and the prophetes vnto
 the rulers / and to all the people these wordes:
 This man is worthy to dye / for he hath
 preached against this cite / as ye your selfe
 hear herde with youre eares.

Then saide Jeremy vnto the rulers and to
 all the people: The Lo:de hath sente me to
 preach against this house / and against this

citie / the woordes that ye haue herde: I thinke
 for a while your wayes / and your abuses
 mentes / and the aduersities vnto the voyce of the
 Lo:de your God: so shall the Lo:de repente
 of the plague / that he hath deuised against
 you / vnto as for me: I am in your handes /
 do with me as ye thinke expedient and good.
 But thus shall ye inuenise ye put me to death /
 if ye shall make your selues / this cite / and all the
 inhabitants thereof / guilty of innocente blood.
 For this so of a truth / that the Lo:de hath
 sente me vnto you / to speake all these woordes
 in youre eare.

Then saide the rulers and all the people vnto
 the iustices and prophetes. This man may
 not be condemned to death / for he hath pre-
 ched vnto vs in the name of the Lo:de our
 God. The rulers also of the lande tolde vp
 and saide thus vnto all the people: We haue
 the Masse / which was a prophet vnder
 5 **J**eremias kynge of Iuda / saith to all the people
 of Iuda: Thus sayeth the Lo:de of hoos-
 salem: When shall be plowed like a fild / Jeru-
 salem shall be an heape of stones / and the hill of
 the Lo:des house shall be named in an hye
 wood. Syd Ezechias the kynge of Iuda / and
 the people of Iuda put him to death for this.
 He verely thus rather feared the Lo:de / and
 made their prayer vnto him. For the whiche
 cause also the Lo:de repented of this plague /
 that he had deuised against them. Should we
 not be such a shameful vnder against our selues?
 There was a prophet / altho that preacheth suffi-
 cely in the name of the Lo:de: called Vnao
 the sonne of Semio of Carathim: this man
 6 **P**reached also against this cite / and against
 this lande / according to that I haue sayd.
 Now when I Joachim the kynge with all the
 rulers and iustices had herde his woordes / the
 kynge wente aboute to slawe him. When Drie-
 7 **S**us was recalled that he was a frant / and fled / a Masse /
 departed into Egipte.

Then Joachim the kynge sente seruantes
 into the lande of Egipte / named: Eliphaz
 the sonne of Akbes / a certayne men with him
 into Egipte / whiche fyled Vnao out of E-
 gipte / and brought him vnto kynge Joachim
 that slawe him with the sword: a callybdo
 dead body into a common peoples graue. But
 8 **T**homas the sonne of Sappan helped Jer-
 my

Jer. viij. 14.

Ezech. iij. 14.

Jer. viij. 14.

Jer. xli. 14.

Jer. xli. 14.

Mas. p. 14.

Mich. i. 14.

Mich. i. 14.

Jer. xli. 14.

Jer. xli. 14.

Jer. xli. 14.

my / that be came not into the handes of the people to be slayne.

The XXVI. Chapter.

In the beginninge of the reygne of Zaababim the sonne of Josias kynge of Iuda came this word vnto Jeremy from the Lorde / whiche saith thus vnto me: Make the Garter and chaynes / and put them about thy necke / and sende them to the king of Egipt the kinge of Moab / the kinge of Ammon / the kinge of Ierusalem / and to the kinge of Edom: and therby the messengers / which shal come to Ierusalem vnto Sedechias the kinge of Iuda / and byd them saye vnto these maisters: Thus saith the Lorde of hostes the God of Israel / speaketh vnto youre masters:

Deu. 32

Ezech. 5

Iudic. 9

Ier. 33

Ier. 33

Ier. 33

Ier. 33

Ier. 33

Ier. 33

I am he that made the earth / the men and the cattell that are upon the grounde / with my greate power and outstretched arme / I haue geuen it vnto whome it pleased me. And now I will I visitur all these landes vnto a power of Nabuchodonosor the kinge of Babylon my seruante. The heastes also of the field shall I geue him to be his seruice. And all people shall serue him / and his sonne / a hundred children / vntill the tyme of the same lande be come also: Yet many people a greate kinges shal serue him.

No couer / has people a kingdome which wil not serue Nabuchodonosor / and that wil not put their neckes vnder the yoke of the kinge of Babylon: these same people wil I visit with sword / with hunger / with pestilence / vntill I haue consumed them in his handes / saith the Lorde. And these fewe folowes not your prophets / sayth they / espoumders of beames / carriers / a wiche / which saye vnto you: that wil not serue the kinge of Babylon. For they piseke you lyars / and charge you farre from your lande / and that I might call you out / and visit you. But the people that put their neckes vnder the yoke of the kinge of Babylon / and serue him / those I will let remaine still in their owne lande / saith the Lorde. And they shal occupie / and dwell therein.

Ier. 33

Ier. 33

All these thinges tolde I Sedechias the kinge of Iuda / and sayde: But your necke vnder the yoke of the kinge of Babylon / and saue him and his people / that ye more lyue: Why wil I be without and the people preserue with

Ier. 33

Ier. 33

the sword / with hunger / with pestilence / like as the Lorde hath p'cused for all people: that wil not serue the kinge of Babylon: These fewe wil not serue vnto these prophetes / (that tell you) that wil not serue the kinge of Babylon / for they piseke you lyars / neither haue I sent them / saith the Lorde: howbeit / they see bold / saith the Lorde: I might the sooner haue you oute / (that ye mighte perserue) with your p'ceders.

Ier. 33
and 33

I saile to the p'ncesse also / and to all the people: Thus saith the Lorde: Beare not the warden of those prophetes / that p'ceade vnto you / and saye: Beholde / the vesselle of the Lorde / house shal shortly be broughte hither againe from Babylon: for they propheticke vnto you: Beare them not / but keue the kinge of Babylon / that ye maye lyue. Wherefore will ye make this thinge to be destroyed: But if they be true prophetes in verye thinge / and if the worde of the Lorde be committed vnto them / then let them p'ceade the Lorde / of hostes / that the remnauns of the ornaments / which remaine yet in the house of the Lorde / and in the house of the kinge of Iuda / and at Ierusalem / be not carryed to Babylon also: for thus hath the Lorde of hostes spoken concernin ge the pylles / the lauer / the fraze and the residue of the ornaments / that are remayne in the cite / whiche Nabuchodonosor the kinge of Babylon toke not / when he carryed awaye Iechonias the sonne of Zaachin kinge of Iuda / with all the power of Iuda and Ierusalem / from Ierusalem vnto Babylon / captiue.

Yet / thus hath the Lorde of hostes the God of Israel spoken / as touching the residue of the ornaments of the Lorde / house / of the kinge of Iuda / house and of Ierusalem: They shal be carryed vnto Babylon / and there they shal remaine / vntill I visit them / saith the Lorde. Then will I bringe them hither againe. And this was done in the same yere: even in the beginninge of the reygne of Sedechias kinge of Iuda.

The XXVII. Chapter.

In the fourth yere of the reygne of Sedechias kinge of Iuda in the fyfthe moneth / It happened that Hanania the sonne of Ithur the prophet of Gabon spake

The captiuitie of Israel. The Prophet Jeremy.

I knowe what I haue deuyced for you / saye
 eth the Lord. My thoughtes are to geue
 you peace/and not trouble/which I geue you
 all eadys/and not yett ye which haue hope a
 gain. I shall erie vnto me/ye shall goe and
 call vpon me/and I shall heare you. Ye shall
 see me/and I shall see me: Yee shall see that ye see
 me/with youe whole hearte/ I will be founde
 of you/which the Lord/and will deliuer you
 out of prison/and gather you together again
 from amonge all nations/and oute of all pla
 ces / where I haue feared you sayeth the
 Lord/and sent them to all the puffed w
 therein thou wast/ thus vnto him. The Lord hath
 ordeyned the to be puffed in steade of I
 do the puffed/ that thou shouldst be the
 on the haue of the Lord/ do aboue all
 put them in prison / or in the stocks. How
 happye is he then/ that thou hast not cap
 uer of Jeremy of Babilon / whiche neuer lea
 uerth of his prophete in ge. And besides al
 the hath sente vs wode vnto Babilon/and
 sold vs playnely / that oure captiuitie shall
 longe endure: that we shoulde thinde vs hou
 ses to dwell therein / and to plante vs gar
 dens/that we might enioye the frutes there
 of. Which letter Sophonias the prest had re
 ceu'd/ let Jeremy the prophete heare it.

But where as ye saye/that God hath saye
 ed you vp prophete at Babilon: Thus hath
 the Lord spoken/ concerninge the King that
 stode in the seate of Dauid/and al the people
 that were in this citie/youe hearten / that are
 not gone with you into captiuitie. Thus I
 saye. I speaketh the Lord of hostes: Behold/
 I will sende a sweade/ hunger / and pesti
 lence vpon them/and will make them like
 vnto my selfe / that maye not be eaten for
 syme/ness. And I will persecute them with
 the sweade/with hunger and death.

I will deliuer them vp to be viued of all
 kingdomes / to be cursed / abhorred / laugh
 ed to scorn/and put to confusion of all the peo
 ple/amonge whom I haue feared them : as
 that because they haue not bene obediēt vnto
 my commandementes / sayeth the Lord
 of hostes: I sent vnto them by my seruant

Jer. xxx. a
 Iud. a
 I will deliuer them vp to be viued of all
 kingdomes / to be cursed / abhorred / laugh
 ed to scorn/and put to confusion of all the peo
 ple/amonge whom I haue feared them : as
 that because they haue not bene obediēt vnto
 my commandementes / sayeth the Lord
 of hostes: I sent vnto them by my seruant

rested in the gre/ because they sinned shame
 fully in Israel.

For they haue not onely defiled their neigh
 bour wifes / but also pitched hyenge wo
 ded in my name/ which I haue not comman
 ded them. Thus I testifie / and assure / sayeth
 the Lord. But as for Semia the Uchala
 nite/whow shal speake vnto him: Thus sayeth
 the Lord of hostes the God of Israel: Be
 cause thou hast saked letters vnder thy name
 vnto al the people/that is at Ierusalem / and
 to Sophonias the sone of Nasia the prest/
 yee/and sent them to all the puffed w
 therein thou wast/ thus vnto him. The Lord hath
 ordeyned the to be puffed in steade of I
 do the puffed/ that thou shouldst be the
 on the haue of the Lord/ do aboue all
 put them in prison / or in the stocks. How
 happye is he then/ that thou hast not cap
 uer of Jeremy of Babilon / whiche neuer lea
 uerth of his prophete in ge. And besides al
 the hath sente vs wode vnto Babilon/and
 sold vs playnely / that oure captiuitie shall
 longe endure: that we shoulde thinde vs hou
 ses to dwell therein / and to plante vs gar
 dens/that we might enioye the frutes there
 of. Which letter Sophonias the prest had re
 ceu'd/ let Jeremy the prophete heare it.

Then came the worde of the Lord vnto
 Jeremy / sayinge: Sende wode to al them
 that be in captiuitie / in this maner: Thus
 hath the Lord spoken concerninge Semia
 the Uchalanite: Because that Semia hath
 propheted vnto you without my commissio
 and thoughte you into a false hope / therfore
 thus vnto the Lord/ in this maner: Behold/
 I will visit Semia the Uchalanite / and his
 sodes/that none of his shall remaine among
 the people / and none of them shall see
 the good that I will do for this people / sayeth
 the Lord. For he hath pitched falsely of the
 Lord.

The XXX. Chapter.
 These are the wordes that the Lord spake
 vnto Jeremy sayinge: Thus sayeth
 the Lord God of Israel: Write vp
 gently al the wordes that I haue spoken vnto
 thee in a booke. For so the terme cometh
 (sayeth the Lord) that I will bypne agayn
 the

the prisoners of my people of Israel and Iuda / sayeth the Lord: For I will restore them vnto the lands / wher I gaue to their fathers / and they shall haue it in possession.

Againe / these wordes spake the Lord / concerninge Israel and Iuda: Thus saith the Lord: We heare terrible crye / fraie and disquietnesse. For wher doeth this signifie that I se? Namely that all stronge men / yea / every man his hande vpon his loyne / yea a woman in the payne of her traualle. Who enee theras a man traualle with child: Enquire therefore / and se. Fe. / all their faces are mattayous pale.

¶ Also for this daye / which is so viedeful / that none maye be lyfend vnto it: and alas for the tyme of Jacobs trouble / from the which he shall yet be deliuered. For in that daye sayeth the Lord: I will take this yoefe from of thy necke / and breake thy bandes. They shall not moue fence straunge goddes vnder him / but they shall do seruice vnto God their Lord: and so I wold haue thine kinde / whome I will rayse vp vnto them. And as for the / my seruauce Jacob / fraie nei (saith the Lord) a he is not afrayed of Israel. For so / I will helpe that all from fraie / and thy side from the lands of their captiuitie.

¶ And Jacob shall nurse a gayne / he shall be in rest / haue a prosperous life / and no man shall make him afrayed. For I am with the / he helpe the / sayeth the Lord. And though / I shall vnto all the people and Iudge whome I haue feared the / yet will I not destroye the / but conuert the / and that with discretion. For I knowe / thou art in no wise / without faulte. Therefore / saith the Lord: I am sory for thy hurt and woundes. There is no man to inble with thy cause / or to hynde vp thy woundes / there maye no man helpe the.

¶ All thy louers haue forgotten the / and care nothinge for the. For I haue giuen the a cruel stroke / and chastened the / congly: and that for the multitude of thy mildees / for thy synnes haue had the ouerhande. Why makest thou mane for thy paine? I my self haue pitty of thy sorrowe / but for the multitude of thy iniquities / I haue done this vnto the.

¶ And therefore / all they that deuoure the / shall deuoure / and all thine enemies shall

led into the captiuitie. All they that make the way / shall be waded / them selfe / and all those that cabbe the / will I make also to be robbed. For I will geue the thy heale agayne / and make thy woundes whole / saith the Lord: because they created the / as one putt awaye and despised / Zion.

For thus saith the Lord: Behold / I will set up / I Jacobs tentes againe / and defende his dwellinge place. The cite shall be builded in her olde sitate / a the house shall haue thine right foundacion. And one of them shall go thence / and be the voyce of ioye.

I will multiplie them / and they shall not ouer his herze to come vnto me / saith the Lord: / and no man shall subdue them. When children shall be as ofore tymes / and thine congregation shall continue in my sight. And all those that rege them / will I vnto.

I I captiue also shall come of them / and a prince shall sprunge oue from the myddest of them: whom I challenge to my selfe / a he shall come vnto me. For what to be / that geueth ouer his herze to come vnto me? saith the Lord: / he shall be my people also / a I will be your God. Behold / on the other side shall the way of the Lord / breake out as a storme / and thence / as a mightie wynde / and shall fall vpon the heades of the vnghodly.

The terrible displeasure of the Lord: shall not leaue of / will be hane done / and pishurmes the inent of his herze / which in the daye of thy daye ye shall vnderstande. In the same tyme / saith the Lord: shall I be the God of all the generacions of Israel / and they shall be my people.

The XXXI. Chapter.

Thus sayeth the Lord: I The people of Israel which escaped in the wildernesse / from the sword / founde grace to come into the land. Euen so shall the Lord now also appeare vnto me from fraie / and saye: I haue loued the with an euersinginge loue / therefore do I speake my merry before the. I will reparate the agayne / as thou thoughtest of Israel: that thou mayest be full and sure. Thou shalt take thy whettes agayne / a go forth with the / the dance.

Thou shalt plante vnto agayne vnto the hills of Samaria / and the grape garberers shall

The captiuitie of Iſrael.

The prophet Ieremy.

ſhall plant and ſprunge.

Eſa. li. a And when ſeuen yeares / the watchmen vpon the mount of Ephraim ſhall crye: **T**riſte / let vs go vp vnto Zion to oure Lorde God / for thus ſaith the Lorde: Reioyce with gladneſſe becauſe of Iacob / crye vnto the heade of the Gentiles ſpeak out ſpunge / and ſaye: The Lorde ſhall reſcuer his people / the remnant of Iſrael / and make them whole. Beholde / I will bringe them agayne from out of the flounglande / and gather them from the embes of the woilde / with the bynde and lame that are amonge them / with the women that be greate with childe / and ſuch as be alſo detruered: and the company of them that come agayne / ſhalbe greate.

They departed from hence in beautieſſe / but with ioye will I bringe them hither agayne. I will lede the by the ryuers of water in a ſtraight way / where they ſhall not ſtumble:

Eſa. lxxi. a **T**hou ſhalt be Iſraels father / and **I**ſrahelims mother ſhalbe my ſkilldome.

Heare the woide of the Lorde Coſy Gentiles: preach in the Ales that he ſaith of / and ſayde that hath feared Iſrael / ſhall gather him together agayne / and ſhall kepe him as a ſhepheard kepe his ſheepe. For the Lorde ſhall reſcuer Iacob / and rydde him from the hande of the violent. And they ſhal come / and reioyce vpon the hill of Zion / and ſhall haue plentyfullneſſe of goodes / which the Lorde ſhall geue them: namely / wheat / wyne / oyle / yonge ſhepe / and calves. And their conſcience ſhalbe as a welltreued garden / for they ſhall nomore be hungrye.

E Then ſhal the mayde reioyce in the dance / ſee both yonge and old ſilken / for I will nurre them ſo into gladneſſe / and will comforte them / and make them ſyfull / euen from their berres / I will poure plentyfullneſſe vpon the berres of the purſes / and my people ſhalbe ſaiſted with good thinges / ſaith the Lorde.

Iere. li. c **Thus ſaith the Lorde:** **T**he voyce of beautie / weeping and lamenation came vp into becauſe: euen of Rachel mourninge for her chyldren / and wolde not be comforted / becauſe they were awaye.

Math. li. c But now ſaith the Lorde: leaue of ſorrow weeping and crying / wipeth thoue eyes from teares / for thy labour ſhalbe rewarded /

ſaith the Lorde. And they ſhall come agayne out of the lande of theyr enemies: Dec / euen thy poſterite ſhall haue conſolation in this / ſaith the Lorde: that by thy ſeruant ſhall come agayne into their owne lande.

Mouours / I herde Ephraim / that was led awaye captiue / complain on this manner: **O** Lorde / thou haſt reioiced me / and thy challynge haue I receaued as an vntained caſe. **I** comerte thou me / and I ſhall be conuerted / for thou art my Lorde God. **Yee /** as ſone as thou reuertiſt me / I ſhall reioyce in my ſelf / and when I vnderſtande / I ſhal ſmyce vpon my thye. For vnto thee I haue committed ſhamefull thinges: **O** let my youth beare this reproche and conſuſion.

Ypon this complain / **I** thought thus of my ſelf: tes noe Ephraim may beare ſonnet: **I** ſe not the childe / with whom I haue had all myſch and paine: for ſence the tyme that I fyrſt committed with him / I haue him euer in remembrance: therefore my very harte diſtured me onto hym: gladly and loyngly will I beate mercy vpon hym / ſaith the Lorde. **W**her the watchmen / piouſe teachers that ſe thyne herre vpon the right waye that thou ſhouldeſt walke / and rure agayne: **O** thou daughter of Iſrael / turne agayne to theſe cures of thyne. **H**ow longe wilt thou goe aſtraye / o thou ſturdyng daughter: for the Lorde will woeke a new thyng vpon early: **A** woman ſhall compoſe a man.

So ſaith the Lorde of hoſtes the God of Iſrael: **I** wil come hither / that when I haue brought Iuda out of captiuitie / theſe wordes ſhalbe heard in the lande of Iuda and in his cities: **T**he Lorde / which is the ſaye / **I** hys gouerne of rightuouſneſſe / make the fruitfull / o thou boyſe both: **A**nd when I ſhall dwell Iuda and all her cities / the ſherberds and houſholders men: for I ſhall fede the hungry ſoule / and reſtrefe all faynte herres. **W**hen ſhalt I herde this / **I** came agayne to my ſelf / and muſt like as I had bene waled out of a ſweete ſlepe.

Behold / ſaith the Lorde the God of Iſrael: **I** ſhall ſende the voyce of Iſrael / and the houſe of Iuda with me / and with euel. **I** ſhall come hither / the like as I haue gone aboute

2. 1. 1. e aboute in tymes past no retheryn out to scarre
 them to brate them doune to destroye them/
 and challen them: Euen so will I also goe dis-
 gent/ for aboute to buyde them vp agayne/ and
 to plante in them fruit the Lozde

2. 1. 1. a 1 Then shall it no more be sayde: the fathers
 haue eaten a foure grape/ and the children a
 kerse are in an edge: for every one shall bye for
 his owne mynstrale/ so that he who eateth a foure
 grape/ his kerse shall be on ege.

2. 1. 1. b 1 Behold/ the daye come (sayeth the Loz-
 de) that I will make a new conuenaunt with
 the house of Israel/ and with the house of Ju-
 da: not after the conuenaunt that I made with
 theyr fathers/ wher I toke them by the hande/
 and ledde them out of the lande of Egypte:
 which conuenaunt they brake/ wherefore I pur-
 sued them thus/ sayeth the Lozde: But I shal
 b 2 shalbe the conuenaunt that I will make with
 the house of Israel after those dayes/ sayeth
 the Lozde: I will plante my lawe in their
 inward partes of them/ and write it in their
 heertes/ and wilbe theyr God/ and they shalbe
 my people.

2. 1. 1. c And from thence forth shall no man teach
 his neyghboure of his doynge/ a saye: I knowe
 the Lozde: But they shall all knowe me/ from
 the lowest vnto the highest/ sayeth the Lozde.
 for I will forgive them misdoynge/ and will
 neuer remember theyr synnes any more. Thus
 sayeth the Lozde: / which gaue the Sunne
 to be a light for the daye/ and the Moone
 and sterres to shyne in the night: which mo-
 ueth the see/ so that the floudes thereof wa-
 re: this name is the Lozde of hostes. Like
 as this ordinance shall neuer be taken out of
 my sight/ sayeth the Lozde: So shall the rite
 of Israel neuer cease/ but alwaye be a people
 before me.

2. 1. 1. d Moreover/ thus sayeth the Lozde: like as
 the braue in a boue can not be measured/ and as
 the foundacion of the earth beeth wyse not
 by sondryng out: / So wil I also not easlye ouer-
 come the whole side of Israel/ for that they haue con-
 uyned/ sayeth the Lozde. Behold/ the daye
 come/ sayeth the Lozde/ that the cite of Je-
 rusalem/ shall be enlarged from the tower of
 Branant/ vnto the gate of the conee: wall
 2. 1. 1. e from thence shall the right measure be taken
 before her vnto the hill topp of Ganch/ and

shal come aboute Ganch/ / a the whole val-
 ley of the dead carcasses and of the albes/ and
 all Berezach/ vnto the dyke of Ebedion: and
 from thence vnto the dyke of the byssage
 toward the East/ where are the Sanctuary of
 the Lozde also shall be. And when it is no
 waye buyde/ and sit vp of this fashion/ it shal
 neuer be broken/ nor cast downe any more.

The XXXII. Chapter.

2. 1. 1. a These wordes spaketh the Lozde vnto Jer-
 emy/ in the fourth yere of Sedechias kynge
 of Iuda/ which was the thirtieth yere of Nabu-
 chodonosor/ wher mynstrale the kynge of Baby-
 lone booste layed siege vnto Ierusalem. But Je-
 remy the prophet laye doune in the contee of
 the prison/ which was in the kynge of Iudas
 house: where Sedechias the kynge of Iuda
 caused him to be layed/ because he had pro-
 phesied of this maner: Thus sayeth the Loz-
 de: / Behold/ I will deliuer this cite into Jer-
 emy the hande of the kynge of Babylon/ which shal
 take it. As for Sedechias kynge of Iuda he
 shal not be able to escape the Caldees/ but shal
 2. 1. 1. b relye he shal come into the hande of the kynge
 of Babylon/ which shal speake with him mouth
 to mouth/ and one of they shall take another
 in the face. And Sedechias shall be carried vnto
 Babylon/ and there shall he be/ vntill he tyme
 that I visit him/ sayeth the Lozde. But if thou
 takest in hande to fight agaynst the Caldees/
 thou shalt not prosper.

2. 1. 1. c And Jeremy sayde: Thus hath the Lozde
 spoken vnto me: Behold/ I haunte the
 soules of Sallan/ chyne vnto some shall
 come vnto the/ and requyre the to redeme the
 lande/ that is in Anathoth vnto the selfe/ for
 2. 1. 1. d by reason of synned it is thy parte to redeme
 it/ and to bye it out.

2. 1. 1. e And so Hananet myne vncles sonne came
 to me in the contee of the prison/ (accordinge
 to the waite of the Lozde) / a sayde vnto me
 By my lande/ I praye the/ that thou shal be
 here in the contee of Ben Jannus/ by hire
 sake thou shalt righte to loue it out for thy selfe
 therfor redeme it. The J percurant that they
 were as the conuendement of the Lozde/ and
 so I loued the lande from Hananet of An-
 athoth/ myne vncles soune/ and wyed bym
 there the money/ euen seuen shekels/ and my
 siluer pence.

Jer xvii. a **1** I have stande vp early / I haue spoken vnto you / and given you earnest warninge: and yet haue ye not bene obedient vnto me. **Pre** / I haue sent my seruantes / all the prophets vnto you / I cost vp early / and sent you wordes / sayinge: **O** turne you / every man fro his wicked waye: amende your lyfes / and go not offre strange goddes / to worshippe the: for I maye continue in the lorde / which I haue geue vnto you / and your fathers / but ye wolde nether heare in / nor folowe me.

The children of Ionadab Rechabs sonne haue fledd fully / to see their fathers commaundement / that he gaue the / vnto his people / is not oddrent vnto me. And therfore thus saith the **Lorde** of hostes / the God of Israel. **Behold** / I will bringe in vnto Iuda / a vpon every one that dwelleth in Ierusalem / all the trouble / that I haue sayed agaynst the. **1** For I haue spokē vnto the / but they wolde not folowe: I haue called vnto the / neither thylke / they wolde geue me no aunswece. **Jeremy** also spake vnto the householde of the Rechabites. **Thus** saith the **Lorde** of hostes the God of Israel: for so muche as ye haue obeyed the commaundement of Ionadab your father / and kept all his preceptes / and done accordinge vnto all that he hath bidden you: **therfore** thus sayeth the **Lorde** of hostes the God of Israel: **Ionadab** the sonne of Rechab shall not fayle / but haue one out of his flocke / to stande alwaye by for me.

The XXXVI. Chapter.

1 **IN** the fourth year of Iosias the sonne of Josias kinge of Iuda / came the word of the **Lorde** vnto **Jeremy** sayinge. **1** Take a booke / and write therein all the wordes that I haue spoken vnto Israel / to Iuda / and to all the people / from the tyme that I beganne for to speake vnto the / in the reigne of Iosias / vnto this daye. **2** **When** the house of Iuda heard of the plague / which I haue denied for the / they nise peradventure I came vnto them from his wicked waye / that I maye see: for theye offendes and sinnes.

Then vsd **Jeremy** call **Barnub** the sonne of Nerias / and **Barnub** wrote in the booke at the mouth of **Jeremy** / all the wordes of the **Lorde** / which he had spoken vnto hym. And **Jeremy** commaunded **Barnub** sayinge: **I** am

le / so that I maye not come into the house of the **Lorde**: therfore go thou thither / and rede the booke that thou hast written at my mouth: **blame** / the wordes of the **Lorde**: / and rede the in the **Lords** house / vpon the fastinge daye: that the people / whole Iuda / and all they that come out of the ciues of Iuda maye heare. **Peradventure** they wil praye myselfe before the face of the **Lorde** / and tume every one from his wicked waye. **For** great is the wrath and displeasure / that the **Lorde** hath taken agaynst this people.

So **Barnub** the sonne of Nerias vsd as **B** euidenge vnto all that **Jeremy** the prophet commaunded hym / readinge the wordes of the **Lorde** / out of the booke in the **Lords** house. And this was done in the fiftieth year of **Iosias** the sonne of Josias kinge of Iuda in the first month / when it was commaunded / that **Ierusalem** all the people of Ierusalem / shoulde faste before the **Lorde** / and they also that were come from the ciues of Iuda vnto Ierusalem.

Then red **Barnub** the wordes of **Jeremy** out of the booke / within the house of the **Lorde** out of the treasury of **Gemarias** the sonne of **Euphan** the scribe / which is beside the hyer laste of the newe poze of the **Lords** house: **Jer. xxxv** / that all the people might heare. **Now** when **Nuboo** the sonne of **Gemarias** the sonne of **Euphan** had herd all the wordes of the **Lorde** out of the booke / he was aduise to the kinge palace into the seides chaumbre / for there all the pyneces were set: **Alisama** the scribe / **Salsas** the sonne of **Semei** / **Amathai** the sonne of **Adbas** / **Gemacia** the sonne of **Euphan** / **Edchias** the sonne of **Gemarias** / with all the pynices. And **Nuboo** tolde the all the wordes / that he herd **Barnub** red out of the booke before the people.

Then all the pynices sent **Jehubi** the sonne of **Lathanas** / the sonne of **Alamas** / the sonne of **Chusi** / vnto **Barnub** / sayinge. **Take** in thine hande the booke / and reuert thou hast red before all the people / and come. **So** **Barnub** the sonne of Nerias tolde the booke in his hande / a eunie vnto them. And they sayde vnto him: **Why** come / and rede the booke / that we maye heare also. **So** **Barnub** red / that they might heare. **Now** when they had herd all the wordes / they were abselvd one vpon another / and sayde.

Deut. i. f
Exo. i. so. d
Jer. vi. b

Jer. xxxii. c

Jer. xxxv. a

Jer. xlv. a

Jer. xxxv

Jer. xxxv

Jer. xxxv

saide vnto Baruch: We wil eern for the kinge of al these wordes. And this examined Baruch sayinge: Til now howe dost thou write al these wordes out of his mouth? Then Baruch answered them: He sape al these wordes vnto me with his mouth/ & I alone wrote with his hand/ and wrote them in the booke.

Then saide the prince vnto Baruch: Why weepst thou? and whye the with Jeremy? for that no man knowe where ye be. And they wente into the fuyng to the court. But they kepte the booke in the chaubrie of Elisama the scribe/ and tolde the kinge al the wordes that he mighte heare. So the kinge sent Jehoiakim to fyghe him the booke/ whiche he broughte out of Elisama the scribes chaubrie. And Jehoiakim red it/ that the kyng and al the pryntes/ whiche were aboute him/ mighte heare. Nowe the kyng sat in the winter house/ for it was in the 12. moneth/ and there was a good fyre before hym: And when Jehoiakim had red the 4. or 5. leaues that he had cutt the booke in peeces with a penne knyfe/ and cast it into the fyre vnto the hearth/ vntill the booke was al thynne in the fyre vpon the hearth.

Yet no man was abashed thereof/ or reme his clothes: neither the kyng/ nor his seruautes/ though they heerde all these wordes. Neuertheless/ Elnathan/ Sathanas/ Gamanias/ broughte the kyng/ that he wold not burne the booke: notwithstandinge/ the kyng wold not heare them/ but commaunded Jeremy hel the sonne of Amalech/ Baras as the sonne of Elisama/ and Selamias the sonne of Abiell to laye handis vpon Baruch the scribe/ and vpon Jeremy the prophet: but the Lord kepte the out of sight. After nowe that the kyng had thynne the booke/ and the seruautes whiche Baruch wrote at the mouth of Jeremy: The wordes of the Lord came vnto Jeremy sayinge: Take another booke/ and write in it all the foure laste sermons/ that were written in the first booke/ whiche Iocachim the kyng of Iuda hath thynne.

And tell Iocachim the kyng of Iuda/ Thus saith the Lord: thou hast thynne the booke and thoughtest within thy selfe: Whye shall I be written therein/ that the kyng of Babilon shall come/ and make this lande wastell/ so that he shall make sorie people and exalt

the out of it: Therefore thus the Lord seith of Iocachim the kyng of Iuda: I thete shall none of his generation sit vpon the seate of Dauid. His dead corse shall be cast out/ that the beas of the foye/ and the staffe of the night maye come vpon him: And I will byge the wickednesse of him/ of his seed/ and of his seruantes. Moreover/ al the euill that I haue promised them/ though they haue me not/ will I bringe vpon him/ vpon the citye of Ierusalem/ and vpon al Iuda. Then tolde Jeremy another booke/ and gaue it Baruch the scribe the sonne of Nisan/ whiche wrote threem out of the mouth of Jeremias/ all the sermons that were in the first booke/ whiche Iocachim the kyng of Iuda had burne. And there were added vnto them many mo sermons then before.

The XXXVII Chapter.

Edchias the sonne of Iosias/ whiche Ierusalem made kyng the 13. yeares Nabuchodonosor kyng of Babilon reargyned in the side of Iuda/ in the steade of Iocachim the sonne of Iocachim. But myght he not his seruantes/ nor the people in the lande wold: so beye the wordes of the Lord/ whiche he sape by the prophet Jeremy. Neuertheless/ See Jer. xxi. a hechaas the kyng/ sent Iudah the sonne of sht. a. Selamias and Sopbonias the sonne of Maasias the pesty to the prophet Jeremy sayinge: O praye thou vnto the Lord our God for vs. Nowe Jeremy walked fe amonge the people at that tyme/ and was not put in prison as yet. I Pharosoe he also was come out of Egypte/ whiche when the Caldees that besyged Ierusalem perceaued/ they departed from thence.

Then came the wordes of the Lord vnto Jeremy the prophet sayinge: Thus saith the Lord God of Israel: This man here shall ye graue to the kyng of Iuda/ that sitte you vpon me for conuallill: I B. bolde/ I Pharosoe he also was come out of Egypte into his owne lande: But the Caldees shall come agayne/ and fyghte agaynst this cite/ wynter it/ and set fire vpon it. For thus saith the Lord: I will make your owne wynter/ & shynge on this maner. Therefore the Caldees go nowe theye were from vs. No/ they shall mee ge theye. See Jer. xli. a
c v though

1374 b
Jer. 139 c

Max. c

though ye had slayne the whole hooste of the Caldees: that Besiege you: and every one of the slaine: in his tennerye: shoulde they stande up: and saye: upon this time. Nowe when the hooste of the Caldees was broken up from Jerusalem: for feare of the Egyptians amonge: Jeremy wente out of Jerusalem toward the lande of Beniamin: to certaine houses: nether there amonge the people. And when he came vnder Beniamin pauer: there was a pauer called Ierua: the sonne of Selamias the sonne of Sariasan: which sell vpon him a cote of hye: sayinge: thy mindes is to runne to the Caldees. Then saide Jeremy: This is not for me: I goe not to the Caldees: Vnto wheloe: Ierua wolde not beleue him: but thoughte Jeremy shoulde do for the pauer. Wherefore I paueres were an gnyte vnto Jeremy: causyng him to be beaten: and to be layed in prison in the house of Ionathan the seride. For he was the ruler of the prison. Thus was Jeremy put into the youngion and prison: and so laye there a longe tyme.

Je xxxiij

Je xxxv

Je xxxvii

Then Sedechias the king sente for him: and calleth him: a geyd him quickly in his owne house: saying: I haue seene thou this vision: that now is in hande: cometh of the Lord: Jeremy answered: yea: that is word: a thou: sayde he: shall be shewred into the kinge of Babilon pauer.

¶ Moreover: Jeremy sayde vnto kinge Sedechias: Whi haue I offended agaynst the: agaynst seruaunt: or agaynst this people: that he haue caused me to be put in prison. Where are youe prophete: / whiche haue propheted vnto you: a saide: that he kinge of Babilis shoulde not come agaynst you: a this lande: And therfore haue now to my loide: i: kinge: let my pauer be accepte before the: / and sende me no more into the house of Ionathan the seride: but I see no other. Then Sedechias the kinge: commaunded to put Jeremy in the youngion: of the prison: and daylye to be giuen him a cote of bread: a cle no dighte meate: vntill all the brade in the cite was eat up. Thus Jeremy remained in the youngion of the prison.

The XXXVIII. Chapter.

¶ **S**ariasan the sonne of Marbon / Gubolias the sonne of Palsur / Iudal the sonne of Selamias / a Palsur the sonne of Mar-

bon: perceaued the wordes that Jeremy had spoken vnto all the people: namely on this maner: Thus saith the Lord: Who so remayneth in this cite: / that perishe: / whiche with the sword: / with hunger: / or with pestilence: / due who so fallith vnto the Caldees: / shal escape: winning his soule for a praye: and shall liue. For thus saith the Lord: Thus one: no doubt: muste be shewred into the pauer of the kinge of Babilon: and he also shall wyne it. Then saide the paueres vnto the kinge: Whye besede you: let this man be put to death: For thus he visiteth all the handes of the: shuldours: that be in this cite: / with the handes of all the people: when he speaketh such wordes vnto the. This man wold laboure vnto us: for peace of the people: but mischiefe: Sedechias the kinge: custored and said: lo: he is in youre handes: for I maye geue you no charge. There fore they Jeremy: a call him one the youngion of Maldoan: the sonne of Amelch: that dwel in the youngion of the prison. And they lit down Jeremy with cordes: vnto a youngion: where there was no water: but myte. So Jeremy stak faste in the myte. Now when Admelch the Monian: being a chamberlaine in the youngion: came vnto: stode that they had call Jeremy into the youngion: he wente out of the youngion: and spake to the kinge: whiche then far vnder the pauer of Beniamin: these wordes: My loide: the youngion: where as these men melle with Jeremy the prophet: they do him wronge: / Namely: in that they haue put him in prison: there to dye of hunger: / so: there is no more brade in the cite. Then the kinge commaunded Admelch the Monian: and sende: a cote of meate: vnto three men whom the wite: and name up Jeremy: the prophet: out of the youngion: / so he shal be bye. So Admelch take the men with him: and wente to the house of Amelch: and there vnder an aliter: he gaue out of eaggis: / a weerne slouthe: / alle the youngion by: a cordes: into the youngion to Jeremy.

¶ And Admelch the Monian: sayde vnto the people: Jeremy: Woe these eaggis: and slouthe: vnder thine arme holes: / burne them: and the cordes: and Jeremy: bid so. So they threue up Jeremy: with cordes: / and sette him out of the youngion: / and he remembred

Jer. lvi

Jer. lvi

needed in the fortyeth of the prison. Then Sedechias the king sent and caused Jeremy the prophet to be called vnto him/ into the which enemy/ that was by the house of the Lord. And the king saide vnto Jeremy: I wil see the somwhat/ but hyde nothinge fro me. Then Jeremy answered Sedechias: If I be plaine vnto the/ thou wilt cause me suffice. Whereif I gaur the castle/ thou wilt not followe me. So the kynge saide an oother sentence vnto Jeremy/ sayinge: As truly as the Lord lyueth/ that made vs the soules/ I wil not slaye the/ nor geue the into the handes of them/ that sith after thy life.

Then sayd Jeremy vnto Sedechias. Thus sayeth the Lord of hostes the God of Israel: I feare the that thou wilt go forth vnto the kynge of Babylons princes/ thou shalt saue thy life/ and this time shall not be thine/ yett both thou and thy house/ shall escape with your lyfe. But if thou wilt not go forth to the kynge of Babylons princes/ then shall this cite be deliuered into the handes of the Caldees/ whiche shall set fyre vpon it/ and thou shalt not be able to scape them. And Sedechias saide vnto Jeremy: I am afrayde for the Ierusalem/ that I see/ he will be Caldees/ lest I come in their handes/ and so they to haue me in venison.

But Jeremy answered: No/ they shall not betraye the: Wherfore vnto the voice of the Lord/ I beseeche the/ which I speake vnto the/ so shall thou be well and saue thy lyfe. But if thou wilt not go forth/ the Lord hath tolde me thus plainly: Behold/ all the women that are left in the kynge of Judas house/ shall go out to the kynge of Babylons princes. For they thinke that thou art descaued: and that the men in whom thou hiddest put thy trust/ haue gotten the vnto/ and for thy fire fall in the myx/ and gone their wayes from the. Therefore altho they see with their charyen shal sit vnto the Caldees/ and thou shalt not escape their handes/ but shalt be the kynge of Babylons prisoner/ and this cite shall be burnt. Then sayd Sedechias vnto Jeremy: loke that no body haue any of these wordes/ and thou shalt not dye. But if the princes perceaue that I haue talked with the/ and come vnto the/ sayinge: O speake/ what saide the kynge to the:

hyde ite not from vs/ and we wil not put the so deare. Tell us/ we praye the/ what said the kynge to the: Then thou geue the this answer: I haue humbly besought the kynge/ that he wold let my lie non: as in Jonathans house/ that I dye not there. Then came all the princes vnto Jeremy/ and sayd vnto him: And be tolde them/ after the maner as the kynge had sayd. Then they helde their peace/ for they perceauid nothinge. So Jeremy abode still in the fortyeth of the prison/ vntil the daye that Ierusalem was wourne.

The XXXIX Chapter.

Howe within the cite of Ierusalem was taken/ for in the 13 party of Sedechias kynge of Iuda in the tenth moneth/ came Nabuchodonosor the kynge of Babilon and all the hostes/ and besiged Ierusalem. And in the 11. yere of Sedechias in the fourth moneth the 13. daye of the moneth/ he brake into the cite. Then al the kynge of Babylons princes came in/ and sat them downe vnder the pance Mergal/ Sarzer/ Samgarn/ do/ Sarfchim/ Rabfacio/ Mergal/ Sarzer/ Rabmag/ vnto al the other princes of the kynge of Babilon. And when Sedechias the kynge of Iuda with his souldiers sawe them/ they fled/ and departed out of the cite/ by night/ vnto the Ieruzen garden/ and thowse the poore that is betwene the two walles/ and so they wente toward the wilderness.

But the Caldees hostes followed fast after them/ and toke Sedechias in the felde of Ieruzen/ and brought him prisoner to Nabuchodonosor the kynge of Babilon vnto Nebelath/ that lyeth in the lande of Sennar/ wher he gaue iudgement vpon him. So the kynge of Babilon caused the children of Sedechias/ and al the nobles of Iuda be slayne/ vnto his face at Riblah. And made Sedechias eyes be put out/ and bounde him with chaynes/ and sent him to Babilon.

Howeuer the Caldees burnt vnto the fifth gate palace/ with the other houses of the people/ and brake downe the walles of Ierusalem. For the remanant of the people that were in the cite/ and sith they were come to helpe them/ was but fewe were left. In the common foue/ Nabuzardan the chiefe captaine caried them to Babilon. But Nabuzardan the chiefe captayne

Jer. xxxix. 1
118
Jer. lxx. 4

Jer. xxxix. 4

Jer. lxx. 4
Jer. xxxix. 4

other fruites/and that very much.

B **M**oxoaue/ Johanna the sonne of Eacia a
alke captaynes of the holle that were feared
on euery syde in the lande/ came to Godolias
in Masphat/ as hee vnto him: I knowest thou
not? Baalis King of the Ammonites hath
sent Jsmael the sonne of Narbanaas/ to slay
thee. But Godolias the sonne of Ithum be-
leued them not. Their sayde Johanna the sonne
of Eacia vnto Godolias in Masphat these
wordes secretly: Let me go I pray thee/ and
I will save Jsmael the sonne of Narbanaas/ so
that no body shall knowe it. Wherefor will hee
thee as at the Ierusa which refosa vnto the/
might be feared/ and the remnaunte in Iuda
perishe. The sayde Godolias the sonne of Ithum
callt to Johanna the sonne of Eacia: Thou
shalt not do it/ for they are bett lier than men
saye of Jsmael.

The XL. Chapter.

B **V**t in the sixth moneth it happened/ J
Jsmael the sonne of Narbanaas/ sonne of
Elisama one of the kinges blood/ came with
thee three thousand aboute f ftyng/ ten men
were freewe with him: vnto Godolias the
sonne of Ithum/ to Masphat/ and byd came
there together. And Jsmael the sonne of Na-
rbanaas with those ten men that were freewe
to him/ starte vp/ as Ithum Godolias the sonne
of Ithum the sonne of Saphan with the
fivee/ and flew by him/ whom the kinge of
Babilon had made gouernour of the lande.
Jsmael also slew al the Ieruesans that were with
Godolias at Masphat/ and all the Caldees
that hee founde there wayngge vpon him.

The next daye after that hee had slayn Go-
dolias/ the matter being yet vnknowen/ there
came certayne men from Chanaan/ from Silo
and Samaria/ in the number of lxxx. which
had banner their beards/ rente their clothes/
and were all heare/ bringing meate offerings/ a
meate in their handes/ to offer in the house of

B **L**ord/ as Jsmael the sonne of Narbanaas
was at Masphat/ weeping to meere the. How-
ever hee heard the be cryde/ so hee went to Go-
dolias the sonne of Ithum. And when they came
in the middell of the citty/ Jsmael the sonne of Na-
rbanaas/ with thee that were freewe vnto him/
slew them/ as in the middell of the citty. As
monge these lxxx. men there were ten/ that iour-

ned Jsmael: Of slays vs not/ for we haue
yet a great treasure in the silde/ of wheate/
barley/ oyle and honey. So hee spared them/
and slew them not with their brethren. Now
the tyme wherein Jsmael the sonne of Na-
rbanaas of the min/ whome hee slew because
of Godolias/ had kinge Ithum caused to be
made/ for feare of Baalis the kinge of Israel/
and thesame yere Jthum the sonne of Na-
rbanaas fill with blame men. As for the rem-
naunte of the people/ the Iunges/ youngers/ a
all the people that were yett lyue at Masphat/
vpon whom Nabusaradan the chiefe cap-
tayne had made Godolias the sonne of Ithum
gouernour: Jsmael the sonne of Narbanaas
caried them awaye prisoners/ to ward the
Ammonites. But when Johanna the
sonne of Eacia/ and al they which had bene
captaynes ouer the Iunges/ hostes/ with him/
heade of all the wickednesse that Jsmael the
sonne of Narbanaas had done: they toke
their companions/ and wente out/ so to fight
with Jsmael the sonne of Narbanaas/ and
founde him by the waterre of Nchim/ in
Gabaon/ where when all the people/ whom Jsmael
led captaynes/ sawe Johanna the sonne
of Eacia/ and all the other captaynes of the
hostes/ they were glad. So al the people that
Jsmael had caried awaye from Masphat/
were brought agayne.

And when they returned/ they came to Jo-
hanna the sonne of Eacia. But Jsmael the
sonne of Narbanaas fled from Johanna with
cyythe of his freewe companions/ and wente
to the Ammonites. Then Johanna the sonne
of Eacia/ and all the captaynes of the
hostes that were with him/ toke the remnaunte of
the people/ whom Jsmael the sonne of Narbanaas
had led awaye. When hee had slayn
Godolias the sonne of Ithum/ whome they
also had rescued from him/ whome hee had
women a children/ and good men/ whome they
had brought from Gabaon/ and wente
se. midence/ and sat them downe at Geris
Chunkeu/ whiche hee had before Beibeth/ that
they mighte go vnto Egypt for feare of the
Caldees/ in whome they were afraid/ because
that Jsmael the sonne of Narbanaas had slayn
Godolias the sonne of Ithum/ whome the kinge
of Babilon had made gouernour in Ierusa.
The

iii. re. xxx.

C
Gen. iii. c.
Re. iii. b

Jer. xl. c.

The XLII. Chapter.

I **G**o all the rulers/and Johanna the sonne of Carea/Isaiasus the sonne of Ohas came with all the people from the leaste unto the most/ and sayde vnto Jeremy the prophet: **I** O heare our prynces/that thou maist praye for vs vnto the Loide thy God / and for the remanant/ wherof there be very fewe lefte of many/ as thou sayst vs: that the Loide thy God maye there be a waye to go in and sell vs what we shoulde be. Then Jeremy the prophete sayde vnto them: **I** haue herde you. Beholde/ **I** will praye vnto God your Loide/as ye haue requied me/ a lorde what answereth the Loide: he geeth you. **I** shall certifie you theces/ and kepe narthangs backe fro you. And they sayde vnto Jeremy: **T**he Loide of truth and faithfulness be our receide/that we wyl do all that the Loide thy God commaundeth vs/whether it be good or euill. He wil herken vnto the voyce of our Loide God/ to whome we sende the: that we maye prosper / when we haue followed the voyce of the Loide oure God.

Jer. 29-8
29-9-8

Josue. 1
1-11-8
Jer. 29-14-8

And after this Bayro came the wordes of the Loide vnto Jeremy. Then called he Johanna the sonne of Carea/and all the captiues of the people that were with him: **Y**et/ all the people fro the least to the most/ and saide war to them. Thus saith the Loide God of Israell vnto whome ye sent me / to lay foull your plaine before him: **I** If ye will dwell in this land/ **I** shall giude you vp/ a not breake you downe: **I** shall plante you/ a not rote you out: for **I** am pacified/ as concerning the trouble that **I** haue done to you. Feare not the language of Babilon/ whom ye stand in awe: **W**he not afrayed of him/ saith the Loide: for **I** wil be with you to helpe you/ and deliuer you fro his hand. **I** will pardon you/ **I** wyl haue mercy vpon you/ and bringe you againe into youre owne lande.

Jer. 29-15-8

Euer be dresse/ if ye purpose not to dwell in this land/ nor to followe the voyce of the Loide your God: **W**he will saye thus: we will not dwell here / but go into Egypte: wher we shall rest/ for the warre/ beare the nose of Babilon/ nor suffre hunger/ there wil we dwell. Then beare the word of the Loide/ of ye remanant of Juda. Thus saith the Loide of

hostes the God of Israel: **I** If ye do whole purposed to go into Egypte/ and to be there as straungers: the sword that ye feare shall ouercast you in Egypte/ the hunger wherof ye be drede/ shall hang vpon you in to Egypte/ and there ye shall dye. For al they that of set purpose undertake to go into Egypte/ there to cast them selfe of their mist/ shall perishe with the sword/ with hunger/ a with pestilence: not one of them shall remaine/ there that none escape the plague that **I** wil bringe vpon them.

For thus saith the Loide of hostes the God of Israel/ as my wath and indignacion is come vpon the inhabitants of Ierusalem/ so shall my dispiratour go forth vpon you also/ if ye go into Egypte: for eache ye shall crye/ and adbrace/ brought to shame and confusion: and as for this place/ ye shall neuer see more. The Loide forsoydrth you/ as ye remanant of Juda/ that ye shall not go into Egypte. And forget not that **I** haue warned you earnestly this daye/ els shall ye be gyle your selles. **F**or ye sente me vnto the Loide your God/ and sayde: **O** praye thou the Loide oure God for vs: and loke what answereth the Loide oure God geeth the: that change vs againe/ and we shall do therer after. Now haue **I** feared/ and declared vnto your the voyce of the Loide your God/ for the whiche cause he hath sente me to you: **I** If ye will not followe it / be sure that ye shall perishe with the sword/ with hunger/ and pestilence: eu in the same place/ where your lust was to go and dwell.

The XLIII. Chapter.

Now when Jeremy had ended all the wordes of the Loide God vnto the people/ for their sakes to whome God had sente hym/ Isaiasus the sonne of Ohas/ and Johanna the sonne of Carea/ with all the prynces/ perforce/ saide vnto Jeremy: **T**hou hast/ the Loide our God hath not sente the to speake vnto vs/ that we shoulde not go into Egypte/ and dwell there: but Darius the sonne of the rae prouoceth the against vs/ because mighte bringe vs into the captiuitie of the Caldees: that they mighte laye vs/ and carie vs awaye prynces vnto Babilon.

So Johanna the sonne of Carea/ and all the

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the captiuitie of the hoste/and all the people
followed not the commaundement of the Lorde
De: Clarity: to dwell in the lande of Iuda:
But Johanna the sonne of Eaca and all the
captiues of the hoste/carried away all the re-
maines in Iuda/that were come together a-
gaine from the Chanaan among whom they
had bene scattered in Iuel in the lande of Ju-
da: Men women/children/the kunge Daugh-
ter of the king that Nabuzardan the chiefe
captiue had life with Gobolias the sonne of
Zicem. They eared away also the prophete
Jeremy. Baruch the sonne of Nerias/and so
came into Egypt: for they were not obedient
vnto the commaundement of God. Thus
came they to Eaphra.

B And in Eaphra the woode of the Lorde
happened vnto Jeremy/saying: Take greac
stones in thine hand/and hyde them in the
brick wal/under the gate of Sbarach house in
Eaphra: that al the men of Iuda may stand
face vnto them: thus sayeth the Lord of ho-
lies the God of Israel: Beholde/ I wil send
an cal for Nabuzodonosor the kunge of Ba-
bilon my seruant/and wil see his face vpon
these stones that I haue hyd/and he shal spee
his sentie ouer them.

And when he cometh/he shall smyte the
lande of Egypt with slaughter/with
men/and with the sword. He shal set fire
vpon the temple of the Egyptians goddes/and
burne them vp / as hee hath done vnto
somer. Moreover he shal ceage him self with
the lande of Egypt/like as a shepheard pur-
sueth on his cote/and shal depart awaye from
thence in peare. The pylers also of the temple
of the Sunne that is in Egypt/shal be breake
in peeces/and burne the temples of the Egyp-
tians goddes.

The XLIIII. Chapter.

In this is the woode that was shewed to
Jeremy/ concerninge all the Ierues/
which dwelte in Egypte at Magdall/ as
Eaphra:ac Memphis/ as in the lande of Da-
ruce. Thus saith the Lorde of hostes the
God of Israel: Ye haue seen a misery that
I haue brought vpon Ierusalem/ and vpon
all the citie of Iuda: so that this daye they
are desolate/and no man dwelinge there: a
that because of the greac blasphemye/which

they committed / to provide me vnto anger:
In that they wente backe to do factes/and
worshippe vnto straunge goddes: whom nei-
ther they/ nor ye/ nor your fathers had know-
en. Howbeit/ I sent vnto them my seruants
all the prophetes: I sent vnto them: I sent
vnto them/ as gaue them warninge: O do no
such abominable thinges/ as thinges that I
hate. But they wolde not followe nor hearken/
so turned from their wickednes/ and to do
no sacrifice vnto straunge goddes.

Wherefore my indignation a warre was
hynded/and it shal be vpon the citie of Iuda/
the sides with the streets of Ierusalem: so
that they were made waste and desolate / as
it is come to passe this daye. Nowe therefore
thus sayeth the Lorde of hostes the God
of Israel: Some heppener is / that ye do
greac euill vnto youre owne foules/ thus to
destroye the men / as women/ children and ba-
bes of Iuda: for because of you is life/ be-
cause ye made me onto wrath with the wo-
men of youre owne handes: when ye offered
to straunge goddes in the lande of Egypt/
where as ye came to dwell: Thus ye might
vnto the people / and that ye might be reu-
led and shamefully intreated of all nacions.

Ye haue ye now forgotten the wickednesse
of youre forefathers / the wickednesse of the
kynges of Iuda and their wyues/ the wicked-
nesse theye your selfe/ and youre wyues haue
done in the lande of Iuda/ in the one and
the lande of Ierusalem?

Ye are ye not say this: Vnto ye fear not
neither walke ye in my lawe/ and in my com-
maundementes / that I haue graue vnto you
and youre forefathers.

Therefore thus sayeth the Lorde of ho-
lies the God of Israel: I am indignantly
dyspleasid and determined to puny the you / and
to cast out al Iuda: be for the remaines of Ier-
usalem purpously wente into Egypt/ there to
ease them of thier misery: I will take them/
for they shal al be destroyed. In the lande of
Egypte shall they perishe/ theyng confounde
with the sword/ and with hunger. For from
the lest vnto the moste they shal perishe with
the sword/ and with hunger. Moreover/
they shal be rayled / abused / shamed / and
confounde. In I wil visit them that dwell in
Egypte/

Jer. xxxij. Egypte/as I haue visited Ierusalem with the sword/with hunger and with pestilence: So shall none of the remanent of Iuda/whiche are gotten vnto in Egypte/shall be left to come againe into the lande of Iuda: although they thinke to come thither againe:/and so dwell there: for none shall come againe:/but such as are fled awaye.

Then al the men which knewe that their wifes had offered vnto strange goddes/ and a great faul of wifes that sode there/ye/ and al the /oyle that dwelt there in Egypte in the sixe / Jamiro/aun/ward Jeremy/ and saide: So fo the wordes that thou hast spoken vnto vs in the name of the Lorde/ we will in no wise heare them: but whatsoeuer goodd out of our owne mouth that wil we do: We wil do sacrifice/and offre oblatione vnto the

Jer. vj. b Queene of heauen: like as we and oure forefathers /oure kinge and oure heade had done in the citie of Iuda/ and in the streete and sitche of Ierusalem. For then had we plentifulnesse of viales/then were we in prosperite/and no misfortune came vpon vs.

v. Mac. i. b Thus eno we left of to offre/ and to do sacrifice vnto the Queene of heauen/ we haue had stracnes as sal thinges/ and perished with the sworde and hunger. Leste of al/when we women byd sacrifice/ and offered vnto the Queene of heauen/ vnto we make her colles/ a pause vnto her Bankeffingnes/ to do her seruise without oure haushandes wylle?

Then saide Jeremy vnto all the people/ to the men / to the women / and to all the folke/ whiche had geuen hym that answere: Whyd not the Lorde remembre the sacrificie that ye/ your foefathers/ your kinge and rulers/ (with all the people) haue offered in the citie of Iuda/ in the streete and lande of Ierusalem/ and hath he not considered this in his mynde? In so muche/ that the Lorde might no longer suffer the wickednesse of your inuentione/ and the abhymnable thinges whiche ye did? Is not your lande desolate a word/ye/ and abbarred/ so that none dwelt therein any moie/ as it is come to passe this daye?

id. re. i. vj. b **Jer. ij. c. ij. c.** **Bar. vj. a** Whyd not all this happen vnto you / because ye made such sacrifice/ and sinned against the Lorde? Ye haue not so word been

voice to walke in his lawe/ in his ordinancie and statutes.

Ye/ this is the cause/ that all myssfortune happened vnto you / so it is come to passe this daye.

Nowe/ Jeremy spake vnto all the people as to all the women: Heare the wordes of the Lorde all Iuda/ye that be in the lande of Egypte: Thus saith the Lorde of hosties the God of Israel: Ye and your wifes haue spoken with your owne mouth/ the thinge that ye haue fulfilled in dede.

Yet thus haue ye saide: We wil not saile/ we wil do the thinge that pleaseth vs: we will do sacrifice and poiere out Bankeffingnes to the Queene of heauen. Purposely haue ye set up your owne good meaninge/ and hath ye fulfilled your owne inente. And therefore/ heare the wordes of the Lorde al Iuda/ye that dwell in the lande of Egypte.

Beholde/ I haue sowne by my great name/ I haue sowne the Lorde/ whiche my name shall not be recheared/ thowse any mans mouth of Iuda/ in all the lande of Egypte/ to saye: The Lorde God liueth/ for I wil ward to plague them/ and not for their wealth. And all the men of Iuda that be in the lande of Egypte/ shall perish with the sworde and with hunger/ and they be utterly destroyed.

Nevertheless/ those that shal awake for the succour/ shall come againe into the lande of Iuda/ but there shall be very fewe of them. And al the remanent of Iuda/ that are gone into Egypte/ there to dwell/ shall knowe whose wordes shall be founde true/ thowse as myne. Take this for a token/ that I wil visit you in your place/ saith the Lorde/ and that ye maye knowe/ howe that I (without doubt) will perforce my purpose vpon you to punish you. Beholde/ saith the Lorde/ I wil destroye Pharaos Ophum kinge of Egypte into the hande of his enemies/ that site after his lyfe/ thowse as I gaue Sedechias the kinge of Iuda into the hande of Nabuchodonosor kinge of Babilon/ which sought after his lyfe. Eze. XLV. Chap. vi.

These are the wordes that Jeremy the prophet spake vnto Baruch the sonne of Nerse/ teler that he had written these Remons in a booke at the mouth of Jeremy / In the

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the fourth year of Iosiah the sonne of Josias kinge of Iuda.

Thus saith the Lord God of Israel vnto I. O Baruch In so muche as thou thoughtst thus (when thou wast writinge) Wo is merke the Lord hath giuen me payne for my trouble: I haue receiued my selfe to sighing: and shall I finde no rest: Therefore euen thus

B O Jeremy that the Lord saith thus: Be bold: The thinge that I haue builded will I breake downe againe: and reie out the thinge that I haue plantid: yee / this whole lande. And shall thou yett promociou? Loke not for it: and desire reuoc. for I will bringe a miscerible plague vpon all fleshe / saith the Lord. **B**urth by lyke will I giue for a praye: wherofouber thou goest.

The XLVI. Chapter.

Here foloweth the wordes of the Lord to the prophet Jeremy: which he spake vnto the gentiles. These wordes folowinge preceaded he to the Egyptians / concerninge the booke of Pharaos Uelcho king of Egypte: whiche was in Charnio beside the water of Euphrates: whas ym as Nabuchodonosor the king of Babylon stee him / In the fourth yeare of Iosiah the sonne of Josias kinge of Iuda.

Thus saith the Lord God: yee go forth to fight: yee haueisse your houses / as yet your selves vpon them: yee see your saluacion fast on: yee bringe forth speares: yee secure your swerdes: and put on your best places.

But alas: howe happeneth it that Ife you so afrayd: why shyneth yee backe: wherefore are your worshipes laine: yee / they runne so fast awaye / that none of them loke behinde hym. Fearfullnes is fallen vpon every chone of them: as the Lord. The highest of stee shall norste awaye: and the towres shall not stand.

B Towarde the North by the water of Euphrates they shall stande and fall. Due what is herbe that steeleth vp / as it were a floude rannig: as ragginge like the streames of water: It is Egypte that ryseth vp lyke the floude: and casteth oure the waters with so greaue mysse.

For they saye: We will go vp: and will couer the earth: we will vilroye the cunes: with the shee: we will sheren. Get you to house backe: roll

forth the charrettes: come forth ye worshipers of Molans: yee Libans with your bulwikes: yee Libans with your bowes: So shall this daie be: onto the Lord God of hostes / a daye of vengeance: / he maye cauge bym of libanemico. The foward shall be ouer: / yee shall be sanctid and barbed in their bloudes: for the Lord God of hostes: shall come a layne: offingge towarde the North: by the water of Euphrates: So vnto Caladans: and bringe triacke vnto the daughter of Egypte.

Butt sayne shall thou go to sinners: for thy wounde shall not be stoppid. The Goyes shall heare of thy shame: and the lande shall be full of thy confusion: for one firinge: man shall floume vpon another: but then should they nor fall together.

These are the wordes that the Lord God spake to the prophet Jeremy: concerninge the booke of Nabuchodonosor: the kinge of Babylon: whas was to destrye the Lande of Egypte: Prouaue thou the Lande of Egypte: and cause it to be proclaymed at Migdal Menephis and Taphnis: a saye: Stande still: make the reb: / for the swerde shall consume the rounde aboute.

Howe happeneth it that thy mighty worshipes are fallen: why shod they not stande: Euen because the Lord ihust them downe. The slaughter was greaue: for one fell cutt fill vpon another. One tread vpon another: vnto let no go againe to oure owne people: and to oure owne natural countrys: from the swerde of oure anemic.

Get enen then: O Pharaos kinge of Egypte / the ryme will bringe sedition. As truly as I liue: sayeth the Kyng: / whose name is the Esa phis: a Lord of hostes: he shall come as the mount and the Lande of Chanaan: as it shal: ife shod in the see: O thou daughter of Egypte: make ready thy gear to flye. For Memphis shall be voyde: and desolate: / so shal none man shall dwell therein. The Lande of Egypte is like a goodly saye call: but one shall come oure of the North: to dulle her forward. Her waiged sondres: that be woth her: are like fat callis.

They also shall be a waye togerthe: and nor abyde: for the voye of the slaughter: and the ryme of their viluacion: shal come vpon them. The ene of their enemies shall make a noyse: **u** as the

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as the blast of a trumpet. For they shall come in with their hooft / and come with spea / as it were betweene haunc of wood. And they shall cut down her wood (saith the Lord) without any discretion, for they shall not remember then the presboppers / so that noman shall be able to till them. The daughter of Egypte shall be confounded / when she shall be deliuered into the handes of the people of the Moab.

E Moise ouerthrew saith the Lord of hooft / ready the God of Israel: B. holde / I will vynt that restless people of Alexandria / Pharao and Egypte / yett both their goddes and their cingnes: cutt Pharao / and all them that trust vnto hym. Yett / I will deliuer them out of the handes of thise / that seke after their lyues. Namely / into the powce of Nebuchodonosor: the kinge of Babylon / and into the powce of the seruantes. And after all these thinges shall be inhabited as afore tyme saith the Lord.

E sa. xlii. a. **I** But be not thou aspeyd / a my seruants
Jer. xxx. b **J**acob feare not thou Israel. For so / I will helpe the from fauce / as thy fede shal the lande of thy captiuitie. Jacob also shall come againe / and be in rest: he shall ryde / and no man shall do him harme. I feare thou not O Jacob my seruants: yett the Lord / for I am with the: and will straye all nationes / amonge whom I haue feared the. Accursed heles / I will not consume the / but chasten the and correct the: yett / and that with discrecion: neyther will I spare the: as one that were fawlesse.

Thc. XLVII. Chapter.
2 These are the wordes that the Lord spake vnto Jeremy the prophet agaynst the Philistines / before that Pharao smote the cite of Gaze. Thus saith the Lord: B. holde / the ce shall waders aryse out of the Moab: and shall growe to a great floud / cminge ouer and coueringe the lade / the cines / and them that dwell therein.

And the men that dwell in the lade / shall mourne at the noyse and clamour / of these stronge barred horses: at the haullinge of their charrettes / and at the cminge of the waders. The sarches shall walke to their chyldren / so feable and weep shall they: banded be at the same tyme / when they shall be there: to despoyle the whole lande of

the Philistines: he shall make wast both Ty. B. Sidon / and all other that are swaine vnto them.

For the Lord will distroye all Palestina / and the other lics: that be decayed from the countrie. Baldwin sic come vpon Gaze / destruction with her other vallyes shall sepe her peace.

How longe wilt thou staye / O thou swerde of the Lord: Turne againe into thy sheeth / este: and leaue of: this voyce can it ceasse / for the Lord hath sife hard giuen it a charge agaynst the Philistines / and sayed it up againe the cines of the see coast.

The XLVIII. Chapter.
2 Thus saith the Lord of hostes God of Israel: I will distroye Moab: for it shall be layed wast / brought to confusion / and taken. For the stronge cite of the Moab / Caracotham shall be brought to shame and Captiuitie. Moab shall not be bad in her name: Wicked counsaill shall be taken vpon Hesebon. Come / O shall they saye / let us reue then our: that they maye be nomie amonge the cines of the Centre: yett they maye nomie be thought vpon: Thus it shal be orde / shall perforce the. A noyse shall crye frome Hoonan: they greoue waillinge a destruction as Moab made desolate.

And this are the wordes in all the cines: As I goinge up vnto Eubith there shall arise a leuence: as a boune towards Hoonan: there shall beede a cruel a drabye ente: Wit you amerciaue youe lites: and be hysc ento the heeh on t midwintere. I for becauf thou hast trusted in thy stronge holdes: a treasure / thou shalt be taken. Hoonan with his prestes and penices shall goe a weere into captiuitie.

The destroyer shall come vpon all cines: none shall escape. The vallyes shall be destroyed: and the felde shall be layed wast: lize as the Lord hath vtterincd.

Thus a token vnto Moab: that she get her awaye speedely: for her cines shall made so be slayd: that no man shall dwel therein. Cursed be he that doth the moike of the Lord: ney legendre / and cursed be he that keepeth bakke his swerde from beddinge of bloude.
 Moab hath euer bene in a cruelle from her youth vnto the daye synen and take bye a case with

E sa. ciii. e
E sa. xxi. e
E sa. xxi. e

Jer. xlvi. 4

Jer. xlvi. 4

with her treasure. She was neuer yet put out of one vessel into another (that is) she neuer came away into captiuitie thereof her last remaners by hir sauour to not yet chaunge.

But lo! the tyme cometh (sayeth the Lorde) that I shall sende her messengers to reuise her vp to prepare and season her vessels: yett her ranker bee raiuell and shate to and fro. And Moab shalbe abandoned of Chamos like an Istraell was abandoned of Bechel/wherin she put her trust.

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Wherefore do ye thinke thus: ye are mighty and stronge men of warre: Moab shalbe distressed and her citie denie vp: her chosen yong men shalbe slayne (sayeth) Kings/whose name is the Lorde of hostes. The destruction of Moab commeth on apace/and her fall is at hande.

All her neyghbours shal mourne for her/ and all they that knowe her name / shall saye: How happened it/that the stronge shal and the goodly rod is thus broken? And thou daughter Sibon/come downe from thy glory/ sit in pouerte. For he that distroyeth Moab/shal come vp to the also/and brake downe thy stronge holdre.

And thou that dwellest in Zoer/get the to the strete/a lofe about the: age thy that are fled and escaped/and saye: what thinge is happened? Moab is confounded and ouercome.

Mourne and crye/tell it out er Arnon that Moab is distressed. And misery shall come vpon thy playne londe. Namely vpon Holon and Zoar: vpon Mephai and Sibon/ vpon Urbo and the house of Orplaham/ vpon Cartharim and Bethgamul/ vpon Bethneon and Carath/ vpon Dofra and all the citie in the lande of Moab/ wherher they be sette at neare.

D

The paine of Moab shalbe forgotten/ and her sorre broken/ saith the Lorde. Make her forgotten/ for she magnified her selfe about the Lorde/ that men maye slappe their handes at her voyce/ and that she also maye be laughed to scorn. O Istraell/ shal thou not laugh him to scorn/ when he is taken amonge theste? Yee/ because of thy wordes that thou hast spoken against him/ shou shalt be wyuen awaye. Ye Moabitars shall leaue the citie/ and dwell in rockes of stone/ and become like Deuoe

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that make their nestes in holes. That is: Moab shal payde/ she haue herbe of Esau/ but she is verye hie myuded. In one be the stone nestes/ her booslinge/ her arrogancye/ as the pybe of her stomacke/ saith the Lorde. For: her seruises maye neyther uphold her/ it shal not fede. Therefore shall these mourninge be made for Moab/ and every man shall crye for Moab sake: lamenters shalbe made to the men that stande vpon the wall. So will I mourne for the also (saith) and for the/ O thou vineyard of Sydam.

Thy wyne bransards that come ouer/ shall be and the bransards of Iezel/ but vnto the feet of the vesterpe shall beate into thy barnell and grapegarberinge. With and chaite shalbe taken awaye from the tymbre side/ and thou the whole lande of Moab.

There shalbe no swete wyne in the presse/ treader shal haue no stomacke to reuise/ because shalbe none to crye vnto him: which aforetyme were herde from Bethson to Ailale a Zoar/ which lifted vp their voyce from Zoar vnto Bazonaim/ that bullocke of the yeare olde. The waters also of Chemis shalbe dryed.

Moreover/ I will make Moab reuise/ saith the Lorde/ from the offerings and reuise that she hath made vnto her goddes in the place. Wherfore my herie mourninge for Moab/ shalbe a rounde playnge/ an heay soung: and for the meane sake of the backe/ wail/ my herie mourninge shal/ euen as a pyre that pisseth a delifull songe: for they shalbe verye sware and distressed.

All beebes shalbe shourn/ and all beebes clipped of all handes bounde/ and all loynes gyrded aboute with sackcloth. Vpon all the house of Moab/ here shalbe mourninge: for I will brake Moab/ like an vnprofitable vessel/ saith the Lorde. O how fearful is her/ O how mourninge shalbe: O how doeth Moab hange downe her beede/ and is abandoned? Thus shall Moab be a laungringe flocke/ and habenderson of all them that be rounde aboute her.

For thou saith the Lorde: Beholde/ the beest enemye shall come thence/ as an Eagle/ and spredde her wynges vpon Moab. They shall chynne ouer/ I will not a/ as mynie/ I flourishe holdre. Then the myghy men here/ as Moab/ u g shalbe

habitation there. Beholde / like as the Lyon
asmeth up from the pleasant meadows of
Jordan; onto the grene pastures of Arah: so
will I brye him / I will make him unneagaing
her. But who is the yonge man that I will
adeu her to? Who is like unto mee? What is
he that will sturue with mee? What shepherde
may stand in my hande?

O Therefore heare the counsaill of the Lord/
that he hath taken upon him: a his pur-
pose that he hath buydd upon the cines
of Cheman: The leefe of the stocke shall reare
them in pecca / alose what saye thynge they
haue; they shall make it wast / and them selfes
also. The noyse of their fall the earth shall
quake / the crye of their voice shall heere vnto
the ead feere. Beholde / I enemye that come
and flye vpon hader; like as were an Eagle / a
spide his wynges vpon Bofia. Then shall
the heetes of the wouthies in whom be an the
berne of a womā treuchinge of chylde. I vnto
Damascus / Bemat and Arphad shall come
confusion / for they shall heere euel rydingen.
they shall roffed ro and fro / like the fire that
can not stand still. Damascus shall be
strayde / and shall flye / remblinge shall come
vpon her. Soiree and payne shall ouerwale
her as a womā trauelinge of chylde. But ho
woulde so we: syppfull and glouous one be
forlaen: Heare the voice: her yonge men shall
fall in the stretes / and all her myn of warre
shall take awaye in, that synne / saith the
Lorde of hostes. I will finde a sye in the
walles of Damascus / which shall consume the
palace of Bemat.

E I As for Cedar and the kyngdome of Bofia/
whome Nabuchodonosor the kyng of Baby-
lon inuade doun: the Lord hath spoken thus
vpon them: Arise / and get you vp vnto Ce-
dar: Destroye the people toward the East.
Their tentes and their stockes shall they take
awaye / their hanginges and their vessels.
Theyr camels also shall they carrye awaye with
the. They shall come aboute the on euery syde
with a fearful crye.

Sie / get you foure awaye / trepe into cam-
thare / may dwell there: O ye inhabytours of
Bofia / saith the Lorde: for Nabuchodon-
nosor the kyng of Babylon hath holde a
counsaill concerninge you / and concluded

his decaye agaynst you: Arise / and get you vp
agaynst vnder the carelesse people (saith
the Lorde) which haue norythe gaine no de-
rebores / and char dwell not together. Their
camels shall be stolen / and the voyces of their
cattel dryuen awaye.

Whosoever / these that he hauen will I seare
to wards all the wyndes / and brynge them
to destruction: Yee: a that shal be their owne
familiers / saith the Lorde. But all
shall be a dwellinge for Sagon / and an inter-
lastinge wilderness: so that no body shall dwell
there / and no man shall haue thers his habi-
tacion.

These are the wordes that the Lord spake
to the prophet Jeremy / concerninge Elam: /
on the beginninge of the reigne of Sedechias
kyng of Iuda. Thus saith the Lorde of
hostes: Beholde / I will breake the betwe
Elam / and raise awaye thar strenght / and vpon
Elam I will brynge / foure wyndes from
the foure quarters of heauen / and will seare
them agaynst the same foure wyndes. And
there shall be no people / but some of Elam shall
flye vnto them.

For I will cause Elam to be afrayed of their
enemies / and of them that seke thers lyfe: and
will brynge vpon them the indignacion of my
wrath / saith the Lorde. And I will persecute
them with the furcade / so longe till I haue
broughte them to naught. I will see my searce in
Elam / I will destroye both the synges and the
pynces from thence: saith the Lorde. But in
proue of synne / I will brynge Elam out of
captiuite agayne / saith the Lorde.

The L. Chapter.

These wordes that the Lorde spake vnto
the prophet Jeremy concerninge Baby-
lon / and the lande of Caldees: Preach amonge
the Gentiles / saye vnto the herde / make a
roster: one out / trepe no silence: but saye: Baby-
lon shall be wonne / I will be consumed / I
and Merodach shall be ouercome.

Yee: their goddes shall be brought to shame /
and their ymagens shall stand in feare: for out
of the North there shall come a people / agaynst
her / which shall take her lande / so wast / that
no body shall dwell therein: noryth ninn nor
beall / for they shall flye and departe: for reuice.
In those dayes and at that tyme (saith the
Lorde)

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the vengeance of the Lord our God/the vengeance of his temple: For a voice of the that crye against Babylon: Call vp all the cr

Jer. c.
2p. 10. b
Thy. 1. a
 rounde aboute her/that none escape. **Recome** pence her/for she hath deserued: and according as she hath done/she deale with her against her
Thy. 1. a
 she hath I set vp her self against the Lord/ against the holy one of Israel. Therefore shall her yongemen fall bounde in the streets/ and all her men of warre shall be roud out in that daye/ saith the Lord. **Beholde/ I speake on to the C. of you poides/ saith the Lord God of Israel: for thy daye shall come/ when the tyme of thy visitacion. And the poides shall stonble and fall/ a no man shall helpe him vp. I will burne vp bio cines with fire/ a I shall consume all the bio cines rounde aboute hym.**

F Thus saith the Lord of hostes: The children of Israel and Juda suffer vis. **Ecce cogit** All they that haue them in captiuitie/ fepe their sale/ and will not let them go: but theye auenge and redemer is mightie/ whose name is the Lord of hostes. he shall mayne eyn in their cause/ he shall make the lande spete/ and iudge them. that dwell therein/ one with another. The swearde shall come vpon **Ca. dca.** saith the Lord. **Upon them that dwell in Babylon/ upon their pines/ a upon their wysmen.** The swearde vpon their forsyngers (as for those/ they shall become faulte.) The swearde apon their woithes/ so that they shall stande in feare. The swearde vpon their hostes/ and that cities/ and vpon all the comon people that dwell amonge them: so that they all shall become like women: The swearde vpon their treasure/ so that a shalbe stolen a waye: **Thy swearde vpon thre waters/ so that they shalbe dryd vp: for the lande woth vpon synage/ and dryeth in straunge vnberrull thinge.** Therefore shall wyde brodd/ and **Apres/ a** **Whedde** dwell therein: for there shall neuer man dwell there/ neyther shall any man dwell in habitacione there for euermore.

G **Thy. 1. b**
Jer. 51. b
Thy. 1. 10. c
 Like as God destroyed Sodom and Gammorr/ with fire: thus shall laye there aboute/ saith the Lord: So shall no man dwell there also/ neyther shall any man haue there bio habitacione. **i Beholde/ there shall come a people from the North/ with a grate bonde**

of men/ and many kinges shall stande vp fro the endes of the earth: they beare bowes and buskies/ cruel aches/ and winces/ full.

Their waye saareth like the raging see/ they ryde vpon horses/ and come wrapped to fight against the: **O Babylon.** As soon as the kinge of Babylon heareth all of the/ his handes shall waie stable/ a Sorrowe and bewynnes shall come vpo him/ as a woman that chylde with child. **Beholde/ I like as the Lyon cometh vp from the pleasant meadowes of Iudaea vnto the grent pasture of Ephraim/ will I vsue them forth/ and make them runne against her.** But whome shall I chofe out/ and ordeyne to such a thinge? **I** For who is like me/ or who will stirre with me/ or who shepherde maye stande against me? Therefore heare the counsaill that the Lord hath geuen vpon Babylon/ and the deuce that he hath taken vpo the lade of the Caldrea. The least amonge the people/ shall strare them in peeces/ and loke what pleasauntinge they haue: they shall laye it wast. The noise at the vynnage of Babylon shall moue the earth/ and the erie shalbe herde amonge the: **Wenales.**

The. 11. Chapter.

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Jer. 51. b
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Babylon.

The Prophet Jeremy.

Jer. xliij. b
3 po. xliij. a
ps. b
 Broken / therefore are they out of their wittes
 T But I solemnly to Babylon fall & destreye
 A house for her / being plasters for her wounds
 desirif the maye peradventure be healed againe.
 We wolde haue made Babylon whole / I saye
 they / but she is not recovered. Therefore wil we
 let her alone / and go every man into his owne
 countrey. For her judgement is come into hea-
 uen / and is gone up to the cloudes. The Lo-
 rde hath brought forth our righteousnes. And
 therefore come on / we wil seeke Sion / I wolke
 of the Lo- rde our God.

Judi. ii. c
ij. Reg. xi. c
 Of late / sharp the arrowes / a fill the quyvers
 T for the Lo- rde shall raise up the spirit of the
 Kinge of the Midde / which hath already a des-
 troye Babylon. This shall be the ven-
 geance of the Lo- rde / and the vengeance
 of his temple. Hei up telens upon the wal-
 les of Babylon / make youe wech strange / for
 your watchmen in aray / yet / holde praye war-
 ding : as yet / for all that shal the Lo- rde go forth
 with the dryng / which he hath taken upon the
 city dwell in Babylon.

Jer. lxxv. a
Amos vi. b
and Wis. a
 O thou that dwellest by the great waters /
 o thou that hast so great treasure / and thyne /
 thyne ende is come : and the recknyng of thy
 wynginge. T The Lo- rde of hostes hath
 sworn by him self / that he wil ouerwhelme
 with his iuge / grethoppers in number / which
 with a iouge / shall crie. Alarum / Alarum /
 agaynst the. T Yet / euen the Lo- rde of hostes /
 that with his power made the earth / with his
 wisdom prepared the rounde mede / a wish
 his discretion spied out the heauens. As soon
 as he lech his noye be herd / the waters in
 the eye were feared : T He streachth up the
 cloudes from the endes of the earth. He m-
 neth the lightynnes to rayne / he bringeth
 the wyndes out of their secret places. By the
 reason of wisdom all men are become foolish.

Jer. lxxv. b
 Confounded be all the castles of synners /
 for the thinge that they make / is but decaye /
 and hath no breath. Vayne is it / and weedy
 to be laughid at : and in the tyme of visitacion
 it shall perishe.

Jer. lxxv. c
Baruc vi. a
 Confounded be the portion of Jacob is none
 which he hath made al synners / whose name
 is the Lo- rde of hostes / he is the rodd of his
 enbracement. Thou hast sayd my wrapens of
 waters / and yet hast thou the I haue feared the

nations and synngemes : Thou hast haue
 I feared hoise / and hoise men / yet / the chere-
 ties / as such as sat upon thee. Thou hast I haue
 feared man and woman / olde and yonge /
 habiler and mayden. Thou hast I haue feared
 the shepherde / and his flocke / the hois-
 bondman and his carrell / the pynner and the
 ruler. Therefore will I rewarde / I one of Ba-
 bylon and all her crysyns / the Caldees / with
 all the well which they haue done onto Sion.
 See / that ye your selfe shal se it / sayn the
 Lo- rde. By the / I come vpp the / thou non-
 some hall saye / I / Lo- rde / I / thou that destroyest
 all landes. I will stretch out my hande ouce
 the / and cast the doune from the stony rockes
 and wil make the o brente hill / so that ney the
 comes flower / nor pin narles / nor foundacions
 stoues / shal be left. Any more out of the : but
 wast and desiere shal thou be for euer /
 sayn the Lo- rde.

Jer. lxxv. c
 See up a roff in the lande / blowe the trom-
 pettes among the Berthens / ponde / the na-
 tions agaynst her / all the synngemes of Ire-
 saul / Menne and I feared agaynst her : mine
 bre oute / Ephraim agaynst her / bringe as grete
 a feare of hostes agaynst her / as if they were
 grethoppers. Deuare / agaynst them the peo-
 ple of the Medes / with their ringes / pynnes /
 and all their chiefe rulers / yet / and the whole
 lande / hath vnder them.

The lande also / shal shalke as he afrayed when
 the voice of / Lo- rde / shal come forth agaynst
 Babylon : so make / lande of Babil / so wast /
 that no man shall dwell any more therein. The
 wofulnes of Babylon shall leaue the bayarils
 and kepe them selfe in strange holdes / their
 strength hath failed them / they shal be like wo-
 men. Their dwellinge place / shal be burnt up /
 their barres / shal be broken. One pursuauit
 shal meete another / yet / one post shall come by
 another / to bringe the Kinge of Babylon / to
 dinge / that his ende is taken in an euery fynde /
 the fowde occupied / the fennes burnt up / and
 the landes / a sore afrayd.

For thus sayn the Lo- rde of hostes the I
 God of Israel / The daughter of Babil / hath
 bene in her tyme / like as a shefflinge floure / but
 shortly shal her haruist come. I habudobono /
 for the Kinge of Babil / hath deuourde and
 destroyed me / he hath made in an empye
 rife.

the keyes of the citty. He toke out of the citty a chaine of iron which was a capaine of the sculdices/a feuen men that were the Kinges seruantes/which were founde in the citty: a Cherite a captaine that used to mustre the men of warre: with xij. men of the cōmme that were taken in the citty. These Nabuzaradan the chiefe captaine toke / and caried them to the Kinge of Babilon vnto Reblathai: and the Kinge of Babilon caused them to be put to death at Reblathai: he lande of Gemarh. And thus Iuda was ledde awaye captiue out of his owne lande.

This is the summe of the people/whome Nabuchodonosor ledde awaye captiue.

¶ In the seventh year of his reignes/he caused a waye of the Ierero/the chonlande the citty and cawntie. In the xviij. year Nabuchodonosor came awate from Jerusalem/egge hane xviij. and xxxij. persons. In the xxviij. year Nabuchodonosor Nabuzardan the chiefe captaine toke awaye seuen hundred xlv. Ierero prisoners. The whole summe of all the prisoners is foure thousande and six hundred. In the xxxij. year after that Ioaquim the Kinge of Iuda was caried awaye in the xxv. daye of the xaxth moneth / Luthmrodach Kinge of Babilon the same year that he raygned gaue Ioaquim the Kinge of Iuda his pardon / and lette him oute of prison / and spake louingly to him: And set his crowne aboue the crowne of the other Kinges that were with hym in Babilon. He chaunged also the clothes of his prison / yee / and he yed eate with him all his life longe. And he had a continually youngen geuen hym of the Kinge of Babilon/ewery daie a certayne thinge as he would him / al the daies of his lyfe / vntill he yed.

(* * *)

The ende of the prophete
Jeremy.

The Lamentations of Jeremy.

And it came to passe (after Ierusalem was thought into captiue) a Jerusalem desolous: if Jeremy the prophete set weeping / mourning a makinge his moene in Ierusalem / & he an heauy heart he sigged a sobbing saying:

The first Chapter.

Alph. K



How sorely the citty is desolous / that for sometime was full of people: how is she becomee like a widow: how is she becomee like a desolous / whiche was the ladye of all nations: How is she thought vnder tribute: that ruled all landes.

Verb. D

She weepeth sore in the night: so that she seere runne downe her cheeks: amonge al her iourneys there is none that comforte her any comforte: yee / her ioye friends abhorre her / and are becomee her enemies.

Timel. X

Iuda is taken prisoner / because he was desolous: for seruinge so many strange gods: as he dwelleth now amonge the Heathen. She synnerh no rest: all they that persecuted her / toke her / and so she dwelleth amonge hea captiues.

Salub. V

The seruantes of Sion mouene / because no man in commonh more to the solemnite festiue. All her gates are desolous / her wayes make lamentation / her maidens are carefull / and so her selfe is carefull becaus she is desolous.

Re. N

Her enemies are fallen vpon her heade / & haue put her to shame: for the Lord hath chastened her because of her greate wickednesse: her children are ledde awaye captiue before her enemies.

Dau. V

All the seruantes of the daughter of Sion are weep. Her pueres are becomee like a widow: she feede no pasture. They are diuuen awaye before.

Before their enemies/so that they haue no more power.

Sain. 1

How dooth Jerusalem remembre the name of her misery a disobedience/yea the ioye and pleasure that she hath had in times past: saying her people to thoughte youne shew me the power of thy enemy / for there is no man for to helpe her: her enemies stande lookinge at her/ and laugh her Sabbath dayes to scorne.

Ecclij. 1

Jerusalem I sayed cure more and more/ therefore to be come in weeye. All they that had her in honoure/ despise her: for they haue sene her falsshinesse. Yet she is high/ and is ashamed of her selfe.

Ecclij. 2

Her wylde is desol'd/ she rememberd not what shee folow: therefore is her fall so greua/ as there is no man to comforte her. O Lord/ consider my trouble/ for myne enemy hath the upper hande.

Job. 1

The enemy hath put his hande to all the precious thinges that she had/ yea/ euen before her eyes came the Vrythen in and out of the Sanctuary: I whome thou (newerthelesse) haste subydden to come within thy congregation.

Eccij. 2

¶ All her people sife their bread with heavynesse/ as ife what precious thinge every mā hath/ thus groweth by for meate to saue his life. Consider O Lord/ and se/ howe wyle I am become.

Lamed. 3

O ye all that goe forby/ beholde and se/ if there be any sorrow like vnto myne/ wherewith the Lordē hath troubled me/ in the daye of his fearful wrath.

Mem. 1

¶ From aboute hath he sent downe fyre into my bones and chafened me/ he hath layd a net for my feet/ and thowen me wylde open/ he hath made me desolate/ so that I muste cower the mourninge.

Nun. 1

The yocke of my mansgreshon is come at the last/ with his hande hath he taken it vpon/ and put it aboute my necke. My strengthe is

gone: the Lordē hath desyrued me in o those handes/ wherout I can not quyte my selfe.

Samed. 2

The Lordē hath destroyed all the mightye men that were in me. He hath proclaym'd a fast to slaughter all my best men. The Lordē hath troden downe the daughter of Judah/ as it were in a wyne presse.

Zin. 1

Therefore do I wepe/ and myne eyes shall be out of water: for the comforter wher shoulde I requyte me/ farre fro me. My children are giuen awaye for wypp: the name hath gone the our hande.

Phe. 1

Etion casteth out her hande/ and there is no mā to comforte her. The Lordē hath laide the enemies rounde aboute Jacob/ and Jerusalem is as it were a menstruous woman/ in the middell of them.

Sade. 1

The Lordē is righteous/ for I haue not wronged his countenance vnto anger. O take heed a lye people/ and consider my heauynesse. My maidens and my yongemen are ledde awaye into captiuitie.

Zoph. 1

I called for my louers/ but they begyled me: for my purses and countspies/ but they perished/ euen while they soughte for meate/ to saue thye life.

Ree. 1

Consider O Lord/ how I am troubled/ my wounde is desyrued/ my hearte melteth aboute in me/ I am full of heauynesse. The firee hath burnt me without and within/ I am lyke vnto death.

Sin. 1

They heare my mourninge/ but there is none that wil comforte me. Al myne enemies haue heede of my trouble/ as are glad therof/ because thou haste done it. But thou shalt bunge saith the time/ when they also shall be lyke onto me.

Thau. 1

For thou shalt come all their aduersites/ thou shalt plucke the waye/ euen as thou hast plucked me/ because of al my wickednesse. For my sorrowe is very greate/ and my hearte is braue.

Str. 114 a

nd. Reg. vj. Eccl. 4. c

Eccl. 11

Sade. 1

Eccl. 44

The II. Chapter.

Alep. 2

I Shall not weep for the Lord barefaced
 For the daughter of Sion so sore in his wrath:
 For the honour of Israel he hath casten
 downe from heauen vpon the earth: Howe
 happened this that he remembred not his owne
 forehead when he was on gyp 2

Jer. vi. 4

Ps. xlviii. 4

The Lord hath cast downe all the glory
 of Jacob without any fauour: All the strong
 places of the daughter Juda hath he broke in
 his wrath: and shewen them downe to the
 ground: her kingdome and her princes hath
 he suspended.

Gimel. 1

In the waite of his indignation he hath
 broke all the haire of Israel: he hath withdrauen
 his right hande from the enemy: yee / a
 flame of fyre is kindled in Jacob / a hath
 consumed vp all countre aboute.

Daleb. 1

He hath bene his borne like an enemy: he
 hath assailed his right hande as an aduersary:
 and eury thinge that was pleasaunt to se /
 he hath smiten it downe. He hath pouced out
 his wrath like a syre / into the tabernacle of the
 daughter Sion.

E. 1

The Lord is become like as it were an
 enemy: he hath cast downe Israel and all his
 place: yee / all his stronge holdes hath he de-
 stroied / a filled the daughter of Juda with
 much forrewe and heauynesse.

Vau. 1

Her tabernacle which was like a garden
 of pleasure hath he destroyed: her solempne
 feastes hath he put downe. The Lord hath
 thought in so to passe / that the hye solempne
 feastes a Sabbathes in Sion are cleue for-
 gotten. In his heauy displeasure hath he made
 the kinge a prisoner to be despised.

Jer. vi. 4

Ps. xlviii. 4

Zain. 1

The Lord hath forsaken his owne altar
 / as it were with his owne Sanctuary / a
 hath giue the walles of their towres into the
 hande of the enemy. Their enemies made
 a noyse in the house of the Lord / as it had
 bene as a solempne feast here.

Chet. 1

The Lord thought to breake downe the
 walles of the daughter Sion: he spied out his
 hime: a there was not in his hande: in he had
 besleped them. Therefore inourne the turrettes
 and the broken walles together.

Teth. 1

Her pines are cullen downe to the ground /
 her barres are broken a smite in sonder: Ther
 kinge a princes are caried awaye to the Gene-
 tles: They haue neither lawe nor prophete /
 nor yet any visior from the Lord.

Iod. 1

The Senators of the daughter Sion sit
 vpon the grounde in silence: they haue
 shrowed as they vpon their heades / and giued the
 filkes with sackcloth. The maydens of Je-
 rusalem hainge downe their heades to the
 grounde.

Kaph. 1

Myne eyes begynne to fayle me tharowe
 weeping / my body is vnsuauored / my leuer is
 poured vpon the earth / for the greate burde of
 my people / seing the dryden and babes by
 shrowne in the strettes of the cite.

Lamed. 1

Euery when they spake to their mothers /
 where is meate and bunke for whyle they so
 sayde / they sel downe in the strettes of the cite
 like as they had bene wounded / a some died
 in they mothers bosom.

Mem. 1

What shall I saye of the Orthon daughter
 of Jerusalem / so to whome shall I listen the 2
 To whome shall I compare the (Orthon daughter
 Sion) to comfort the withall? Thy burde
 is like a maynefic / who maye heale thy?

Nun. 1

The prophets haue solked out wayne a
 forsake thinge for the / they haue not becom
 the of thy with benefice / to kepe the from capti-
 uitye: but haue ouerseen the / and shewen
 falshe dreame the abroad.

Samech. 1

All they that go by the / slaype their ban-
 dede as they beslinge and draggingg their
 hande vpon the daughter Jerusalem / and saye
 in this the cite that men call so saye / wherein
 the whole lande reuoyced.

Zay. 1

All thine enemies gaue vpon the / whysper-
 ingg.

ringe and bynuge their teeth / sayinge I let we
mourne for I haue that we looked for is come:
we haue founde and sent it.

Dee. D

The Lord hath fulfilled the thinge that
he was purposed to do: and performed what
he had sayed longe ago: he hath destroyed /
and not spared. He hath caused them aduer-
sary to triumphe ouer the: and set vp the horn
of thine enemy.

Iude. Y

Deut. iij. c. ¹ Let there bere eue vnto the Lord / O thou
155. a. eigne of the Voughter Stronger thy teares i mine
Iud. xxx. c. Dounce like a mist / Vay a night rest not / I let
not the apple of thine eye leaue of.

Ioph. P

E Scande vp / and make thy prayer in the
first watch of the night / pour out thine heere
like water before the Lord: lift up thine hand
deo to him / for the iure of thy yonger children:
that dye of hunger in the strettes.

Rea. 7

Rehelde / O Lord: and consider / why
iij. Re. vj. f. hast thou gathered me vp so clene? / What the
I. c. n. u. d. women then care their owne feare / curu dyl-
dren of a spaine longe: / What the priuies and
prowbers th' slayn thou in the Sanctuarye
of the Lord.

Sin. W

Yongre and olde he behinde the stonnes vp-
pon the ground: my maidens and yongme
are slayne with the sword: whome thou in
the daye of thy wrathfull indignacion haste
put to death. Yet thou hast puriched
to death and not spared them.

Thou. N

My neighbours they are round about me /
hast thou called as it were to a feild / so that
in the daye of the Lord: do waite none esca-
ped / neither was any lesse behynde. Chase
that I had thoughte vp and not spared / hath
myne enemy destroyed.

The III Chapter.

Alef. K

I Am the man / that shewe the i rodde of
2 I who hath had experience of misery.
He hath me found / and led me yet / into
darkenesse: but not into light.
Againe he onely he toucht his hande / a
layeth it cure upon me.

Verb. 3

My flesh a my kynne hath be made / olde / g
my bone a haip be dusted.

He hath budred rounde aboute me / a clo-
sed me in with gall and trouble.

He hath set me in darkenesse / as they that
be dead for euer.

Gimil. 1

He hath so bedged me in / that I can not
get out / a hath layed his way links upon me.

Though I cry a tel penously: yet heareth
he not my prayer.

He hath stopped vp my wayes with foue
requered stances / a made my pathes crofid.

Waletb. 7

He layed waite for me like a Beere / and as
a Lyon in a hole.

He hath marred my wayes / and broke me
in peeces: he hath laud me wast alonger.

He hath sent his bowe / and made me as
it were a marke to shute at.

Et. N

The arrowes of his iquiter hath be shot / e-
uen into my raine.

I am laughed to scorn of all my people / I
Ioy. 11 they make songes upon me at the hair longe.

He hath filled me with bitterness / a gaue
me wound wood to drinke.

Dau. 7

He hath singren my teeth in paine / a rote
led me in the dust.

He hath put my soule out of rest / I forget
all good thinges.

I thoughte in my selfe: I am undone: there
is no hope for me in the Lord.

Sain. 7

O remember yet my misery and my trou-
ble: the ween wood and the gall.

Yet thou shalt remember them / for my soul
murther awaye in me.

While I confide these thinges in my berte
I get a hope againe.

Scitb. N

Uamely: that the mercie of the Lord are
not cleane gone: and that his louinge synd-
ness: ceaseth not.

His faithfullnesse is greater / and remi with
it selfe as the morninge.

The Lord is my portion / sayeth my
foole: therefore wil I hope in him.

Dil. no
O hou

Eccl. 10

How good is the Lord vnto them that
put their trust in him/and to the soule that se-
reth after him?

How good is it with sinlesse to wayte/ &
tate for the saluation of the Lord?

How good is it for a man to take che
yoke vpon him from his youth vp?

Job. 1

As fire is alouie/ he holdeth him still/ and
smelleth quietly by him selfe.

As leaui his face vpon the earth/ if cer-
eas/ there beppen to be any hope.

As he offereth his sheke to the smiter/ he will
be content with repprouce.

Eccl. 3

For the Lord will not forsake forever.

17 But I though he be cast of yce/ accordinge to
the multitude of his mercies/ he receaueth
to grace againe.

For he doeth not plague/ or cast out the chul-
dren of inen seem he doeth.

Lament. 5

To reade all the pynners of the earth vnto
der his face.

To moue the iudgement of man before the
moost hyghst.

18 To condempne a man in his cause/ The Lord
doeth hath no pleasure in such thynges.

Nem. 10

What is he then that saith: there shoulde
soule thyng be done withoute the Lordes
commouement?

Out of the mooste of the mooste hyghst
goeth nat euil and good.

Wherefore then murmureth the fonge-
man/ let him murmure at his owne synne.

Nun. 1

17 Let vs loke well vpon oure owne wayes/ &
a remembre oure selues/ and turne againe to
the Lord.

Let vs lifte vp oure heeres with oure handes
vnto the Lord/ what is in heauen.

We haue bene dissemblers and haue offen-
ded/ wyl thou therefore not be intreated?

Sanc. 7

Thou hast covered vs in thy wrath/ and
perfected vs/ thou haste slayne vs without
any fauoure.

17 Thou hast hid thy self in a cloud/ that our
prayers woulde not go thowen.

Thou hast made vs our castles/ and to be des-
pyed amonge the Gathen.

Am. 3

Thoure enemies sepe vpon vs.
Fcare and fcare is come vpon vs/ yet/ de-
spite and destruction.

Whete riuers of water gusse out of mine
eyes/ for the greates hurt of my people.

Phe. 5

Myne eyes runne/ and can not ceasse/ for
there is no rest.

O Lord/ when wilt thou loke vnto me/ &
heare me/ and consider?

Whyne eye becaueth my heere/ because of all
the daughteres of my cite.

Iude. 1

Myne enemies hunted me oute sharply
like a hyde/ yet/ and that without a cause.

They be the que vnto my life/ inio a pure/ &
layed a stone vpon me.

They poured water vpon my heade/ then
thoughe I now am I vnto me.

Ioseph. 7

I called vpon thy name O Lord/ out of
the deep pynes.

Thou haste heere my voyce/ and haste not
mened a waye thine eares fro my sighinge
and cryenge.

Thou hast enclined thy selfe vnto me/ wyl
I called vpon the/ end hall faue/ fcare not.

Nes. 1

Thou O Lord/ hast maneyned the cause
of my soule/ and hast redemed my life.

O Lord/ thou be st fine my blasphemers/ &
take thou my cause vpon the.

Thou hast well considered howe they go a-
bout/ so do me harme/ and that all their coun-
saile are against me.

Sin. 10

Thou hast hyde them vnto my full woiden
O Lord/ yet/ and all their imaginations
against me.

The lippe of myne enemies/ tend all their
deuyces/ that they sake against me/ all the daye
longe.

Thou still also their syninge downe/ and
they syninge up/ they make thyn synge of
nothyng good of me.

Thou. 11

Remember them O Lord/ accordinge

as the workes of their handes.

Woe is the thinge that their owne heart
is afraid of: euen thy curse.
Pursue them O Lord with thy indignacion /
and rote them oute from vnder the
heauen.

The IIII. Chapter.

Verse. 1.

Howe is the golde become so dimmet
Howe is the goodly coloure of it so fou
chaunged; and the Iones of the Sanctuary
thus scattered in the corner of euery street:

Verse. 2.

The children of Sion that were alwaye in
honour; and clothed with the most precious
golde: howe are they nowe become lyke the
earthen vessels which he made with the pot
ters handes:

Verse. 3.

The Lamyes giue their yongrones sucke
with bare breasts: but the daughter of my peo
ple is cruel / and dwelleth in the wilderness
like the Estriches.

Verse. 4.

The tongue of the sucking childen cleue
to the rofe of their mouthes for very thirst.
The yonge children are dead / but there is no
man that geueth it them.

Verse. 5.

They that were wonte to saye Vnto us /
praise in the streets: they that ofore were
daughtre vp in purple / make nowe mudy of
dung.

Verse. 6.

The synne of the daughter of my people is
become greater then the wickednesse of Sod
ome: that soberly was desceyced / and nowe is
ten with hundred.

Verse. 7.

Her abstinence / or fastes / where whyn
ne then she shewe or miste they: coloure was
freche as of the Corall / they beayre lyke
Sapphyre.

Verse. 8.

But nowe these faces are very blacke: In
so much that they shouldest not knowe them
in the streets. Their synne cleaueth to theys
bones / It is withered and become lyke a
dye stocke.

Verse. 9.

They that be slayne with the sword / are
dapperd as in such a daye of hunger / and pre
uide awaye fawny thinge for the frutes of the
felde.

Job. 1.

The women (which of nature are pitifull) as they
haue soken theys owne children with theys id. Ri. n
handes: that they mighte be their meate / in
the miserable destruction of the daughter of
my people.

Cap. 2.

The Lord hath persecuted him heauy Ten. 1
wraithe: he hath poured oute the fury of his
wrathe. He hath kindled a fyre in
Sion / which hath consumed the foundacion
one thereof.

Lamed. 1.

Whether the fingers of the earth / nor all
the inhabitants of the world haue bene
sleued / that the enemye and aduersarye
shouldest come in at the gate of the cytie
of Ierusalem.

Mem. 1.

Which neuer before / is come to passe for the
synne of her prophets / and for the wicked
nesse of her priestes: that haue sold innocency
into bloude with her.

Nun. 1.

So that these blinde men wente sleim
blinge in the streets / and starned them selfe
with bloude: which els woldest touch no blou
dy cloth.

Sainch. 1.

But they cryed vnto euery man: sye the
slaynge / awaye / get you hence / for this is not
yeer / sye they: ye muste be thence / ye must
beel among the Gentiles / and syde no lon
ger here.

Tin. 1.

The countenance of the Lord hath bene
withdren / and shall neuer loke more vpon
them: for they them selfe / theyr regardid
the priestes / not pined they: nyther.

Phe. 1.

Wherefore yet oure eyes sypke vs / whyle
we loke for wayne helpe: syngue we the tute
wappinge vpon a people that can do vs no
good.

Sade. 1.

They laye so shorpe waye for vs / that we
can

can not go safe upon the streets: for oure ende is come / oure dayes are fulfilled / oure ende is here.

Roph. 7

¶ Our persecution is swifter then Eagles of Syria they followed upon us ouer y^e mountaine / layed waste for vs in the wilderness.

Reo. 7

¶ The very birth of oure mouth: when the annoyed Lord him self shalbe taken in oure finnes / of whom we saye: Under his shadowe we shalbe persued amonge the heathen.

Sin. 7

And thou O daughter Edom that dweldest in the lands of Shu / be glad and reioyce for the cuppe shall come onto the also / which upon thou suspectt / shou shalt be vionten.

Thu. 7

Thy sinne is wel punished O thou daughter Zion: he shall not suffice the to be cared away any more. But thy wickednesse O daughter Edom shall be as yet / and for thy sinne sake he shall lede the into captiuitie.

The V. Chapter.

¶ All to remember (O Lord) what we haue suffered / consider a feour confusion. Our chertianitie is turned to strangers / a our houses to the aleuantes. We are become carefull and sacherisse / and oure moithers are as the wydowes. We are fayne to drinke oure owne water for mooney / and oure orene wood must we buy wth money. Our needes are vnder persecution / we are weery / we haue no rest.

¶ Afote tyme we yelded oure selues to the Egyptians / a now to the Assyrians / onch that we might haue died through. Our fathers

¶ (which now are gone) haue sinned / and we must beare their wickednesse. Struanen

haue the rule of vs / and no man deliuereth us out of their bandes. We must get our hyunge wth the parrell of oure lyfte / because of the dooure of the wilderness.

¶ Our tyme is as it had bene bren in an oven for very feare hunger. The wyfes are rauished in Sid / and the maydens in the ciues of Iuda. The princes are hanged up wth the bande of y^e enemies / they haue not spared the olde sage men / they haue taken yongmen by the heins them / and the boyes are hanged up upon trees. The elders sit no more vnder the

gates / a the yonge m² see no moie playing of musick. The soye of oure heries is gone / oure mery quere is turned to mourninge. The garden of oure brade is full of alow / y^e herer we sinned for sin.

¶ Therefore oure heries is full of bewyngnesse / and oure eyes dyment: because of the hill of Zion that is destroyed / In so much that the force runne vpon it. But thou O Lord what remayneth for mee more / and thy feare woode without ende: wherfore wilt thou still forget vs / and forsake vs for longer? O Lord Turne Jer. xxxi. 4
thou vs onto the / and so shall we be turned. Renewe our dayes as in old tyme / for thou hast now banished us a longe yough / a bene fore displeasid at vs.

The ende of the Lamentacions of Jeremy.

The Prophet Ezechiel.

The first Chapter.



¶ I chailed in the xxx. yeare of the fifth daye of the fourth moneth / I was amonge the pisoners by the ryuer of Eobar: where the heauens opened / and I sawe a vision of God. Now the fifth daye of the month / made full the fifth yeare of tyme Iodanem captiuitie. In the same tyme came the woode of the Lord vnto Ierusalem the fornt of Buzi p² / in the land of the Caldees by the water of Eobar: I there the bande of the Lord came vpon him. And I looked: and beholde a stormy wynde came out of the North with a greiue cloude full of fyre: which with his glistre lightened all round about.

¶ And in the midst of the fyre it was all cleare / and as it were the likeness of foure beastes / w^{ch} were fashioned like a man: s² wings /

ninge / that eury one had foure faces a foure wynges.

B Their legges were straight / but their feet were like bullocks feet / and they gished as an had bene fyre foured metall. Under their wynges upon all the foure corners / they had mene handes. Their faces and their wynges were towardes the foure corners: yet were the wynges so / that one euer touched another. When they went / they turned the not about: but eche one went straight forward.

Ez: ch. v. b

A Upon the right side of these foure / were their faces like the face of a man / and the face of a Lyon: But upon the left side / they had the face of an ox / and the face of an Eagle.

Their faces also and their wynges were spred out about: so that two wynges of one touched euer two wynges of another / with the ches tres they concealed their bodies. Eury one when it went / it went straight forward.

Ez: ch. v. c

C Where as he spied led him / whither they went / it turned not abouteun their goinge.

The fashion and countenance of the beastes was like hore coales of fyre: eue although but nynges and faces had bene amonge the beastes: and the fyre gain a gishre / and out of the fyre thare wente ligheninge. When the beastes wente forward and backward / our welsd haue thought it had lighned. I know when I had well considered the beastes / I sawe a wrofe of wheles upon the earth / with foure faces also like the beastes.

D The fashion and worke of the wheles was like the ste. The foure wheles were ioyned and made to lye upon: as it had bene one wchle manother. When one went forward / they went all foure / and turned the not aboute in their goinge. They were large / great / and hard to lye upon.

Their bodies were full of eyes rounde aboute theat all soue. Wher the beastes wente / the wheles wente also with them: And when the beastes left the felde / from the earth / the wheles were lift vp also. Wher so euer the fyre wente / thare wente they also / and the wheles were lift vp and followed the: the fyre of life was in the wheles. When the beastes wente forth / stode still / or lye them felde up from the earth: then the wheles also

wente / stode still / and were lift vp / for the bery of life was in the wheles.

About euer the heades of the beastes there was a firmament / which was fastned as it had bene of the moost pure cristall / and thare was spred out about upon their heades: vnder the same firmament were their wynges layed abroad: one towarde another / and two wynges covered the body of eury beast: And when they wente forth / I herke the noyse of their wynges / like the noyse of greute water: as it had bene the roye of the greute God / a rushinge together as it were of an host of me. And when they stode still / they layd doune their wynges: Now when they stode still / and had leuen doune their wynges / they thended in the firmament that was about their heades.

About the firmament that was ouer their heades / there was the fashion of a ste: as it had bene made of Saphir. Upon the face there sat one life a man: I behelde him / and he was like a cleare light / as it had bene all of fyre thorn from his loynes upward.

And when I beheld upon him vnder his loynes / me thought he was like a fyre myghe fyre / that gareth light on eury side. For the steem a gishre that lighned counde aboute / was like a fyre / wher in a came daye appeareth in the cloudes. Euen so was the similitude / wher in the glory of the Lord appeared. When I sawe it / I fell upon my face / and beckened vnto the roye of him that spake.

The II. Chapter.

A Ben sarde he vnto me: Stande vp upon I daye fyre. O thou sonne of man / and I will talke with the. And as he was communinge / with me / the spere came into me / a fyre vpon my faces / that I sawe the thynge that he sard vnto the. And he sarde: Beholde / thou sonne of man / I will sende the to the churche of Israel / to thise runnagates and oblitrate people: for they haue calen pacie agaynst me / and are runne awaye fro me: they thry and they fourbarbers / vnto this daye.

Ez: ch.

Ez: ch.

For I will sende vnto a people that haue rough vyrgins / a shil stomacke: vnto whome thou shalt saye on this maner: Thus seide the Lord God hun self / haue spoken / I / when her they be obediēt / no / for it is / a forwarde / hoil / spred / they

they maye knowe yee that there hath bene a prophet amonge them.

B Therefore (thou sonne of man) feare them not / neyther be afrayd of their wordes: for they shall rebell againste the / and despise thee. Yee / thou shalt dwell amonge scorpions: but feare not their wordes: be not abused at their scoke: for it is a frowarde householde.

Se that thou speake my wordes vnto them / whether they be obedient or not / for they are obstinate. Therefore (thou sonne of man) obeye thou all thynges / that I saye vnto the: and be not thyng sufficered / like as they are a sufficered householde. Open thy mouth / and eate that I geue thee.

So as I was lofingge vp / beholde / there was sent vnto me an hande / wherein was a closet / & betwixt the hande opened it before me / and it was written within and without / full of carefull inourninges: also and wo.

The xliiij. Chapter.

A Then sayde he vnto me / thou sonne of man / I teache thee what soueraine it be: Yee / wate that closed doke / and go thy waye / and speake vnto the childre of Israel. So I opened my mouth / and he gaue me the doke: for so eate / and sayde vnto me: Thou sonne of man / thy belly shall eate / and thy bowels shall be filled / with the doke that I geue thee. Then dyd I eate the doke / and thus was in my mouth sweeter then hony.

And he sayde vnto me: * Thou sonne of man / geue the sonne vnto the house of Israel / and shewe them the wordes that I commaunde the: for I sende the not to a people that hath a steeung / vnto women / or haue speech: / but vnto the house of Israel: / Not to many natioues / which haue diuers speaches and heide languages / whose wordes thou vnderstandest not: / I teache the / if I sende the to those people / they wold folowe the: / But the house of Israel will not folowe the: / for they wil not folowe me: / Yee / all the house of Israel haue their foreheades and harden the.

Beholde therefore / I wil make thy face precariously againste their faces / and harden thy foreheade againste their foreheades / so that thy foreheade shall be harder then an / Adamaunt / or slymstone: / that thou mayest feare them the lesse / and be lesse astroyed of them: / for they are a frowarde householde.

He sayde moreover vnto me: / thou sonne of man / take diligence the with the carco / so the wordes that I speake vnto the / fulfill them in thee here: / and go to the pysonnes of they people / speake vnto them / and saye on this maner.

Thus the Lozde God hath spoken: / When thou se here / or heare not / vnto the / the spirit toke me vp. / And I heede the noyse of a greare rustlinge and ramingge of the most blessed glory of the Lozde / out of his place.

I heede also the noyse of the wynges of the heauens / that rustled one against another / yee / and the railinge of the wykes that were by them / which rustlinge and noyse was very greare.

Now when the spirit toke me vp / and I rose / I caried me a waye / I wrote with an heauy and xij. b. and a fowefull mynde / vnto the hande of the Lozde / comforted me right sore.

And so in the beginninge of them on the xviij. I came to the pysonnes / / that was called / Psittaria / by that water of Cobas: / and remained in that place where they were: / and so continued I amonge them seuen dayes / beyng very sore.

And when the seuen dayes were expired / the Lozde sayde vnto me: / Thou sonne of man / I haue made thee a watchman vnto the house of Israel: / therefore take good heed to the wordes of my mouth / and geue them warninge: / as my commaundement.

If I saye vnto the: / come outtinge / vnto godly man / that / without doubte / he shall see / and thou geuest him not warninge: / nor speakest vnto him / that he maye turne from his euill waye / and so he lue: / Then shall the saint vngodly man / dye in his owne vngodlynesse: / but thou shalt be blamelesse: / I require of thyne hande / teache the / if thou geue warninge vnto the wicked / and he yet forsake not his vngodlynesse: / the shall be dye in his owne wickednesse: / but thou shalt be discharged thy soule.

Now / if a righteous man go from the / he shall be righteous: / and do the thinges that are encl: / I wil laye a stumblinge blocke before him: / or he shall dye: / because they haue not geuen him warninge: / Yee / dye shall be in his owne synne: / so that the veru / which he doth before / shall not be charged vpon: / but heo liuende will

ken your gods cast downe taken awaye / your temples layde euen wth the grounde / your owne wofulnes coted ouer. Your slayne men shall lie amonge you whar ye moste leane to knowe howe that I am the Lorde.

These that amonge you haue escaped the sword / will I leaue amonge the Gentiles / for I will feare you amonge the nations. And they that escape from you / shall thinke vpon me amonge the Heiden / where they shalbe in captiuitie.

So for that without and vnfaithfull heart of theis / without they runne awaye frome. I will diseafe it / yee / and put out the eye of they: that committe fornication wth their Idols.

Then shall they be ashamed / and displeasid wth their selfe / for the wickednesse and abominacion / which they haue done: and shall keane to knowe howe that it is not in wayne / that the Lorde speaketh to daunge such misseis vpon them.

The Lorde sayd moe couer vnto me: Emptie thine handes together / and stanpe wth thy feet / and saye: Wo vnto all the abominacione and wickednesse of the house of Israel / because of them / they shall perishe wth the sword / wth hunger / and wth pestilence. Who so is a sacerot / shall dye of the pestilence / he that is a hande / shall dye wth the sword: and the other that are besieged / shall dye of hunger.

Then will I chastise my wofull displeasur vpon the. And so shall ye keane to knowe / that I am the Lorde / when your slayne men lie amonge youe gods / and aboute youe altars / vpon all hie hills and toppes of mountaynes / amonge al greene trees / amonge all theis: Okes: cun in the places / where they dyd sacrifice to all thes Idols. I will strech myne hande ouer vpon them / and will make the lande waste: So that it shall lie desolate and voyde / from the wildenesse of desolous founte / vpon all thes habitacions: to keane theis for to knowe / that I am the Lorde.

The. vii. Chapter.

The worde of the Lorde came vnto me on this maner: The I call vpon sonne of man. Thus sayeth the Lorde God vnto the lende of Israel: The ende cometh / yee / wchly the ende cometh vpon the fourte cor

ner of the earth.

But now shall the ende come vpon the: for I will sende my wrath vpon the: and wil punyssh the accordinge to the wayes / that were the after all thy abominaciones. Myne eye shall see / but reuente the / accordinge to the wayes / and declare thy abominaciones. Then shall ye knowe that I am the Lorde.

Thus sayeth the Lorde God. Beholde / our ruyne and plague shall come after another: the ende is here. The ende of I saye. What waye is this / that is come alreadye / where is come agaynst the that dwelleth in the lande.

The tymer is a hande / the daye of sedition is hecd by / and no glad ndinges vpon the mountaynes. Therefore / I will shortly poure out my fure displeasur ouer the / and fulfill my wrath vpon the. I will wch the after thy wayes / and recompence the all thy abominaciones.

Myne eye shall not pnye the / neyther will I spare the: but reuente the after thy wayes / and shewe thy abominaciones: to leaue you for to knowe / howe that I am the Lorde: that sayeth. Beholde / the daye is here / the daye is come / the houre is runne out / the rodde flourisheth / wofulnesse wch grene / malicious violence is growen vp / a the vngodly wagen to a stoffe. Yet shall thece no compynie be made for them / nor for the trouble that shall come of these thinges.

The tymer cometh / the daye draweth nyer. Who so buyeth / let him not reuente: he that selleth / let him not reuente: for the trouble shall come in the myddest of all rest: so that the seller shall not come agayne to the byce / for myner of the deeth shall issue. For the mistan shall come / so greatly ouer all theis / that not be binbred: No mans also wch his wickednesse shall be able to saue his owne lyfe.

The compynie shall ye blowe / a make you all ready / but no man shall goe to the battail / for I am wroth wth all the whole multitude.

The frearde shall be without pestilence and hunger with in: so that who so is in the fildes / shall be slayne wth the frearde: and he that is in the cite / shall perishe wth hunger: and dwelle

And such as escape and flye from amonge them / shall upon the hills / like as the bouen in the fild: they cure one shalbe strayed because of his owne wickednesse.

All handes shalbe latten dounce / and all price shalbe vntill as the water: they shall t'gyde the silke with sackcloth / feare shall fall upon them. They that are shalbe confounded / and they that had balde they: silver shall be in the street / and they: golde shalbe despised: / And they: silver and golde maye not redyme them in the daye of the fearefull wrath of the Lorde.

They shall not faste theye hungry soules / ney theye fast theye name belies ther with: For it is deceit in theye owne decey: theye were their wickednesse because theye I made them not only easily weale for their pompe & pryde / but also abhominable ymagis and Idols: for this cause will I make them to be abhorred. **Manouer /** I will geue it into the handes of the steallers to be spoyled: and to the wicked for: to be obeyed and they shall destroye it.

My face wil I turne from the: my necessary shalbe defyled: for the these shall go into it / and suspence it: I wil make cleane riddance / for the lande is whole defyled with vngheuous iudgement of innocent bloude: and the cur is full of abhominacions.

Wherefore / I will bringe the moost cruel tyrannies from amonge the Chetym / to take theye houses in possession. I will make the pompe of the pride as ceasse / and they shall rise in their Sanctuary. When this trouble cometh / they shall see peace / but they shall haue none. One mischief and foore shall followe another / and an rumoure shall come after another: / They shall theye see wisdom in vaine at theye prophetes. The lawe shalbe gone from the prestes / and wysdome fro the elders. The singe shall inourne / the puner a shalbe clothed with beautytie / and the handes of the people in the lande shall tremble for feare: I will do vnto them after their owne wayes / and accordinge to that theye were iudgementes will I iudge them: to haerne them for to knowe what I can do the Lorde.

The VIII. Chapter.

It happened / that in the sixte yeare / the fifth daye of the sixte moneth I saen my

house / and the loibes of the counsaill of Iuda with me: and the bande of the Lorde God fell vpon me.

And as I led vp / I saue as it were a likeness of offe from his house / thynwardes / and from his house / outwardes / it byned many a loun cleare.

This similitude stretched out an hande / Eze. vii. and toke me by the heere locke of my head / and he and the spere lift me vp betwixt haue and earth: and God brought me in a vision to Jerusalem / into the counte of the inward porte that lech towarde the North: there stode an ymage / with whiche he that hath all thinges in his power / was very weate.

And beholde / the glory of the God of Israel was in the same place: as I had seene Eze. i. i. as I was in the fild. And he sayde vnto me: **Thou sonne of man** / lift vp thine eyes / and loke towarde the North: / Behen lift I vp myne eyes towarde the North / a beholde: Beside the porte Northwardes / there was an altare made vnto the ymage of p'rouocation / in the very entreinge in.

And he sayde further more vnto me: **Thou sonne of man** / stieff thou what thest do: **Swast thou the great abhominacions** that the house of Israel cometh in this place: / whiche oughte not to be done in my Sanctuary:

But turne the aboute: / a thou shalt see yet greater abhominacions. And with that he brought me to the counte gate: / and when I lofed / beholde / there was an hole in the wall.

Then saide he vnto me: **Thou sonne of man** / digge thou the wall beholde / there was a doore. And he sayde vnto me: go thy waye in / a lobe what wicked abhominacions theye do there.

So I receiued and saue: and beholde / there were all maner ymagis of womens and bestes / all Idols and abhominacions of the house of Israel / paynted every thinge rounde aboute the wall.

There stode also before the ymages / **Exo. xviij. b** / lorde of the counsaill of the house of Israel: and in the myddell of them stode **Num. xi. d** / Jaazania the sonne of Saphan: / And every one of them had a censure in his hande / and out of the innerce there went up a smoke / as it had bene a cloude.

Eſa 15
Job 15
Iere 13
Ezech. 17

Then ſayde he vnto me: Thou ſonne of mā/
haſt thou ſene what the ſcarnours of the
houſe of Iſrael do ſecretly / every one in his
heart ſayeth: I ſay they ſay: Tuſh / the Lord
ſeeth vs not / the Lord regardeth not the
wilde. And he ſayde vnto me: Turne the yet
again / and thou ſhalt ſee the great abhomin-
acions that they do.

And with that he brought me to the dore
of the poire of the Lordes houſe / toward the
North. And beholde / there ſat women mourn-
inge for Thamuz. Then ſayde he vnto me:
Haſt thou ſene this / thou ſonne of man? Turne
the about / and thou ſhalt ſee yet greater abhomi-
nacions. And ſo he brought me into the en-
treate courſe of the Lordes houſe: and
beholde / at the poire of the Lordes houſe /
were ſe the ſoucerie and the altar there
were ſeue and twenty men / that turned their
backs vpon the temple of the Lord: / as their
faces toward the Eaſt / and theſe waſhipped
the Sunne.

And he ſayde vnto me: Haſt thou ſene this
thou ſonne of man? Thinkeſt thou the houſe of Iſ-
raels that it is but a tuſle / ſo the abhomin-
acions here? Shoulde they fill the lande full of
wickedneſſe / a vndercaſe to prouoke me vnto
raage: Yet / and purpoſly to caſt vp their nos-
es vpon me? Theſe will I alſo do ſome
things in my wrathfull diſpleaſure / ſo that
myne eye ſhall not pryne them / neyther will I
ſpare them: / Yet / though they are in myne
eyes with a loud voyce / yet will I not heare
theire

Prout
I re 11
E 26
Ezech. 17

The IX. Chapter.

Herred alſo with a loud voyce in myne
heart / ſaying: Come heere ye rulers of the
citie / every man with his weaponed hande to
the ſlaughter. Then came there ſixe men out
of the ſtreit of the upper poire toward the
North / and every man a weapon in his hande
to the ſlaughter. There was one amongſt
theire / that had on him a lynnen raiment / and
a mynnet ſheathed by his ſide.

Theſe went in / and ſtoode beſide the buſh
altire: ſat the glorie of the God of Iſrael was
gone away from / the Cherub / where it was
ſeene to be vpon / and was come doane to
the North ſide of the houſe / and he called the
man that had the lynnen raiment vpon him /

Ezech. 11
Ezech. 11
Iere 13

and the writers ſayde: he by his ſide / and
the Lord ſayde vnto hym: Why waiteſt thou
the cite of Ieruſalem / and ſeeth thou maſte
Then vnto the ſonnes of the ſeith that mourne
and are ſory for all the abhominacions that be
done therein. And to the other / he ſayde: that
I mighte beate! Go ye after him that ſeeth the
cite / ſlaye / pryne / nor ſpare none: / ſyl / and de-
ſtroye both elde men and yonge maydens /
chyliden and wyſe.

But as for thoſe / that haue this maſte
Thou vpon them: ſeeth ye that ye touch them not /
I and begynne at my Sanctuary. Then they
beganne at the elders / which were in the cite / ſil /
for he had ſayde vnto them: When ye haue de-
ſtroyed the temple / and filled the courſe with che
ſlayne / then go youre waye ſouth. So they
went out and ſtewe done choiſe of the cite.
Now when they had done the ſlaughter / a 3
yet eſcaped: I fill youne vpon my face a net /
ſaying: O Lord / wyl thou thin deſtroye al
reſidue of Iſrael in thy ſore diſpleaſure / that
thou haſt poured vpon Ieruſalem?

Then ſayde he vnto me: The wickedneſſe of
the houſe of Iſrael and Iuda is very great
ſo that the lande is full of bloude / and the
crite full of vnſchulmeſſe: For they ſay: Tuſh /
the Lord regardeth not the earth / he ſeeth
vs not. Therefore will I vpon them / myne eye
ſhall nor pryne them / neyther will I ſpare theire
but will recompence their wickedneſſe vpon
theire

And beholde / the man that had the lynnen
raiment vpon him / and the writers ſayde: he
by his ſide: tolde all the matre do was hap-
pened / and ſayde: O Lord / as thou haſt com-
mounded me / ſo haue I done.

The X. Chapter.

As do I ſtoode / beholde / In the firme /
ament that was aboue the Cherubims
there appeared the ſimilitude of a ſeat of
Ophir vpon theire. Then ſaid he that ſat therein /
Ezechiel to him that had the lynnen raiment vpon him:
Crepe in betwene the wheels that are vnder
the Cherubims / and beare thine hande full of
boce coales out from betwene the Cherubims /
and caſte them out vnto me. And he crept in
that I ſaw him ſe

Now the Cherubims ſtoode vpon the righte
ſide of the ſeat: when the mans wente in / and
the

Judith
B

nor / and yet shall be bye there. As for al his helpers / and all his hostes / that be about him: I will scare them towarde all the wynde / and / and drive out a streake after them.

Ez. 30. 6.

¶ So when I have scared them among the Hevren / and srowed them in the lande: they shall knowe that I am the Loide. But I will leaue a litle numbre of them / from the streake of hunger and pestilence: to tell all their abominacions among the Hevren where they come: that they maye knowe / how that I am the Loide.

¶ Moreover the worde of the Loide came unto me sayinge: Thou sonne of man / with a feat full rembling of thale thou cast thy bread / with carefullnesse: a sowe thale thou vyntest thy vine. And unto the people of the lande / speake thou on this maner: Thus saith the Loide God / to them that dwell in Ierusalem / to the lide of Israel. Ye shal eat your bread in sorrowe / and vyntest your water with heavynesse: Yet the lande with the fulnesse thereof shal laye waste / for the wickednesse of them that dwell therein: And the cities that now be well occupied / shalbe voyde / and the lande desolate: that ye maye knowe / how that I am the Loide.

Ez. 31. 1.

¶ Yet came the worde of the Loide unto me againe sayinge: Thou sonne of man / what maner of thy worde is that / which ye use in the lande of Israel / sayinge: Cuse / I sayng that the dayes are / so flacke in commynge / all the visonaires of none effecte: Tell them therefore / thus sayeth the Loide God: I will make that theye be / to couse / so that it shall nomore be continually used in Israel.

But saye this unto them: The dayes are at hande / that every thinge which hath bene propheted / shalbe fulfilled. There shall no vison be in daye / neither any prophete saye amonge the children of Israel: for thus I the Loide / thus speake it: and whatsoever I the Loide speake in / shalbe performed / and not be flacke in commynge.

¶ Yet even in your dayes / O ye forwarde holders / will I beuse some thinge / a thinge to passe / sayeth the Loide God. And the worde of the Loide came unto me sayinge: Beholde / thou sonne of man: The house of Israel sayen / this maner: Cuse / as for the

vison that he hath seene / it wil be many a daye come to passe: For so sake of yet / the thinge that he propheted. Therefore say unto them: Thus saith the Loide God: All my wordes / shal nomore be flacke. Loke what I speake / the same shall come to passe / sayeth the Loide God.

The XIII. Chapter.

¶ The worde of the Loide came unto me / sayinge: Thou sonne of man / speake prophete against those prophetes that preach in Israel: and saye thou unto them their prophete out of their owne beris: Heare the worde of the Loide / thus saith the Loide God: I Doe be unto those folishe prophetes / that followe their owne sprete / as a spale where they se nothinge. O I feard / they prophetes are like the fozze upon the eye / which: for they stande neere the goppe / neither make they an hedge for the house of Israel / that men mighte abyde the perill in the daye of the Loide. Vaine thinges they se / and tell lyes / to maintain their preachinges veris. The Loide / saye they / hath spoken it / when in very deede the Loide hath not sent them. Vaine visions have ye seene / and spoken false prophetes / when ye saye: the Loide hath spoken it / where as I never seide it.

Ez. 33. 1. 13.

Ez. 33. 1. 4.

¶ Therefore / thus saith the Loide God: Because your wordes be vaine / and ye seeke lyes: Beholde / I will upon you stretch the Loide God. Myne handes shall come upon the prophetes / that lyeke out vaine thinges / and preache lyes: he shall not be in the counsaill of my people / nor wante in the boke of the house of Israel: neither shall they come in the lande of Israel: that ye maye knowe / howe that I am the Loide God. And that so / this cause it / they have deceaved my people / I and colde them of peace where no peace was. One firste with sp / a wal / a they dawte it with louse clawe. Therefore tell them whiche wordes it with no unpremed matter / that it shall fall. I for there shall come a great storme of rayne / and a great stonice shall fall upon it / and a foue storme of wind shall beate it / so shal the walke come downe. Shall it not then be layde upon you / where in nowe the monice / that ye have bid it withall: Therefore thus saith the Loide God: I will beate out in my wordes / I

Ez. 33. 1. 8.

Ez. 33. 1. 10.

Ez. 33. 1. 11.

displeasure with a storme wynde, so that in my anger there shall come a mighty storme of saynes and hale stones in my wrath to destroye this ball.

Am.

As for the wall that ye haue builded with untemperd mortar / I will breake it downe / and make it quen with the grounde / so that the foundation thereof shall renouge / it shall fall / yea / ye your selfes shall perish in the midst thereof / to learne you for to knowe that I am the Lord.

Ann lan

Thus will I persecute my wrath upon this wall / and upon them that haue builded it with untemperd mortar / and then will I saye vnto you / The wall is gone / and the doores are awaye. These are the Prophecia of Israel / whiche prophetic vnto the cite of Ierusalem / and take oute visions of peace for them / where as no peace is / sayeth the Lord God. Wherefore / o thou soune of ma / set thy face against the daughters of thy people / whiche prophetic oute of their owne hearts / and sayeth thus sayeth the Lord God. Do the vii to you / that some pillows vnder all arme holcs / and bolsters vnder the heades / both of yonge and olde / to each soule this ball. I for when ye haue gotten the soules of my people in your captiuitie / ye promise them lyfe / and vnboure me to my people for an handfull of barley / for a peece of bread / when ye kill the soules of them that dye not / and promise lyfe to them that liue not. Thus ye dissemble with my people that beleuech your lyce.

Ez. v. 6.
Ez. v. 7.

Wherefore / thus sayeth the Lord God. Behold / I will also vps the pillows / vnder which ye each the soules in syenge / then will I take from your armes / a linc the soules / so that ye each in syenge. Your bolsters also will I care in peeces / and deliuer my people out of your handes / so that they shal come none in your handes to be specked / aye shall knowe that I am the Lord. Crye that which your lyce ye discomfote the hearts of the righteous / wherin I haue not / is / for the.

Ez. vii. 1.

For so much as I ye courage the hande of the wicked / so that he maye not turne from his wicked waye / and lyue / therefore shall ye spyce out nomic panick / no prophetic your owne gessing / for I will deliuer my people out of your handes / that ye maye knowe / howe that I

am the Lord.

The. XIII. Chapter.

There I resoued vnto me terraynes of the Elders of Israel / and sae vnto me. Then came the word of the Lord vnto me / sayinge. The bones of man that I met beareth / I dole in their burne / and go purposely vpon the stonning blocke of their owne wickedness / howe darre they thin are / counsell at me. Therefore speake vnto them and sayeth thus sayeth the Lord God. Every man of the house of Israel that beareth his doles in his heart / purposinge to stamble in his owne wickedness / cometh to a pappe / to enquire any thing at me by him / vnto that man will I be the Lord / my selfe / give aunsweere / according to the multitude of his doles / that the house of Israel maye be feared in their owne hearts / because they be elene gone from me / for their doles sake.

Wherefore / tell the house of Israel / thus sayeth the Lord God. I be conuerted / for sake your doles / and turne your faces from all your abhominacions. For every man / where ther be of the house of Israel / or a stranger / that seoureth in Israel / whiche departeth frome / and carrieth doles in his owne wickedness / and cometh to a prophete / for to ase counsell at me / thus sayeth vnto that man / I the Lord / geue aunsweere by myne owne lyfe.

I will for my face agaynste that man / and will make him to be an example for other / yet / and a commaundment / and will rote him out of my people / that he maye knowe howe that I am the Lord. And if that prophete be deceaued / when he telleth bym a word / that I the Lord / my selfe / haue deceaued / that prophete / and will stretch forth myne hande vpon him / to rote bym out of my people of Israel / and they both shal be punished for their wickedness.

According to the synne of bym that are / shall the synne of the prophete be / that the house of Israel be led no more from me / thus we reuerence / no more desyred in their wickedness / for that they maye be my people / and their God / sayeth the Lord God. And the word of the Lord came vnto me sayinge. Thou

Ez. 17.

D

Ez. 17. 17.

here is goodly growen/ where as thou wast
naked and bare afar.

B Now when I went by the / a lofed upon
the / sheld / thy sin was come / yea / when the
times were the. Then spake I my doctes
out thyg couer thy dishonesty / yea / I made
an oarbe unto thy / I and married my selfe
with the / (saith the Lord God) as if thou
becamest mine owne. Thou washed thy selfe
with water / and poueged thy bloude from the /
I anoynted the with oyle / I gave the chaunge
of garments / I made thy shoes of deere leather /
I gyrded thy about with white fyles / I clo-
sed the with ferdance / I ched thy with co-
stly apperell / I put rynges vpon thy fingers /
a chaite about thy necke / I spanges vpon thy
forehead / are thy vpon thyne eares / and
set a beaunfull crowne vpon thine head. Thus
wast thou deckt with siluer & golde / and thy
rayment was of fine white fyle / of needle
woke and of fine fcolours.

Thou diddest care nothing but synnecles /
hous a yke / in anayson goodly wast thou a
beunfull / yea / thou a very Queene wast thou /
In so much / that thy beauty was spoken of a-
mong the Sythen / so: thou wast excellent
in my beauty / whiche I put vpon the / saith
the Lord God. But thou hast put confidence in
thine own beauty / a played the harlot / when
thou haddest gonen the aname. Thou hast
communed whorishome with all that went by
the / and hast fulfilled these bestes. Yea / thou
hast taken thy garments of fine fcolours /
a deckt thine eares therewith / where oppon
thou mightest fulfill the word / dom / of such
a fashion / so / rure was done / nor shall.

The goodly ornaments a newels / whiche
I gave the of mine owne golde a siluer / haste
thou taken / a made the incensynge of the /
and committed whorishome with all.

Thy garments of fine fcolours / haste
thou taken / and deckt them therewith / mine
oyle an / incense / haste thou set before the. My
meat whiche I gave the / a synnecles / oyle
and boy / to fide the with all / that haste thou set
before the / for a sweete sacrifice. And thou came

also to pass / (saith the Lord God) / Thou
hast taken thine owne forme a dough / beca-
re / whome thou haddest begotten into me / and
these haste thou offered vnto them / so / be

their meat. In this but a small word of some of Jeru-
salem (thinkst thou) / that thou shalt in my chil-
dren / and giust thine our to be sent into
them: And yet in all thy abominacions and
whorishome / thou hast not remembered the
dayes of thy youth / so / naked and bare / thou
wast as thou art / and no den vouchin in thy
owne bloude. After all these thy wickednesse
(so / vnto the / saith the Lord God)
thou hast sayded thy feet / and builded houses
in every place / as if head of every strete
hast thou builded the an altar. Thou haste
made thy beauty too be adoured / thou haste
layd out thy legges / so / everyone that came
by / and multiplied thine whorishome. Thou
hast commuted fornication with the Egyp-
tians / thy ryngs / and whiche had made
skilde / and / hast haste thou vnto thine whorishome
come to angt me.

Beholde / I haue stretched out mine hand
ouer thee / and will synnecles the / share of food /
and deliuer the out / into the willes of /
Thy synnecles thine enemies / whiche are /
of thy abhominable waye. Thou haste played
the whore also with the Assirians / whiche
might not satisfie the: Yet / thou hast played
the harlot / and not had ynough. Thus hast thou
still commuted thy fornication from the lide
of Canaan vnto the Caldians / and yet thy lust
was satisfied. How should I reuenge thine
here / saith the Lord God / being thou hast
all these things / thou precious whore: say-
dinge thy feet at the head of every strete /
and thy builded houses in all places. Thou
hast not been as another whore / that maketh
baile of her whoringe / (in as a wyfe that
breacheth wedlocke / and salter other in sleade
of her husbande. Whise are geuen to all /
ther whores / our thine geust / rewardes / vnto
all thy louers / and offerell them / gites / so /
vnto the out of all places / and / so /
commute fornication with the. This come to passe
with thy whorishome / contrary to the use of
other women / yea / thou hast no such fornication
as thou hast commuted after the / synne / & thou
proffered gites vnto other / and no rewardes
to geuen the: this is a countra / yea. There-
for / heare the words of the Lord God / so /
thou harlot / Thus saith the Lord God / so /
so /
these haste thou hast spent thy money / a
used

Jer. 14. 4
O. 1. 4. 6

E. 1. 1. 1. 1. 1.

E. 1. 1. 1. 1. 1.

Jer. 17. 10

E. 1. 1. 1. 1. 1.

O. 1. 1. 1. 1. 1.

E. 1. 1. 1. 1. 1.

E. 1. 1. 1. 1. 1.

O. 1. 1. 1. 1. 1.

Leuit. 17. 10

Leuit. 17. 10

Leuit. 17. 10

Leuit. 17. 10

Even 3 the Lord that spake it / haue also brought it to passe.

The XVIII. Chapter.

And the word of the Lord came onto me on this manner: What means ye by this edmon upon pierber / that ye rise up the side of Israel saying: The fathers haue care foure grapes / and the childrens teeth are set on edge. Truly as I saye / sayeth the Lord God / ye shall use this by wordenomein Israel.

Scholders / all soules accuynne. Like as the fathers is in synne / so is the sonne mine also. The soules that synners / shall dye. If a man be godly / and do the thinge that is equal a right / he careth not upon the wylles: he liueth not his eye up to the Idols of Israel: he visiteth not his neyghbours wife: he medleth with no mens houses woman: he graueth no body: he curseth his better / his pledge agayne: he careth not of any mans good by violence: The parents his meate with the byrgy: he closeth the naked: He lendeth nothinge upon vsury: he taketh usurye out: he withholdeth his hande from doinge wronge: he hanbleth faithfully betwixt man and man: he walketh in my commaundementes / and feareth my lawes / and perforemeth them faithfully: Then is a righteous man / he shall surely lyue saith the Lord God.

If he now get a sonne that is a murdurer / a shedder of bloude: if he do cure of these thinges: I though he be not all: he careth not the wylles: he visiteth his neyghbours wife: he graueth the poore and needy: he robbeth a spoiler: he curseth not the better his pledge agayne: he lieth up his eyes vnto Idols / and medleth with abominable thinges: he lendeth vpon vsury / and taketh an ouer: Shall this man lyue? He shall not lyue. Wenge he hath done all these abominacions: he shall dye: his bloude shall be vpon him.

Now if this man get a sonne also / that keepeth all his fathers synnes which he hath done: a father / neyther hath such like: I namely: he careth not upon the mounchaunce: he lieth not his eyes up to the Idols of Israel: he visiteth not his neyghbours wife: he curseth no man: he feareth no mans pledge: he neyther spoiler: nor robbeth any man: he dealeth his meate with the hunger: he closeth the naked: he op-

presseth not the poore: he receaueth no vsury: / B not any thinge cure: he feareth my lawes / and walketh in my eain maundementes: This man shall not dye in his fathers synne: but shall lyue without fault. As for his father: because he oppressed and spoiled his brother / and vnder wickedly amonge his people: he is dead in his owne synne. And yet saye ye: Wherefore shoulde not this sonne beate his fathers synne? Therefore / because the sonne hath done equite and right / hath kept all my commaundementes: and done right: therefore shall he lyue in vnde.

If the same soules that synners / shall dye. The sonne shall not beare his fathers offences: neyther shall the father beare the sonnes offences. The righteousness of the righteous shall be vnto him self / in the wickednes of the wicked. But if he be godly a will turne away from all his synnes that he hath done: and feare all my commaundementes / and do the thinge that is equal and right: Doubtes he shall lyue: and not dye. As for all his synnes that he dyd before / they shall not be thought vpon: but in his righteousness that he hath done / he shall lyue. If for I haue no pleasure in the death of a sinner / sayeth the Lord God / but rather that he conuerse and lyue.

Igainst if the righteous a turne away from his righteousness / and do iniquite / according to all the abominacions that the wickedness doeth: shall he lyue? All the righteousnes that he hath done / shall not be thought vpon: but in the faulte that he hath offended withall / and in the synne that he hath done he shall dye.

And yet ye saye: What is the waye of the Lord? He is not indifferent: He are the feet vnto house of Israel: So not my waye right: Where not your waye rather wicked? When a righteous man turneth a waye from his righteousness / and medleth with engobles: he must dye therein: Yet / for the righteousness that he hath done / must he dye. Agayne: When the wicked man turneth away from his wickednesse: that he hath done / a doeth he the thinge which is equal and right: he shall lyue: his soule alyue. For in forme as he committed him self / and turned him from all the engob-

lynes that be hard used / be shall lyue and not dye. ¶

And yet I sayeth the house of Israel: Tush / be waye of f. The Lord is not equal: Are my wayes vnright / or ye house of Israel: Are not your wayes rather vnright: As for me / I will iudge every man / accordinge to his wayes. O ye house of Israel / sayeth the Lord God.

Esai. lv. b
Mat. 18. a

¶ Wherefore be educted / and turne you cleane from all your wickednesse / so shall there no synne be vpon you. Call awaye from you all your vnghodlynesse that ye haue done: make you new heires and a new spere. Wherefore will ye dye: O ye house of Israel: * strange I haue no pleasure in the death of him that dyeth / sayeth the Lord God: Turne you then / and ye shall lyue.

Eszech. 13. b
* Eszech.
xxxij. b

The XIX. Chapter.

Qui moure thou for the paines of Israel / and saye: Wherefore laye thy mother: & Lyonsse amonge the Lyons: and nourish her yongens: amonge the Lyons whelpes: One of kee whelp. is he brought vp / and it became a Lyon: & he cetered to speake / and to denounce folk. The Guben heede of him / and to kee him in their netes / and brought him in cheyna vnto the lande of Egypte.

Nowe when the time came that all her hope and comfort was awaye / she toke another of her whelpes / and made a Lyon of him: which came amonge the Lyons / & became a fauce Lyon: wanted to speake / and to denounce folk: he besought his wyues / and made there vnto a weale: It is so much that the whole lande and every thynge therein / were vnto the desolation / as the voice of his roaringe.

Then came the Gubens together on enery syde out of all countrees against him / layd they nettes for him / & toke him in their nettes.

To they bounde him with charnes / and brought him to the kinge of Babylon: which put him in prison / that his voyce / should not be heard vpon the vniuersitye of Israel. As for thy mother / she is like a yene in the bloude / plained by the water syde: her fruite and beynches are growen out of many waters / her stalkes were so stronge / that men might haue made staves thereof for officers: she ceter so be in her stalkes.

¶ O when men sawe that she exceeded the

best and multitude of beebiranches / she was reared out in displeasure / and cast downe to the grounde: The kall wynde dyed vp by fruite / her stronge stalkes were broken off / withered and beate in the fyre. But now she is planted in the wilderness in a drye & shurthe grounde. And there is a fyre gone out of her stalkes / which hath beate vp her biranches and beate fruite: so that she had none stronge stalkes / to be staves for officers: This is a pituous & miserable thynge.

Eze. XX. Chapter.

In the viij. yere the x. daye of the v. Mo. of Ieruch / it happened that certayne of the elders of Israel came vnto me / so to as they came sail at the Lord / and sat the thron by me. Then came the word of the Lord vnto me on this maner: Thou some of man / speake to the elders of Israel / saye vnto them: Thus sayeth the Lord God: Are ye come hither to see any thynge of me: To truly so I thine / sayeth the Lord: I will giue you no answeere. With thou not repute them / (Thou some of man) with thou not repute them: Shew them the abhominacions of their fathers / and ed them. Thus sayeth the Lord God: In the xij. yere when I toke Israel / I lift vp myne hande vpon the syde of the house of Jacob / and swered my self vnto them in the lande of Egypte: Yet / when I lift vp myne hande ouer them / and swerde I am the Lord your God / euen in the daye that I lift vp myne hande ouer them / to dunge them out of the lande of Egypte / vnto a lande that I had poudred for them / which flourish with mycke and heire / and is a pleasant lande / amonge all other: They sayde: I will them. I call awaye every man the abhominacions that be hard before him / and I will not your fyre with the Idols of Egypte / for I am the Lord your God.

But they rebelled against me / and wold not followe me / to cast awaye every man the abhominacions of his eyes / and to forsake the Idole of Egypte. Then I made me to pour my indignacion ouer them / and to sacrifice my wrath vpon them / yee euen in the mybbell of the lande of Egypte. But I wold not do it for my name sake / that it should not be blasphowed before the Egyptians / amonge whom they

indignation poued oute vpon you: and will bringe you into the wilderness of the people: and there will I reason with you face to face. Like as I punished your fathers in the wilderness: so will I punish you also / sayeth the Lorde God. I will bringe you vnder my iurisdiction / vnder the bande of the conuenaunt. These things are also: and the transgressours will I take first amonge you: and bringe them out of the laude of youre habitation: as for the lande of Israel / they shall not come in: that they maye knowe / howe that I am the Lorde.

Esa. 4. c
xxx. b
Ezech. xliij. a

So now then (sayeth the Lorde God) ye house of Israel / I will cast awaye / and destitute euerie man his Idols: then shall ye heare me / and nomore blasfeme my holy name with youre offerings and Idols. But vpon my holy hill: that is upon the hill of Israel shall all the house of Israel / and all that is in the lande / worshippe me: sayeth the Lorde God: and in the same place will I saue the re: a there will I require youre heauens offeringe / and the sacrifice of youre oblations / with all youre holy things.

Gen. ij. a
xiiij. b

I will accepte youre sweete sauoure / when I bringe you from the nations / and gather you together out of the landes / wherein ye be scattered: that I maye be beloved in you before the Egyptians: that ye maye knowe / that I am the Lorde: which haue brought you into the lande of Israel: ye into the same lande: that I swote to geue into youre forefathers. There shall ye eate to remembre: amee youre owne wepe / and all youre ymaginations / wherein ye haue bene defiled: and ye shall be displeasid with youre owne filth / for all youre wickednesse: that ye haue done. This ye shall knowe / that I am the Lorde: when I entreate you after my name: not after youre wicked wayes / nor accordinge to youre corrupte woises: o ye house of Israel / sayeth the Lorde God.

Ierc. viij. a
Fou. a.
lxxi. c

Nowe / when the woide of the Lorde came into me / sayinge: Thou sonne of man / set thy face toward the South / a speake to the South: and saye to the woode: toward the South: Heare the woide of the Lorde: / thus sayeth the Lorde God: Beholde / I will handle a fyre in the: that shall consume the greene tree with the drye: / no man shall be able to quench his

flame: / but all that tokech from the South to the North / shall be burned: and all flesh shall see: that I the Lorde haue handle it: / so that no man maye quench it. Then sayde I: O Lorde: they will saye of mine: / Tush / they are I. / but I shall be able to quench it.

The XXXI. Chapter.

The woide of the Lorde came to me / sayinge: Thou sonne of man / set thy face toward Jerusalem / speake agaynst the Seneues / and prophete agaynst the lande of Israel: saye to the lande of Israel: Thus saith the Lorde God: Beholde / I will vpon thee / and will drawe my swearde out of the sheath / and eate out of the bosh of the righteous / and the wicked. Ceinge then that I will rote out of the bosh the righteous / and wrefe / therofe shall my swearde geue out of his sheath: agaynst all flesh from the North to the South: that all flesh maye knowe howe that I the Lorde haue drawen my swearde out of the sheath / and I shall not be put in egeyne.

Nowe / therfor (o thou sonne of man) that thy kynes shall saye: whall ye mourne bute early for the: And if they saye: whi for we mourne / then tell them: for the ydinges that cometh / at the which all beere shall mch / all handes shall beken doone / all stomackes shall fasture / and all knee shall wepe feble. Beholde / it cometh / and shall fill the: / sayeth the Lorde God.

Againe / the woide of the Lorde came vnto me / sayinge: Thou sonne of man / prophete and speake: / Thus sayeth the Lorde God: speake / I swearde is sharpened / and well sounded. Sharpened is it / for the slaughter: / a sowerd thate maye be bought. O the destroyinge / that of my sonne: shall bringe downe all woide: / He hath put his swearde in the righte / / good helde maye be take of it. This swearde is sharpened / and dight: / that maye be geuen into the hand of the man / saye.

Nowe / when the woide of the Lorde came into me / sayinge: Thou sonne of man / set thy face toward the South / a speake to the South: and saye to the woode: toward the South: Heare the woide of the Lorde: / thus sayeth the Lorde God: Beholde / I will handle a fyre in the: that shall consume the greene tree with the drye: / no man shall be able to quench his

Jer. lvi.

Ez. 14

xxxviii. d

rooegged/ye/ make it thieegged/that mans
 slauecs swaerde / that swaerde of the greate
 slaughter/whych shall synge them/ cut in their
 gny chaumbrin: to make them abashed and
 fayne at the berce / and in all gawes to make
 some of them full. O how bright and sharpe is
 this/ how wel bright and mere for the slaughter?
 Gett ye to some place alone / or else upon the
 right hande or on the lefte / whiche soene thy
 face receiue. I will smyte my handes toge-
 ther also / and fastne my mouthfull in degma-
 con: saith the Lord: he haue sayde it.

C The woide of the Lord came yet vnto me
 agayne/ sayng: Thou sonne of man make the
 two sleetes / that the swaerde of the synge of
 Babylon maye come. Both these sleetes shall
 go oue of the lade. He shall set him vp a place /
 at the heade of the strete / shall be chose him out
 a conee. Make the a sleete / that the swaerde
 maye come comarde Baberh of the Ammonite-
 reas / and to this strange cite of Jerusalem. For
 the synge of Babylon shall stande in the tun-
 nunge of the waye / at the heade of the two stre-

leues. ff
 ff
 ff

tes: to take counsaill at the fortyfoure / ran-
 ginge fones wch die arowes / to axe coun-
 sayll at the Idoles / and so lode in the huer. But
 the fortyfoure shall poynt to the right syde
 vpon Jerusalem / that he maye see men of
 warre / to smyte it with a greate nayfe / to crie
 out Alarum / to set battell armes agaynst the
 gates / to graue vp byches / and to make bulle
 werkes.

Ueruerbele / so for the fortyfoure / they
 shall holde it but for maner / euen as though a
 wall were walde them. Yet / and they them sel-
 remember their wickednesse / so that by right
 they must be wafe and wonne. Therfore saith
 the Lord God: so / so much as ye your sel-
 fes shew youre offence / and haue opened
 your wickednesse / so that in all youre workes
 man maye see youre synne: Yet / in so much / I
 saye / that ye your selues haue made mencion
 thereof / shall be wafe.

O Thou shameful wicked grede of Israell
 whose hope is couite euen the rene that woe-
 lednesse shall haue an ende: Thus sayeth the
 Lord God: soe awaye the inyre / and put
 of the crone / and foys it awaye: the humble
 to reuled / and the proud: brought lowe. Dur-
 ab / punish / ye / puny / so / them / wil / I / and / he

stroye them: and that shall no be fulfilled vnto
 me / and to whome I haue geuen it. And
 thou / so / sonne of man / prophesy / and speake:
 Thus sayeth the Lord God to the children
 of Ammon / and to the blasphemers / speake
 thou: The swaerde / the swaerde is drawe forth
 already to the slaughter / and fouced that it
 gisheth / because thou hast lofed the our wa-
 rrus / and prophced lyte / that it maye come
 vpon thy wele / like as vpo the other / on / why /
 which be slayne: whose waye came when their
 wickednesse was full.

Free. ff. e
 Eze. xxx. a
 Amos 1

Though it were put vp agayne into the
 sheath / yet will I punysh the / in the lande
 where thou wast manibed and borne / a pure
 my indignacion vpon the / and will blowe vpo-
 pon the in the eye of my wrath / and vsurp
 the vnto cruel people / which are learned to de-
 spise. Thou shalt see the synne / and thy bloude
 shall shed in the lande / that thou mayest be
 put out of remembraunce. Euen I the Lord
 haue spoken it.

The XXII. Chapter.

D Discover / the woide of the Lord came I
 vnto me / and forde: Thou sonne of man /
 wile thou not expoure this bloud / whych / since
 shewe them thur abhominacions / and all
 them: Thus saith the Lord God: O thou ci-
 tie / that sheddeth bloude in the myddst of the /
 that thy synne maye come also: and maketh the
 Idole to desyle the withal. Thou hast made
 thy self gilty / in the bloud / that thou hast shed:
 and despled the in the ydols / which thou hast
 made. Thou hast caused thy dayes to drawe
 nye / and made the yme of thy yarrs to come.
 Therfore will I make the to be confounded / as
 amonge the heathen / and to be despled in all
 the lande / wherby they be nye / or farre from
 the: they shal laugh / to scoone / thou that hast
 gone / so / soule a name / a art / of my schidite-
 Behold / sculers of Israell haue brought euery
 man his power / so / shed bloude in the: In the
 haue they despyed / saith / and in / wher / in the
 haue they oppressed the steangner / in the heire
 they neede the wydow / and the fatherlesse:
 Thou hast despyed my Sanctuery / and vni-
 balowed my Sabbath: Myrthneers are there
 in the: that shed bloude / and I care vpon the
 bulke / and in the: they are vnpappynesse.

Deu. ff. e
 In the xxii. e

But ff.

D In the haue they vscurd their fathers
 name in the haue they used women in their
 Leu. xviij. a sickness. ¶ Whery man hath deale shame-
 3rr. 20. fully with his neyghbours wife/and adomi-
 nably defiled his daughter in law. In the
 deu. xxij. e. haue they man forsook his owne sister / euen
 E. 3. e. p. q. d. receiued in the so shed bloude. * Thou hast
 * 2. p. r. q. taken vny and encrease / thou hast oppres-
 sed thy neyghbours by crouen / and forgotten
 thy fathers name. The Lord God. Behold / I haue
 spytyn my haue vpon thy couerousnesse
 that thou hast used; and vpon the bloude which
 hath bene shed in the. So the herie able to en-
 duce it or maye thy hande defende them sel-
 ues in the tyme that I shall bringe vpon the.
 Then the Lord that spake it / will bringe
 it also to passe.

Ezech. xij. c. ¶ I will scatter the aminge the Chyren/and
 20. b. shewe the abouen in the heu / and will cause thy
 fathers name to be cast out of the. ¶ I will haue
 the in possession in the luydros the herie / that
 thou maest knowe that I am the Lord.

Ez. i. f. And the woide of the Lord came vnto
 me / sayinge. Thou sonne of man / the house of
 19. b. Israel is turned to backe. Altho they shoulde
 be as I sayne / yet thou a leader are in the eye be-
 come of isse. Therefore thus saith the Lord
 God: so: so much as ye all are turned into
 die / I will bringe you together vnto
 Jerusalem / like as I saye. / thus / I will
 and leade are purtogether in the furnace / and
 the fire blowen there vnder to smite them: &
 I will gather you / and put you in together /
 and nicle you in my wrath and indignacion.
 I will bringe you together / and kinde the fire
 of my cruel dispisur vnder you / ye maye
 be nicled thereon.

Ez. iij. c. Like as the siluer is melted in the fire: so shall
 ye also be melted therein: that ye maye knowe /
 howe that I the Lord haue poured my wrath
 vpon you.

Mch. ij. e. And the woide of the Lord came vnto me /
 sayinge. Thou sonne of man / tell her: Thou art
 an vncleane lande / which is not rayned vpon
 the face of the cruel wash: ¶ Thy prophetes
 that are in thy cite are come together to vncleane
 soules / like as a woman / wherof I smere by his
 many. They receaue ryche and good / a make
 many wyddowes in the. Thy priestes breake

my lawe / and desyle my Sanctuary. ¶ They
 put na difference betwene the holy and vncleane
 holy: neyther difference betwene the drang and
 vnckens / they name their eyes for Saba-
 bath: and I am vnhalowd amonge them.

The rulers in the: are like rauyning wol-
 ues / so the bloude / do they soule for their
 vncleane soules lute. ¶ So for thy prophetes
 they haue with mysperd they they se vncleane
 and propheticke vnto the sayinge of the
 Lord God sayth he: where as the Lord
 hath not spoken / the people in the lande
 vnto they wicked crouen and robbery. They
 wepe the poore and neby: and I oppresse the
 stranger against right. And I sought in
 the lande for a man that wolde make up the
 hedge / and sethym sil in the gappe before me
 in the lande behalfe: / thus I sought: no
 aery vnto: but I could fynde none.
 Therefore wil I poure out my cruel dispisur
 vpon them / and burne them in the fire of my
 wrath: theyr vncleane wyse will I receaue
 vpon their heades / saith the Lord God.
 The XXXII. Chapter.

Ez. xlv. c. The woide of the Lord came vnto me /
 sayinge: Thou sonne of man / thus were
 two women that had one maiche: These were
 they were yonge / I beganne to place the bar-
 loten I in Egypte. There were their bethes
 build / and the pappes of their maydenhaide
 destroyed. The eldest of them was called Oula /
 and her yonge sister Doliba. These two
 were myne / and bare sonnes and daughters.
 Their names were Samaria / and that was
 Oula: and Jerusalem / that was Doliba. So
 for Oula / she beganne to go a whoringe / wher
 I had taken her to me. ¶ She was set on fire
 vpon her louers the Assyrians / which had to
 do with her: euen the pynnes and lodes / that
 were vnto in cossis aray: saye yonge men /
 lusty rydres of bestes.

These two women / the eldest / she fled vnto
 the yonge men of Assyria: / yet / she was
 made vpon them / and vnto her self with all
 their Idols. ¶ Theyr craftes for fro the furna-
 cion that the vld men of the Assyrians: set
 in her yowth they laye with her / they build
 the house of her maydenhaide / and poured their
 whodome vpon her. ¶ Wherfore / I besyde
 her in the haue of her louce / turn the
 f. r. c. a

spians whome she so laued. These discomered her forme / and her finnes and daughter / a streer her with the sword: An euell name gaue her of all people / and they punished her.

B Her sister Ooliba sawe this / and destroyed her self with inordinate loue more then she / a greued her sister in whoredome: she loued the Assyrians / which also laye with her / namely / the pinnets and greare lordes that were clothed with all maner of gownde apperall / all luby boynt and faire yonge perionce. Then I sawe that they both were vexed alike. But she increased still in whoredome / for when the same men paynted vpon the wall the ymage of the Caldees / set forth with fresh colours / with faire gyrdles aboute them / and goodly donerces vpon they: beades / and ringe of life pinnets / after the maner of the Babylonians and Caldees in that same land / where they be donet / Immediately / as soon as she sawe the / she bent in loue vpon them / and sent many saungers for them into the lande of the Caldees.

Now when the Babylonians came to her / they laye with her / and despyled her with their whoredome / and so was she pained with the. And when her lust was abated from them / she shewd a / her whoredome and shame was discovered / and sent: then my heart forsoke her like as my heart was gone from her sister also. Yet she travailed: and her whoredome cure the longer the more / and remained the Bayes of her youth / whereon she had played the harlot in the lande of Egypte: she bent in lust vpon them / whose self was like the field of asse / and their seede like the seede of horse. Thus thou hast renued the synfullnesse of thy youth / when thy luers would thy pappe / and married thy bedde in Egypte.

C Therefore / Ooliba / thus saith the Loide God: I will raise up thy louers / with whom thou hast committed thy lust / against thee / a gather them together beside aboute the / namely / the Babylonians / and all the Caldees: Decub / Chos / and Coa / with all the Assyrians: all yonge and faire louers / pinnets and lordes / knyghtes and gentelmen / with all good boyntes: they shall come vpon the with horses / charrettes / and a greare multitude of people: which shall be harnessed aboute / on every

side / with best places / shylbes / and helmettes: I will punish the before them / see / they them selfe shall punish the / accordinge to their owne iudgement. I will put my gownde vpon thee / so that they shall deale cruelly with thee. They shall cut of thy nose and thine eares / and the remnant shall fall thowen the sword: they shall carry away thy finnes and daughter / and the residue shall be burnt in the fyre. They shall stripe the out of thy clothe / and carry thy costly iewels away with them.

Thus will I make an ende of thy synnes: I will punish thee / which thou hast brought out of the lande of Egypte: so that thou shalt weene thyne eyes nomore after them / and call thy mynde nomore vpon Egypte. For thus saith the Loide God: Beholde / I will deliuer thee into the handes of them / whom thou hast hated: / even into the handes of them / with whom thou hast fulfilled thy lust / which shall deale cruelly with thee. All thy labour shall they take with thee / and leave thee naked and bare / and thus the shame of thy synnes / whoredome shall come to light. All these thinges shall happen vnto thee / because of thy whoredome / which thou hast vnto amongst the Genuines / with whom I dole thou hast despyled thy self. Thou hast walked in the waye of thy sister / therefore will I geue thee the beccupps in thy hande.

Thus saith the Loide God: Thou shalt drinke of thy sisters cuppe / both drinke a farre fouer te de to the botome. Thou shalt be laughed to scorne / and had as greatly in derision as is possible. Thou shalt be full of drunkenesse / and sorrowe / for the cuppe of the sister Samaria is a cuppe of destruction: an waye stunge: the same shalt thou drinke / and suppe it: thou shalt be drugged / yet thou shalt care vpon the rotten peeces of it / and so care in mine beccles: For when I have spoken vnto the Loide God.

Therefore thus saith the Loide God: For so much as thou hast forgotten me / and called me a synne / beare now thine owne synne / and whoredome. The Loide sayde more vnto me: Thou sonne of man / wilt thou not reioyce Ooliba / and Ooliba? Where then thou shalt be harnessed aboute / on every side / with

with bloude: yee/earns with their Idols haue
 118 ec. 33. a they committed aduoury / I and offered them
 E 3cc. 30. b their owne children (to be deuoured) whome
 they had borne vnto me. Yee/ a ths haue they
 done to me also: they haue defiled my Sanctu-
 ary in that same daye/ and haue dishonored
 my Sabbath. For when they had slayne their
 children for their Idols / they came the same
 daye into my Sanctuare to defile it. So thie
 haue they done in my house. Whyde all thie/
 thou hast sent thy messengers for men out of
 sarrre countries/ and wher they came/ thou hast
 barked / rymmed / and fetterd thy selfe of the
 best fashion / thou sarest vpon a goodly bed/
 and a table spred before the: wherupon thou
 E 30. 33. c hast fed thyne / I in wine and myne orle.

¶ Then was there greate cheare with her/ and
 the men that were sent from sarrre countries
 ouer the deserte: wnto thes they gaue haches-
 lettes vpon their handes / and sit glorious
 crained vpon their heades. Then thoughte I:
 no doubte / these will vse their harlotrye also
 with yonder elde wyse. And they wente in
 to her / as vnto a common harlot: Euen so
 wente they also to Volca and Voliba/ these sy-
 thy wronen.

O ye all that loue vertue and righteousnes/
 E 2cc. 33. b Iudge the / punyssh them: I to aduourers and
 E 3cc 30. b murthurers ought to be iudged and puny-
 shed. For they are eaters of wechese / and I
 bloude is in their hades. Wherfore/ thus saith
 the Lorde God: I haunge a greate multitude
 of people vpon them / and make them be
 stoned and spored / these shall stone them / and
 goure them with their swordes. They shall
 slaye their sonnes and daughter / and burne
 vpon their houses with fyre.

Thus wil I restore all such falsheynes out
 of the land/ that all women maye learne/ not
 to do after your wickednesse. And so they shall
 laye four falsheynes vpon youe owne selues/
 and ye shall be punysshed for the synnes / that ye
 haue committed with youre Idols / and ye shall
 knowe/ that I am the Lorde.

The XXXIII. Chapter.

¶ In the 13 yearre/ in the 5 moneth/ the 5. daye
 I was in the mounte came the wynde of I Lorde
 vnto me sayinge: O thou sonne of ma / write
 vp the name of this daye / yee / euen the boure
 of this present daye: wher the kinge of Baby-

lon set him selfe agaynst Ierusalem. Shew this
 obstinate howsholde a I payable / and speake
 vnto them: Thus saith the Lorde God:
 Wher is a I post / set icon / and poure water
 into it / put all the peece together in it / all
 the good peece / the loyne and the shoulder/
 and fill it with the best barne. Take one of
 the best shepe / and a heap of bones withalle
 let a boyle well / and let the bones seeth well
 theere.

Wher is that / sayde the Lorde God on this
 manner: I Wd be into the bloodye cur of the Iuam
 post / wherupon the ruffens sic banger / and is
 not yet scoured awaye. Take out the peece that
 are in it / out after wyther: there neede no loy-
 nes be cast theofore / for the bloude is yet in it.
 Vpon a playne dyse stonke hath I set it
 and not vpon the grounde/ that it might be
 covered with dust. And therfore haue I letten
 her poure / her bloude vpon a playne dyse stony
 rocke/ because it shoulde not be hid/ and that
 I mighte bunge my wrothfull indignacion and
 vengeance vpon her.

Wherfore/ thus saith the Lorde God: O/
 wo be vnto that bloodye: thy tyme is come
 I will prepare a haape of woode / bece thou
 the bones together / kindle thou the fyre / kindle
 the shef / let all the wold sudder / that the bonis
 maye be sucke out. Moreover / set I post empy-
 ty upon the eadde / that it maye be warme / a
 the mee all faste: that the frysh and custynne
 maye be consumed. But it wil not go of / there
 is so much of it: the rustynesse must be bren-
 out. Thy falsheynes is ad hominable / for I haue
 stened the / but thou woldst not be cleid.
 Thou canst not be poured fro thine wicked-
 nes / all I haue poured my wrothfull indig-
 nacion vpon the. Euen I the Lorde haue
 dyed: I see it is come therto al ready that
 I will do a. I wil not go backe / I wil not spare /
 I wil not be intreated: but accordinge to thy
 waye and ymaginacions / thou shalt be puny-
 shed / saith the Lorde God.

And the moode of the Lorde came vnto
 me / sayinge: Thou sonne of man / behold / I
 will take awaye the pleasure of thine eye with
 a pliguis / yet shalt thou mytter mourninge nei-
 wepe / not water thy chekes thefore: thou
 muste mourne by thy selfe alone / but ife no
 deadly lamented. Soide on thy bones / a put
 011

an thy face upon thy forehead nor thy feet:
and eate no mourning bread. So I spake en-
to the people by me in the morning: and as
even in my fe by day: then upon the next mor-
row: I did as I was commaunded. And the
people sayde vnto me: wilt thou not tell vs
what these signifieth: which thou doest? I an-
swered them by the wordes of the Lorde: came
vnto me saying: Tell the house of Israel thus
saith the Lorde God: Beholde: I will sus-
pende my Sanctuary: euen the glory of your
power: the pleasure of your eyes: and the
thing that ye love: your finnes and vngodly-
nes: whome ye haue left: shall fall from you
the swerde.

¶ Like as I haue done so shall ye do also: Ye
shal not hide your faces: ye shal eate no mour-
ning bread: your bonnetes shall ye haue vpon
your heads: and shooes vpon your feet: Ye
shall neither mourne nor weep: this in your
finnes ye shalde know full: and one expiate
with another. Thus Ezechiel vs your shew-
tolen. For like as he hath done: so when this
commeth: ye shal do also: that ye maye learne
to knowe that I am the Lorde God. But
beholde: O thou sonne of man: In the daye
when I take from them their power: they
saye and denoure: the luste of their eyes: the
burden of thyng: Bodys: namely: their sonne
and vngodlynes. Then shall there one es-
cape: and come vnto thy fe: to shewe the. In
the daye shall thy mouth be opened to him:
which is respecteth thou must speake: and
be named Domine. Yet: and thou shalt be
their strength: in that they may knowe: howe
that I am the Lord.

Ch. XXXV. Chapter.

¶ The wordes of the Lorde came vnto me:
saying: Thou sonne of man: set thy face
against the Ammonites: prophesie vpon the
and saye vnto the Ammonites: Heare the
wordes of the Lord God. Thus saith the Lord
God: For so muche as thou shalt eate ouer my
Sanctuary: the Lande: I will eate it: I will sus-
pende ouer the Lande of Israel: I will eate it:
the name of Israel: see: and ouer the house of
Judah: I will eate it: because they be not
yet returned: I will deliuer the to the peo-
ple of the East: that they maye haue the in-
possession: the Lande: as I haue said: and howe

from the. They shall eate thy fruit: a sincke
up thy mylke: as for Kabah: I will make of
it a stall for camels: and of Dimon a shep-
polder: and ye shall knowe: that I am the
Lorde.

¶ So thus sayeth the Lorde God: In
so muche as thou hast clapped thy hand
beside: and stamped with thy feet: yet: inough
in thine hand ouer thy Lande of Israel: with
thyng: beholde: I will stretch out mine hand
ouer the alps: and deliuer the to be spoiled of
the Heberns: and rote the out from amonge
the people: and eate the to be destroyed out of
all landes: yet: I will make the to be delayed
with: that thou mayest knowe: that I am the
Lorde.

¶ Thus saith the Lord God: For so muche
as I Noab and Bar do saye: as for the house
of Iuda: it is but life as altho: Gentiles be: For so: yet
therefore beholde: I will make the eies of Iuda: as
a Noab weaponlike: and take awaye their
strength: the eies and chief castles of their
Land: which are the pleasures of the countie:
The namely: Beth Besmorah: Basithon: and
Caribbaim: these will I open vnto them of
the East: that they maye fall vpon the Am-
monites: and will geue the the in possession: so
the Ammonites shal nomore be had in reue-
ruance amonge the Heberns. Euen thus wil
I punish Noab also: that they maye knowe
howe that I am the Lord.

¶ Moreover: thus sayeth the Lorde God:
Because that I Edom hath augmented: and as I
said him sette vpon the house of Iuda: therefore: Thus
saith the Lorde: I will reach out my hand
my hande vpon Edom: and take awaye
man and best: out of it. From Thannun vnto
to Dedan: will I make it desolate: they shal
be slaine: with the swerde. I will eate my
people of Israel: will I change me againe
vnto Edom: they shall handle him: accord-
dinge to my wrath: and indignacion: so that
they shall knowe my vengeance: sayeth the
Lorde God.

¶ Thus saith the Lorde God: For so muche
as the Philistines haue despised my name: I
will take vengeance: with thyng: full of
fles: and of an obiect: which thou hast set to
despoyle: therefore thus saith the Lorde
God: Beholde: I will stretch out my hande

hande ouer þe Philistines / a Destroye the Destroyer / a cause alle the remauns of the see coast to perish. I great vengeance wil I take vpon them; and punisþ them cruelly: that they maye knowe / howe that I am the Lorde / which haue auenged me of them.

The XXV. Chapter.

And it happened that in the xiij. yere / the first daye of the month; the woide of Lorde came vnto me; sayinge: Thou sonne of man / because that Tyre hath spoken vpon Ierusalem. Thus saith the Lorde God: I wil destroye my belly ful. Yee therefore saye to the Lorde God: Beholde O Tyre; I wil pouer thee; I wil bringe a great multitude of people against the / like as when the see tryeth his routes. These shall beate the wcelles of Tyre; and cast downe her towres: I wil scrape the gronde from her; and make her a bare stone; yee; so the waenge place; where the fishers hange vp their nettes by the see side. Euen I haue spoken it / sayeth the Lorde God. The Gentiles shall spoyle her / her daughter vpon the fildes; shall perish with the sword; that they maye knowe howe that I am the Lorde.

And thus saith the Lorde God: Beholde; I wil bringe babilon / a chubodone nose; which is the Kinge of Babilon / a Kinge of Kinges; from the North; vpon Tyre; with bowes; sharrowes; shot; and with a greate multitude of people. Thy daughter that are in the land; shall he slay with the sword. But against the he shall make bulwarkes; and graue vp towres; aboue the; a life vp his shield against the. His Kinge; and his all; armies shall be prepare for thy walles; and with his weapons shall hee come thy towres. The dust of his bowes shall couer the; they shall be so many; thy walles shall shake at the noise of the bowmen; darters; and whelkes; when hee cometh to thy portes; so me hee into an open cire. With þe bowes of his bowes; hee shall be made downe all thy streets.

He shall slay thy people with the sword; and hee shall pouer the pilces of thy strength. Thy wall shall wince; thy ciues; and spoyle thy machaundise. Thy walles shall they beate downe; / a Destroye thy houses of plea-

sure. Thy stones; thy symbols; and foundations; shall they cast in the water. I thus wil I bringe the melody of thy songes; and the voice of thy minstrelly; to an ende; so that they shall nor more hee. I will make a bare stone of the see; / a vengeance place for nettes; so that they shall be builded againe. For euen I the Lorde haue spoken it; saith the Lorde God; / thus haue spoken the Lorde God spoken concerninge Tyre. The Lorde haue moued at the noise of thy fall; and at the crye of the floure; that shall be murdered in the. All Kinges of the see; shall come downe from theys seates; regall; they shall laye awaie their robes; / and put of their costlyi clothinge; yee; with trauelinge shall they be clothed; they shall sit vpon the ground; they shall be afrayed at thy suddaine fall; and be chasted at the.

They shall mouere for the; and laye vnto the: I O thou noble cire; hast bene so greatly occupied of folde; thou hast bene the strongest vnto I see; thine inhabitors; of whom all men feare in feare: Howe are thou now so wretchedly destroyed; Now at the nme of thy fall the inhabitors of the see; and the Lorde them selves shall stande in feare at thine ende. For thus saith the Lorde God: when I make þe a desolate cire; as other cires be; that no man recollect in; a wbe I bringe the see vpon the; that grete waters maye couer the: Then wil I cast the youne out of them; that be; de men the pyre; into a people that hath bene longe dead; and set the in a land; yee; that search; like the olde world; eresse; with them which goe downe; there greates; so that none shall be made in the. And I wil make the to be no more in honoure; in the lende of the; yuinge. I will make an ende of the; and thou shalt be gone. Though thou be sought; for yee; shall thou nor be founde; for euer more; saith the Lorde God.

The XXVII. Chapter.

And the woide of the Lorde came vnto me; / sayinge: O thou sonne of man; make a lamentable complainie vpon Tyre; and saye vnto Tyre; which is a pille of the see; that occupieth with muche people; and many floures; thus speaketh the Lorde God: O Tyre; thou hast said; I am a noble cire; by buildere are in the middest of the see; and thy buildere haue

Isa. 33. 22.
Jer. 51. 41.
Eze. 26. 22.
33. 22.

Jer. 17

Trin. 14

Eze. 26. 17.

haue made the maruylous goodly. All thy tables haue they made of Egiptee neede of the mount Senu. From Libanus haue they take Cedre trees/ to make the iustice: and the Oke of Libanus make the ouersee.

The boordes haue they made of iuery/ in of costly wored out of the Ile of Cychim. Thy stile was of fuyete/ small needle woike oute of the lands of Egyptee/ hangi upon thy mast/ and the bignette of yellow silke and purple/ out of the Ile of Eusa. They of Sidon a Ierued were thy maryners/ & the wyss in Egiptee were thy bysm. Iers. The eldest and wysser at Gebel were thy/ that indeed and stopped thy shippes.

All shippes of the see with their bysmen occupied thur marchandise in the. The Dorco/ Lydians/ and Lydians wecc in thyne boalle/ and helms of theio syght: these hangid vp their suldore and helmes with the/ these sit forth thy beury.

They of Zedub were with thine boollroub aboute thy walles/ a were thy watchmen vpon

B pō thy towres these hangid vp their suldore rounde aboute thy walles/ a made thy manuallous goodly. Chasio occupied with the in all maner of woace/ in silke/ ipe/ tyne/ and lead/ and made thy market geare. Iauan/ Tu ball/ and Metch were thy marchoures/ which broughte the men and ornaments of metall for thy occupyinge. They of the house of Ebo/ garina broughte vnto the as the sume of thy marie/ booke/ she/ smt and mulke. They of Sidon were thy marchoures: a many other Iles that occupied with the/ broughte the wetheres/ Shepheard bones and Dyecetes for a present.

Iraue

The Syrians occupier with the/ because of thy hurtful woices/ and increasid thy marchandise with Smaagdres/ with scales/ with needle woike/ with wheris/ smen/ doibe/ with silke/ and with Chasial.

Juda and the lands of Iseal occupied with the/ and broughte vnto thy markettes/ wetheres/ balme/ honey/ oyle/ a crake. Damascus also used marchandise with the/ in the best wyne and thyie wolle/ because thy occupyinge was so greace/ and thy wares so many. Don/ Iauan/ and Mensal bein broughte vnto thy markettes/ and redy made/ with castia and calamus/ accordinge to thine error

prenge/ Dedan occupied with the/ in sayx/ apesty/ woice and quidins. Arabia and all the prynces of Cedar haue occupied with the/ in thepe/ wetheres/ and goone.

The marchante of Cebe/ a Rema haue occupied also with the/ in all costly spices/ in all precious stones and golde/ whiche they thoughte vnto thy markettes. Haran/ Cbene and Eden the marchantes of Saba/ Affrica and Chelmad/ were all thours with the/ and occupied with the/ in costly capyres/ of palore silke/ a needle woike/ verry precious/ a herbe packe/ a boande/ togritibe with rospes/ Iherice/ and in Cedre woode/ at the tyme of thy marchantes. The shippes of Chasio were the chiefe of thy occupyinge.

Thou shalt see/ and in greace woike/ pūen in the myddell of the see. Thy maryners were euer bynyngid vnto the cure of many wethers. But the East wynde shal ourdure the meo the myddell of the see/ so that thy wares/ thy marchandise/ thy ryche/ thy marynynges/ thy bynynges/ thy helms/ thy occupers/ that thoughte the thynges necessary/ the men of wares/ that are in the see/ and all thy comans/ shall perissh in the myddell of the see/ in the boye of thy fall. The suburbs shall theke/ a the loudre crye of thy bysmen. All wherry men/ and all maryners/ upon the see/ shall be pout of boates/ and set by the silke vpon the lands. They shall lift vp their voyce/ because of the/ and make a lamentable crye. They shall caste duste vpon their heales/ and lye downe in the ashe. They shal haue them selves/ and put sackcloth vpon them for thy sake.

They shall mourne for the/ with heynfull sorowe/ and hony lamentation/ see/ their children also shall wepe for the/ Also/ what our bash/ so beue destroyed in the see/ Egiptee. When thy wares a marchandise come forth/ thou shalt see/ all people syngh. The hynge of the earth/ shall thou meke rube/ thourne the manufinde of thy wares and occupyinge. But no warr/ thou caste downe into the boye of the see/ al thy refuse of people/ in perisshid with the/ they that warden in Iles are ashyd/ at the/ all their thynges are ashyd/ yee/ the faces haue chaungid colour. The marchante of the nauauis/ wondre at the/ In

Iraue

that thou art so cleue thoughte to naughte/and
committest nomore vp.

The XXVIII. Chapter.

The worde of the Lorde came vnto me/
sayinge: Thou sonne of man/tell I prayce
of Tyre: Thou sayest the Lorde God: Bec-
cause thou hast a proude heart/and hast said:
I am a God/I haue my seat in the mid-
dest of the see: like a God: where as thou art
but a man and not God:/and yet standest in
thine own conceit/that thou art God: Be-
hold/thou thinkest thy selfe wyser then I sa-
ieth: that there is no secretes byd from the-
with thy wisdom and thy vnderstanding/
thou hast gotten the great wealthesse:/and
gathered treasure of siluer and golde. With
thy great wisdom and occupynges/hast
thou increased thy power/and because of thy
great riches thy heart is proude.

Therefore thus saith I Lorde God: So
so much as thou hast lift vp thine heart/as
though thou werest godlike: hold/I will bring
enemies vpon thee/when the tyranies of the
Heathen: these shall haue ouer thee swar-
de vpon thy beauty and wysdomes/and shall
despise thy glory. They shall castle the vaine
of the pyre/so that thou shalt dye in the myddell
of the see/as they that be slayne. Let thy selfe
knowe that thou art but a man/and not
God: in the handes of them that slay the.
Dye shalt thou/when as the vaine conceits
in the bowdes of the enemy: for I my selfe haue
spoken vnto/that the Lorde God.

Moreover the worde of the Lorde came
vnto me sayinge: Thou sonne of man/make
a lamentable complainte ouer the synge of
Tyre/tell him: Thou sayest the Lorde God:
Thou art a cite of a hye ciuill/ full of wisdom
and excellent beauty. Thou hast bene in the
pleasur garden of God: thou art decre with
all maner of precious stones: rubys/Topas/
Chrysolit/ Iuyne/onyx/ Jasper/ Saphire/
Smaragd/ each vnder a golde. Thy beauty
as the holes that be in the/ were see forth in the
bay of thy creation. Thou art a saye Cherub/
stretchyd wyde out for to eauer.

I haue for the vpon the holy mounte of
God/there hast thou bene/and walked among
the saye glisteringe stones. From the tyme

of thy creation thou hast bene night eyes:
lens/ my wickednesse was a sounde in the. The
cause of thy greute marchaundise/ thy heart
is full of wickednesse/and thou hast offendid.
Therefore will I castle thee from the mounte of
God:/ I will coueringe the Cherub/ and de-
stroye the among the glisteringe stones. Thy
heart was proude in thy saye beauty/ and there-
fore thy beauty thou hast desired thy wis-
dom: I will cast I vnto thee to the ground/ that
in the sight of Kinges. Thou shalt despych thy
Sanctuary/ with the great wickednesse of thy
vntowenaua occupynges. I will bringe a fyre
from the myddell of the/ to consume the: and
will make the to ashyra/ in the sight of all them
that looke vpon the. All they that haue bene ac-
quainted with the amonge the Heathen/ shall
be abashed at the: sayng: thou art so cleue
thoughte to naughte/ a committest no more vp.

And the worde of the Lorde came vnto
me sayinge: Thou sonne of man/ set thy face
against Tyre/ Prophete against and speake: **3rd 44**
Thou sayest the Lorde God: Beholde a Citie **3rd 44**
whom I will vpon the/ as yet me honoure in the
that it maye be knowen/ howe that I am the
Lorde/ wher I punish beca/ a yet me honoure
in the. For I will sende pestilence/ and bloude
sheddinge/ in the streets/ so that those which
be slayne with the swerde/ shall ye counte as
house in the myddell of the/ as they that knowe/
that I am the Lorde. Shee shall nomore be a
pye in the/ nor an burninge tree/ into the
house of Iherusalem/ nor vnto them that ye
counte aboute her/ and hate her: and they
shall knowe/ that I am the Lorde.

Thou sayest the Lorde God: wher I gather
the husbandholde of Iherusalem/ together be againe/
from the nations amonge whom they be
scattered: in that I be sanctified in the/ in the
sight of the Gentiles: as they shall weel in the
land/ wher I gave to my seruants Iacob. They
that shall safely the can/ build houses/ and
plant vineyardes: they shall they well
therein/ when I haue punished all those/ that
despise them rounde aboute: and then shall
they knowe/ that I am the Lorde thy God.

The XXX. Chapter.

In the yere/ vpon the 23. Vage of x. mo³
I sawe the worde of the Lorde came vnto
me/ sayng: Thou sonne of man/ set thou
thy

Ez. c. xxxij.
1204.

* Ez. p. 44. c.

San. 4.

Ez. 44

3rd 44

3rd 44

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130. 131. 132. 133. 134. a thy face against Pharaos the King of Egypte. Prophete against him a gainste the whole lande of Egypte: Speake/ and tell him / thus saith the Lo:de God: Icholde / o Pharaos great King of Egypte / I wil upon the / thou graue thyselfe / that liest in thy waters: Thou that saist: the water is myne / I haue made it my selfe / I wil put an hole in thy chames / a hainge al the fish in thy waters upon thy flanke: after that I wil drawe the out of thy waters / and all the fish of thy waters that hainge vpon thy flanke.

I wil cast the out vpon thy lande with the fish of thy waters / so that thou shalt lie vpon the felds. Thou shalt not be gathered ne taken vp / thou shalt be meate for the beastes of the felds / and for the fooke of the ayre / all they which dwell in Egypte / may knowe that I am the Lo:de: because thou haste sette a staf of reede to the house of Israel. When they toke hold of the reed / their hand / thou shalt and quered / all the on every side: and if they leaned vpon the reed / thou shalt / and hued / all the raynes of their backs. Therefore / thus saith the Lo:de God: Icholde / I will bringe a swerde vpon the / and cote out of the world man and beast. Yee / the lande of Egypte shall be desolate and wast / and they shall knowe / that I am the Lo:de: Because he said: y water is myne / I my selfe haue made it. Icholde therefore / I wil vpon the / and vpon thy waters: I wil make the lande of Egypte waste and desolate / siou the tower of Syene vnto the borders of the Mo:riane lande: so that in xl. yeares thre shall no fore of man wale there / neither fore of castell god there: neither shall it be inhabited. I wil make the lande of Egypte to be desolate amonge other wast countie / a hee cines to the vnde xl. yeares / amonge other vnde cines: And I wil scare the Egyptians amonge the Gentill sub nations.

Againe / thus sayeth the Lo:de God: 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000. When the xl. yeares are expired / I will gather the Egyptians together againe out of the nations / amonge to home they were scattered / and wil bringe the presence of Egypte againe into the lande of Darbures their own nation countie / so that they may be there a lowly smal Kingdome: yee / they shall be the smallest.

amonge other Kingdomes / as they create the selfe about the Gentien: so: I will so mysse them / that they shall namour rule the Gentien. They shall not more be an hope vnto the house of Israel: neither prouoke them any more to wrath: neither / so cause them turne backe / and to solowme them: and they shall knowe / that I am the Lo:de God.

In the xxxv. yeares / the full daye of the first month / came the worde of the Lo:de vnto me / sayinge: Thou sonne of man / Nabuchodonosor / the Kinge of Babilon hath made his hooste / with great trauaile and labour to come before Tyre: that everye hyde maye be sold: and everye shoulder bare. Yet hath Tyre greuen neither him nor his hoost / any reward / for the great trauaile that he hath taken there. Therefore thus saith the Lo:de God: Be bold: I will giue the lande of Egypte vnto Nabuchodonosor / the Kinge of Babilon: that he maye take awaye all her substance: cobbler her robbetrees / and spoyle her spoiles / so paye his hooste their wages: with all / I will giue him the lande of Egypte / for his labour: that he take for me before Tyre. With same time wil I cause the house of the house of Israel to growe south / and open the house of Israel amonge them: that they maye knowe / howe that I am the Lo:de.

The XXX. Chapter.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000. Whereof the worde of the Lo:de came / I vnto me / sayinge: Thou sonne of man / prophete and speake / thus saith the Lo:de God: Mourn / we weep / thus saith the Lo:de: so come the dark daye of the Gentien: the house is at hande / the swerde cometh vpon Egypte. When the wounded men fall vnto in Egypte / when her people are taken awaye / and when her foundations are destroyed / the Mo:riane lande / Lybia and Lybia / all their roman people / and Eub / and all that be confederate vnto them / shall fall with them / so that the swerde.

Thus saith the Lo:de: The maineyners of the lande of Egypte shall fall / the pyde of her power shall come vnto / ceter vnto the source of Cyrene shall they be flayn / vnto the swerde / saith the Lo:de God: amonge other

other desolate countries they shall make desolate / and amonge other waste cities they shall waste. And they shall knowe that I am the Lord / when I finde a hye in Egypt / and when all her helpes are destroyed.

At that time shall my saungers go forth from me / shippes to make the easteleste Nations afraid: and soweres shall come upon the in the Bay of Egypt / for doubtles it shall come. Thus saith the Lord God: I will make an ende of the people of Egypt / because the hande of Abudodonoforsyng of Babilon. He and his people with him / yee / and the cruel tyrants of the Heathen shall be brought so theyre the lande. They shall sower one their swordes upon Egypt / and fill the lande full of slainnesse. I will drye up their founteyns of water / and fill the lande into the handes of weyld people. The lande and all that is therein / I will destroye them / the enemies. When I the Lord have saide it.

E And thus saith the Lord God: I will destroye the Idols / and bringe the ymages of Noph to an ende. There shall nomore be a prince of Egypt / and a fearefulnesse will I finde into the Egyptian lande. As for Dariusus / I will make it desolate / and fynde a hye in Joan Alexandria will I punish / and poure my wrathfull indignacion upon Sin / which is the strength of Egypt. All the substance of Alexandria will I destroye / a fynde a hye in Egypt.

Sin shall be in greate beautie / Alexandria shall raze out / and Noph shall have sayle forre. The bestemen of Schopis / a Bubastis shall slayne with the sword / and eared awaye captiue. In Tophis the Pye shall be / when I shall there the captiue of the lande of Egypt / and when the pompe of her prynces shall haue an ende. A cloud shall couer her / and her stronges shall be ledde awaye into the captiue. Thus will I punish Egypt / that they maye knowe / howe that I am the Lord.

D It happened in xi. yeare / upon the tenth daye of the first moneth / that the Lordes word came vnto me / sayinge. Beholde / thou sonne of man / I will breake the arme of Pharao King of Egypt: and lo / it shall not be founde vpon the head / nor in the hand / nor in any place of

layed vpon it / for to ease it / or to make it so stronge / as to holde a sword. Therefore thus saith the Lord God. Beholde / I will vnto Pharao the King of Egypt / a staffe his staffe of arme / for so it but a broken one. I will smyte the swordes out of his hande.

As for the Egyptians / I will scatter them amonge the Heathen / a sowere them in the landes about. Again I will strengthen the arme of the King of Babilon / a gentylis my sword in his hande: but I will breake Pharaos arme / so that he shall holde it before him preciously / like a wounded man.

Yee / I will stablish the Kinge of Babilon / a arme / the oemes of Pharaos shall fall / vnto that it maye be knowen / that I am the Lord / which gentylis the Kinge of Babilon my sword in his hande / that he maye sware it out vpon the lande of Egypt: that when I scatter the Egyptians amonge the Heathen / and stowe them in the landes about / that they maye knowe that I am the Lord.

The XXXI. Chapter.

D Occurren happened in the xi. yeare the firste daye of the third moneth / that the wordes of the Lord came vnto me / sayinge. Thou sonne of man / speake vnto Pharao the Kinge of Egypt / a to all his people: Whome art thou lyke in thy greatness? Beholde / Asfur was hys a Cedre tree vpon the mounte of Libanus / with sayre & amoydes: so thicke that he gaue shadowe / and shot out very hye. His rapps reached vnto the cloudes. The waters made him greace / and the depe sea hym vp an hye. Rounde aboute the roces of him ranne these fountes of water / he sente out his hyle rymers vnto all the roces of the silde. These waies hys then all the roces of the silde / and thosome the multitude of waies that he sente from him / he captiued many and longe distanced. All folowes of his made their nestes in his shadowe / vnder his shadowe gentled alle the bestes of the silde / a vnder his shadowe dwelid all peop. Saye and steinfull was he in his greatness / and in the lengthe of his shadowe / for his roces stode besyde greate waters: no Cedre tree myghte byde him. In the pleasaunt garden of Ged / there was no fyre tree / he shadowe / vnder the pleasaunt trees were nolye the bowes

runne like oyle / saith the Lorde God: whē
I made the lande of Egypte desolate / and
when the countrey with all that is therein
shalbe laide wast: and when I bringe them
wilde Beest in it: that they may knowe / that
I am the Lorde. This is the mourning: that
the Daughters of the Hierichsal make: See
a satarie and lamentation shall they take up
upon Egypte and all her people / saith the
Lorde God.

In the 34. yeare / the 30. daie of the moneth
came the word of the Lorde vnto me say-
ing: Thou sonne of man. Take vp a lamenta-
cion vpon the people of Egypte: / and cast
them downe: see / and the mighty people of
the Ieribin also: euen with them that dwell
vnder: and with them that goe downe into

Eze. xliij. c.
Eze. xxxij. c.

the graue. Downe (how faste souerē thou be)
and laye the with the vncircumcised. And
those that he slayeth with the sword: / shall
they lye. The sword is greeued already: he
shalbe vnto foure and all his people. The
mighty warrior and his helpers: / that he
gone downe and lye with the vncircumcised:
and with them that he slayeth with the sword
shall speake to him out of the hell.

Thus is there also with his company / and
their graues rounde about: which were slain
and slayd with the sword: whose graues lye
beside him in the lower pyrie. His commons
are buried rounde about his graue: also
other wounded and slaine with the sword:
which men also: runne through the fiere into
the lande of the lyinge.

Eze. xlij. f.
Dan. viij. a

There is I Elans also with all his people:
and their graues rounde about: which all
deynge wounded and slaine with the sword:
are gone downe vncircumcised vnder the earth:
which neuertheless sometime thoughte feare in
to the lande of the lyinge: for the which cause
they beare their shame: with the other that
be gone downe to the graue.

That burst all in greeue them and all they
people: amonge them that be slaine. These
graues are rounde about all them: which be
vncircumcised: and with them that be slaine
howe the sword: for they saye that in times
past they made the land of the lyinge afraid:
they must now beare their owne shame: with
them that goe downe to the pyrie: / and lye a-

monge them that be slaine.

There is I Nefsch also / and Tubal / a theie
people: and their graues rounde about. These
all are amonge the vncircumcised: / and them
that be slaine with the sword: because a foine
time they made the lande of the lyinge a
fraud.

Shoulde not they then lye also amonge
the wounded: and vncircumcised: Giantes which
with their weapons are gone downe to hell:
whose swordes are laid vnder their brades:
whose wickednesse is upon their brades: / Be-
cause that as traitours / they haue thoughte
fiere into the lande of the lyinge: See / amonge
the vncircumcised shalbe thou be destroyed: a
sleepe with them that prisede thowme the
sword.

There is the lande of I Edom with her kin-
ges and princes also: which with their flint
grife are layed by them that were slaine with
the sword: see / amonge the vncircumcised: /
and the which are gone downe into the pur-
gation: there be all 3 princes of the North
with all the Sidonians: / which are gone
downe to the slaine.

With their fiere and strenght they are come
to confusion: and lye there vncircumcised: / a-
monge those that be slaine with the sword: / a-
nd beare their owne shame: with them that
be gone downe in the pyrie: I tell when Pharao
seeth this: he shalbe confounded out of his
people: that is slaine with the sword: both
Pharao and all his hoste: / saith the Lorde
God. For I haue gaine my fiere in the lide
of the lyinge: But Pharao and all his people
shall lye amonge the vncircumcised: / and a-
monge them that be slaine with the sword:
saith the Lorde God.

The XXXIij. Chapter.

As I came / the word of the Lorde came vnto
me sayng: Thou sonne of man: Speake
to the children of thy people: and tell them:
When I sende a sword vpon a lande: / if the
people of the lande take a man of their countrey
and set him to be their watchman: come
the same man: when he seyth the sword: come
vpon the lande: shal blowe the trumpet: / and
warne the people.

If a man now beare the nase of the trumpet:
and will not be warned: and the sword come
and

and take him away: his bloude shall be upon his owne head: for he herde the sounde of the trompe/ and wolde not cōfesse/ therefore his bloude be upon him. But if he will receaue warninge/ he shall saue his life. Agayne/ if the wardman se the sword come/ and shew it not with the trompe/ so that the people is not warned/ if the sword come then/ a take any man from amonge the/ the same shall be taken awaye in his owne synne/ but his bloude will I requere of the wardmans hande.

B And now/ O thou sonne of man/ I haue made thee a wardman vnto the house of Israhel: that wher as thou hearest any thinge out of my mouth/ thou mayest warne them on my behalfe. If I saye vnto the wicked/ thou wilt saye/ I shall surely dye: and thou giuest him no warninge/ that he maye be ware of his vngodly waye: thou shalt the wicked dye in his owne synne/ but his bloude will I requere of thy hande. Heuethis/ if thou warne the wicked of his waye/ to turne from it/ where as he yet wil not be turned from it: thou shalt be dye because of his synne/ but thou shalt be saved thy soule.

Therfore/ O thou sonne of man/ speake vnto the house of Israhel/ I saye thus: Once of fence and synne/ he vpon vs / and we be couped: in thys/ howe should we then be restored vnto life? Will theym: I As truly as I liue/ saith the Lorde God/ I haue no pleasure in the death of the wicked/ but rather desire that the wicked turne from his waye and liue. Turne you / turne you / for your vngodly wayes/ o ye of the house of Israhel. O where will ye dye?

O thou sonne of man/ tell the children of israhel people: I The righteousnesse of the righteous shall not saue him / when he seeth hee euery waye vnjustly: Agayne/ the wickednesse of the wicked shall not hurt him / when he seeth hee commeth from his vngodlynesse.

And the righteousnesse of the righteous shall not saue his life/ when he seeth hee sinneth. If I saye vnto the righteous / that he shall surely liue / also he shall to his owne righteousnesse/ and so sinneth/ then shall his righteousnesse be nomie thought vpon/ but in the wickednesse that he hath done/ he shall dye.

Agayne/ if I saye to the wicked/ thou shalt

surely dye: and so he turne from his synnes/ a so the thinge that is lawfull and right: In so much that the same wicked man curth the pledge agayne/ and saith that he hath taken awaye by robbery/ & will not in the common demerits of life/ and doeth no wronge.

Then shall he surely liue/ and not dye. Yet/ the synne that he had done/ shall not be thought vpon/ for in so much as he doeth now the thinge that is lawfull and right/ he shall liue. And yet the children of the people saye/ Cursed is the waye of the Lorde: is not right/ where as their owne waye is rather vnright.

When the righteous turneth frō his righteousnesse/ and doeth the thinge that is wicked/ he shall dye therfore. But if the wicked turne from his wickednesse/ doinge the thinge that is lawfull and right/ he shall liue therfore. I saye saye: I the waye of the Lorde is not equal. O ye house of Israhel/ I will iudge euery one of you after his wayes.

In the xij. yeare/ the wayes of the x. month of our captiuitie/ it happened vnto me one which was fled out of Ierusalem/ came vnto me / & sayd: the euill is destroyed. Now the hande of the Lorde had bene vpon me / the euening afore thou wast / which was cleped / came vnto me / and had opened my mouth vntill the morninge that he came to me: Ie / he opened my mouth / so that I was vnto domme. Then came the worde of the Lorde vnto me / and sayd: Thou sonne of man / seest thou that I haue drest in the wastylle lande of Israhel/ saie: Abraham was buye man / and he had the lade in possession: now are we many / and the lande is gotten vnto possession also. And therfore tell them:

Thou saiest the Lorde/ I In the bloude haue I ye eaten / your eyes haue ye liff vp to Idols/ & haue shed bloude: shall ye then haue the lande in possession?

Ie leane vpon your seruantes / ye make abhominacions/ euery one desyleth his neyghbour vnto his neyghbour: shall ye then possesse the lade? Saye thou thes wordes vnto them: I thus saie the Lorde God: As truly as I liue / all ye that dwell in this wilderness / shall be slayne with the sword: what is it vpon the fild / will I geue vnto dralles to be deuoured: where as be in stronge holdes / and vnto / shall dye of the pestilence. For I will make

Ecc. xvij. b
Ro. 4. a

Ecc. xvij. b
Ecc. ij. c

Therefore thus saith the Lord God vnto
to them: Beholde / I will fence the fat shepe
from the lean: so fo muche as ye haue shee
the weake shepe vpon the sydes and shoul-
ders / and ruine vpon them with your hou-
nds / so longe till ye haue vnto theye feared them
abroode. I will helpe my shepe / so that they
shall nomore be spoiled: yee / I will discerne
one shepe from another. I will raise vp vnto
them one onely shepheard / euen my seruauit

127. b
128. a
129. a
I Daud / he shall fede the / and he shall be the
shepheard. I the Lord will be their God /
and my seruauit Daud shall be their p. mee.
Euen I the Lord haue spoken it.

Moreover / I will make a cōuenant of peace
with them / and theye all shall dwell vnto
land: so that they maye dwell safely in the wil-
dernes / and slepe in the woodes / Wood four-
nace and prosperitie will I geue them / vnto
all that be cōuind abaynt my hyl. I prosper-
tye shall shewe a cōuēt will I sende them in due
season / that the tree in the wode maye bringe
forth their frutes / & the grounde bee increace.
They shall be safe in their lades / and shall knowe
that I am the Lord / which haue broke their
yoke / and deliued them out of the handes
of those that helde them in subiection.

128. b

They shall nomore be spoiled of the hey-
den / nor deuoured with y beasts of the lade:
but safely shall they dwell / and no man shall
fearc them / I will set vp an excellent plant for
them / so that they shall suffre nomore hunger
in the lands / neither deere the repose of the
heyl: any more. Thus shall they vnderstande /
that I the Lord their God am with them /
and that theye / euen the house of Israel / are my
people / euen I the Lord God. Ye men acc-

129. a

me / my flocke / ye are the shepe of my pasture: and
I am your God / saith the Lord God.

The XXXV. Chapter.

130. a
131. a
132. a
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the Lord: God: Stringe ye be washed and
 trahed doun on every syde / and become a possi-
 sion vnto the residue of the Gentiles / which
 haue brought you into mens mouths a vnto
 an euil name amonge the people: Therefore
 heare the word of the Lord: God: ye mount-
 ayntes of Israel: Thus saith the Lord: God
 vnto the mountaynes and hilles / valleys and
 Vallies / vnto the wydes wildernesses and desolate
 places / which are spoiled / and haden derision
 on every syde / amonge the residue of the hee-
 then: For thus saith the Lord: God: In the
 daye I will againe the residue of the Gentiles / and
 Ezechiel 37:21
 a gap in all the Edom: which haue taken in my
 lade vnto the silkes for a possession: which also
 reioyced from this whole herce with a despi-
 refull stomack: to resist / and to spoyle it.

B Prophecy therfore vpon the laide of Is-
 rael / speake vnto the mountaynes and hilles /
 vnto the valleys and dales: thus saith the Lord
 God: Behold / thus haue I accused in my
 ierously and terrible wrath: for so much as ye
 haue siffred reproche of the heathen / therfore
 thus saith the Lord: God: I haue sene /
 that the Gentiles which lye aboute you / shall
 beare your confusion them silkes. And as for
 you / mountaynes of Israel: ye shall shute out
 your euil things / and bringe forth your frute
 vnto my people of Israel / for it is harde by that
 it will come.

Ezechiel 37:3
 I come vnto you / and vnto you
 will I reuene / ne that ye maye be filled and for-
 wite. I will sate you with people / which
 shall be al of the house of Israel / the cities shall
 be inhabited / and the decayed places shall be
 repaired againe. I will prouide you with much
 people and cattell / which shall increase a bringe
 frute. I will restore you also to your old estate /
 and then you more kindness the cure ye had
 before: whereby ye shall knowe / that I am the
 Lord: Your people will I send vnto you / to my
 silkes of Israel / which shall haue the in posses-
 sion / and shall be their inheritance / so
 that they shall nomore be without them. **A**
 Ezechiel 37:4
 I againe thus saith the Lord: God: for so much
 as they say vnto you / that you are an eater up
 of mens / a wasiler of thy people: therefore thou
 shalt reuene / and restore the people
 any more / saith the Lord: God. And I

will not suffice the / for to heare thine owne con-
 fusion amonge the Gentiles from henceforth.
 Thou shalt not beare the reproche of the naci-
 ons: no: cast out thine owne people any more /
 saith the Lord: God.

Moreover / the word of the Lord came
 vnto me / sayinge: O thou sonne of man / when
 the house of Israel dwelth vpon their owne
 grounde / they despised them selves with their
 owne waies and ymaginations: that in my
 sighte there were was like the wickednes of a
 men: as a woman. Wherefore I poured my
 wrathfull displeasure vpon them / because of
 the bloud that they had shed in the land /
 and because of their Idols / wherewith they
 had defyled them selves. I feared the also
 because of the heathen / so that they were sro-
 wed aboute in the land: Accordinge to their
 wyces and after their owne iudgements / so
 I punished them.

I knowe wher they were gone vnto the Gre-
 then / and came in amonge them / they disho-
 noured my holy name: so that it was sayde of
 them: See this the people of God / and must
 go out of their owne land: Then spake I
 my holy name / whiche the house of Israel had
 dishonoured amonge the Gentiles / to whom
 they came. Therefore / all the house of Israel
 thus saith the Lord: God: I do not thinke
 for your sakes / O house of Israel / but for my
 holy names sake / which ye dishonoured
 amonge the heathen: when ye came to the
 heathen / I will halowe my great name / againe:
 which amonge the Gentiles is not spoken of
 for ye your selfe: I haue dishonoured it amonge
 them. And the Gentiles shall knowe / that I
 am the Lord: when I shall be honoured in you
 before their eyes / saith the Lord: God.

As for you / I will take you first amonge the
 heathen / I gather you together out of all coun-
 tries: and bringe you againe into your owne
 lande. Then will I prouide cleare water vpon
 you / and ye shall be cleare: Ye shall also in all your
 cleanness see all your Idols / that I shall
 I will reuene also / and I will geue you / and a new
 spirit: and I will put into you. As for the stout
 heart / I will take it out of your body / and geue you
 a fleshy heart. I will geue you my spirit: and
 you shall reuene / and I will cause to walke in my
 commandments: and ye shall be
 reuene / and I will geue you / and I will fulfill them.

And so ye shall dwell in the lande that I gaue to your forefathers / as ye shall be my people / and I will be your God: I will helpe you out of all your iniquities / I will call for the come: and will increase it / and will let you haue no hunger. I will multiply the fruite of the trees / and the increase of the selde for you / so that ye shall haue no more reproofe of hunger amonge the Heathen. Then shall ye remember your owne wicked wayes / and your magnificacions / which were not good: so that ye shall not be ashamed at your owne selves / for reason of your synnes / and abominacions.

f But I will not do this for your sakes / sayeth the Lord God: but ye are sure of it. Therefore saye house of Israel: he hath asumed of your sinnes. Therefore saith the Lord God: what tyme as I shall cleanse you from all your offences / then will I make the euill to be occupied against / and will expiate the place that be desolate. The desolate lande shall be buylded agayne / whiche afore tyme laye wast / in the sight of all them that write by. Their shall be sayde: This wayll lande is become like a garden of pleasure / and the wayde / desolate / and high in doune cities / are now stronge and sensid agayne. The which is due of the Heathen that he cometh aboute you / shall knowe that I am the Lord / which repaie that was buylded downe / and planis agayne that was made wast. When I the Lord haue spokn / and will do it in dre.

Thus saith the Lord God: I will yet once be founde agayne of the house of Israel / and da thus for the: I shall increase them as a flocke of sheepe. Like as the holy flocke / and the flocke of Ierusalem are in the shepheardes pasture: so shall also the wilde wasted cotes be filled with flocke: of sheepe: and they shall knowe that I am the Lord.

The XXXVII. Chapter.

3 The behoude of the Lord came vpon me / and eaced me out in the spere of Ierusalem / and let me downe in a playne side that laye full of bones: a by led merounde aboute by them: and beholds: the bones that laye vpon the selde / were very many / and many laye drye also. Then sayde he vnto me: Thou sonne of man: thus saith the Lord God: these bones are many: thus saith the Lord God: O Lord God!

those that are dead. And he sayde vnto me: Prophete thou vpon these bones / and speake vnto them. Ye saye bones: here the word is of the Lord. Thus saith the Lord God vnto these bones: Beholde / I will put breath into you / that ye maye liue: I will geue you synewes / and make flesh growe vpon you / and couer you ouer with skynne: and so geat you I both that ye in myselfe / and knowe that I am the Lord.

So I prophesied / as he had commaunded me: And as I was prophesyinge / these came to me: and a great motion / so that the bones ranne euery one to another. Now when I had seld / beholde / they had synewes / and flesh growe vpon them: and aboute they were couered with skynne / but there was no breath in them. Then sayde he vnto me: Thou sonne of man / passe thy spirit toward the mynde prophete / and speake to the wynde: Thus saith the Lord God: Come to thou saye: from the foure wyndes / and blowe vpon these flaines: that they maye be restored to life. So I prophesied / as he had commaunded me: Then came the breath vnto them / and they eceasid life / and stood vp vpon their feet: / a maruailous loue great foite.

Moreover he sayde vnto me: Thou sonne of man / these bones are the whole house of Israel. Beholde / they saye: our bones are drye / and our hope is gone / we are cleane cut of: Therefore prophete thou / and speake vnto the. Thus saith the Lord God: Beholde / I will open your graues / O my people / and take you out of your sepulchres / and bringe you into the lande of Israel agayne. So shall ye knowe that I am the Lord: when I open your graues / a dunge you out of them. My spere also will I put in you / and ye shall liue: I will set you agayne in your owne lande / as ye shall knowe that I am the Lord: which haue sayde it / and fulfilled in dre.

The word of the Lord came vnto me / sayinge: Thou sonne of man / take a stick and write vpon it: vnto Iuda and to the chydren of Israel his companyons. Then take another stick / and write vpon it: vnto Ioseph the sticke of Ephyraim / and so all the house hold of Israel bys companyons. And thou shalt be both these together in thine hande / so shall there be

one street thereof. Now if the children of thy people say unto thee: wilt thou not shewe us what thou meanest by these? Then give them this answer: Thus saith the Lord God: Behold: I will take the sheefe of Joseph/ which is in the bande of Ephraim/ and of the tribe of Simeon byo followers/ and will put these in the sheefe of Judah/ and make the one sheefe: and they shall be one in my bande. And the more they were upon thou wylst/ shall thou haue in thine bande that they maye see/ and thou shalt see vnto them:

Thus saith the Lord God: behold: I will take awaye the children of Simeon from amonge the Hebrewes/ vnto whom they be gone/ and will gather them together on curry fode/ and bringe them agayne into their owne lande: yee/ I will make one people of the in the lande/ upon the mountayne of Israel/ and they all shall haue but one kinge. They shall not more be two peoples from henceforth/ neyther be divided into two kyngdomes: they shall also despyse the false doctrine with their abominacions/ Soles and all their wicked doynge.

I will helpe the out of all their wicked plannes/ and herein they haue synned: and will save eleaseth. In that they shall be my people/ and I their God.

And my seruants/ shall be their kinge/ and they all shall haue one shepheard only. They shall walke in my lawes/ as my edwardmentments shall theye both sepe. I will dwell in the lande/ that I gaue vnto Jacob my seruants/ where as your fathers also haue dwelt. I will dwell in the same lande/ shall theye their children/ as their children dwell for euermore: and my seruants shall be their recourching paine. Moreover/ I will make a bande of peace with them/ which shall be vnto them an euellashinge conuenance. I will make the also/ and multiple them/ my Sanctuary will I set amonge the for euermore.

Ex xxxij. b
Joan p. d

Leu. xxij. b

They dwellinge shall be with the yee/ I will be their God/ as theye shall be my people. Thus he: He hath also shal knowe that I the Lord am y holy maker of Israel: whi my Sanctuary shall be amonge the for euermore.

The XXXVIII. Chapter

I Will the word of the Lord came vnto me/ sayinge: Thou sonne of man/ turne

thy face toward the chieff pinnar at Mesoch and Tubal: prophete agaynst byrm/ and saye: Thus saith the Lord God: I will bringe thee out of Mesoch and Tubal: behold: I will bringe thee out/ and will turne the aboute/ and put a byr in thy chawce: I will bringe the forth and all thine boosle/ both horse and bestine/ which be all weapened of the beste fashion: a grete people that hidde altogether their faces/ theye also and freache: the Perses/ Aithians and with them the Lybians which all bare shoydes and helmets: Somer/ and all his boosles: the house of Togomoa out of the North quarter/ and all his boosles/ yee/ and much people with the.

Ex. xxxij. b
Joan p. d

These prepar the/ sit thy self in at the all thy people/ that are come vnto the by boosle/ as be thou their defence. After many dayes thou shalt be visited/ and in the latter season thou shalt come into the lande/ which hath bene destroyed with the sword: a note is spiritus shed agayne with diuers people yd mountayne of Israel/ which haue long ly wayst. Yee/ they be brought out of the naacoms and vnto all set. Thou shalt come vp like a stormy wyther to couer the lande/ as a storme/ a dark cloud: thou wylt all thine boosles/ as a grete multitude of people with the.

Moreover thou spech the Lord God: Behold: I will bringe thee many thinges come in to thy mynde/ both thou shalt imagine thy chawce/ and saye: I will put 100 yonder playne lande/ sayinge theye lie at ease/ and dwell so safely/ for theye dwell all without any walles/ theye haue neyther barres nor doores: to spoyle the/ so I obde them/ to lay hande upon them/ to be inhabited with certnesse agaynst that people/ as gathered together from amonge the Hebrewes which haue gotten canell a good/ and dwell in the myddell of the lande. Then shall Gaba/ a Seran and the margarites of the Persis with all their wourde/ saye vnto the: Art thou come to robbe? He shal: thou gatherest thy people together/ because thou wilt spoyle the to take: flure and golde/ to carry awaye canell and good: and to haue a great prey.

Therefore/ thou sonne of man/ thou shalt prophete/ and saye vnto Gog: Thus saith the Lord God: In that daye thou shalt knowe

the

The temple.

The Prophet Ezechiel.

Lorde God: Speake vnto all the fooles and
 euery bynde/ yee/ and to all the wilde beastes of
 the fild: beape you together/ and come gather
 you rounde aboute vpon my slaughter: that
 I haue slayne for you: euen a greace slaughter
 vpon the mountaynes of Israel: I care flesh/
 and vyntle bloude. Ye shall eat the flesh of
 the vyntles/ and vyntle the bloude of the pun-
 ceo of the lande: of the wethere/ of the lambe/
 of the goate/ and of the oren that be all slayne
 at Bajan. Eate the fat youre belly full / and
 vyntle bloude / till ye be dronke of the slaugh-
 ter / which I haue slayne on you. Fill you at
 my table with hairee and steege boium:
 wch captaynes and all men of warre / saith
 the Lord God.

I will bingie my glory also amonge Gen-
 tiles / that all the Children maye see my iudg-
 ment: that I haue kept / and my hande which
 I haue layed vpon them: that the house of Is-
 rael maye knowe / how that I am the Lord
 God from that daye forth. And Gen-
 tiles shall knowe / that wher as the house of
 Israel were led into captiuite: reuice for thre
 wekednes sake / because they offended me:

For thv which cause I byd my face fro them/
 and deliuered them into the handes of their
 enemies / that they myghte all be slaine with
 the sword. According to thre vnderleesse
 and enshynful dealinges / so hate I entre-
 ued them / and byd my face from them. There-
 fore thus saith the Lord God: Now wil I
 bringe againe the captiues of Iacob / and haue
 mercy vpon the wilde house of Israel / and be
 gloues for my holy names sake. All their con-
 fusion and offence that they haue done against
 me shall be iefen awaye: and so safely shall they
 dwell in their lande / that no man shall make
 thm afraid. And when I haue brought
 them againe from amonge the people / when
 I haue gathered them together out of their
 enemyes landes / and am piayed in them be-
 fore many Gentiles: then shall they knowe/
 that I am the Lord their God / which suf-
 fered them to be led into captiuite amonge the
 Gentiles / but now haue broughte the againe
 into their owne lde / and not left one of them
 vnder.

After that wil I byd my face no more fro
 them / but wil poure out my spere vpon the

house of Israel / saith the Lord God.

The XL. Chapter.

IN the xxx. yere of oure captiuite / in the 2
 begynninge of the yere the 5. daye of the
 month that is the first yere / after that the ene-
 my was smytte downe: the same daye came the
 hande of the Lord vpon me / and caried me
 forth: euen into the lande of Israel broughte he
 me / in the visions of God: and set me downe
 vpon a mannyous he mountaine / wher
 vpon there was a buyldinge (as it had bene
 of anne) ward the South.

Ther he raiod me / a brybde / there was
 a man / whose similitude was like bialse / which
 had a chede of flax in his hande / and a meete
 cobbe also. His shoo in the dore / I sayde vnto
 me: make the wch thine eyes herde to wch
 thine eares / and sullen it in thine heare / wher
 thence I shall shewe the / for to the intent that
 they myghte be shewed the / these are thou
 broughte hither. And wharsoeuer thou seest/
 thou shalt declare the vnto the house of Israel throv.

Beholde / there was a wall on the outsyde
 rounde aboute the house: the meete rodde / that
 he had in his hande / was 6 cubites lode and
 a sparre. So he measured the bredth of the
 buyldinge / which was a meete rodde / and the
 heygth also a meete rodde. Then came he vnto
 the wall dore / and wente vp the staires / and
 measured the passie of the dore: wherof euery
 one was a meete rodde thre. Every chambie
 was a meete rodde longe and broade: betwene
 the chambiers were six cubites. The passie
 of the dore within the porte was one meete
 rodde. He measured also the porte of the en-
 trance dore / which conteyned a meete rodde.
 The measure of the dore that con-
 teyned eght cubites / and his pillers two cu-
 bites: and this entrie stode in wate.

The chambies of the dore wall wode / were
 the one euery six cubite broade and longe. The
 pillers also that stode of both the sydes / were of
 one measure. After this he measured the wy-
 deth of the dore: which was 6 cubites / and
 the heygth of the dore six cubites. The edge
 before the chambies was one cubite broade
 vpon both the sydes / and the chambies six
 cubites wyde of euer syde. He measured the
 dore from the rygge of one chambie / to ano-
 ther / whose wydeth was xxx. cubites / and
 one

one boxe flobe against another. He made pillars also of fynerme wood round about the court boxe. Before the inward porte unto the four corners of fynerme wood were fyne cubites. The chambers a thry pillars within coude aboute unto the boie had fyde wyndowes: So had the four entrees also / whose wyndowes were rounde aboute within. And upon the pillars there stode Saccres.

¶ Then brought he me into the four court / where as were chambers a paved worke / made in the four court rounde aboute xxx. chambers upon one paved worke. Now the paved worke was a longer besyde the boies / a that was the lower part of worke. After this he measured the breadth from the lower boxe / unto fynerme wood of the outside / which had an hundred cubites upon the East and the North parte. And the boie in the inner most court towards the North / measured he after the length and breadth by the chambers also on either syde / with his pillars and four entrees / which had in the measure of the fyne wood. His height was fyne cubites / the breadth xxx. cubites: his wyndowes and portches with his Saccres / had such like measure as the boie toward the East: three where he stepped to go up upon / and the portche before the North / the boie of the fynerme wood stode straight over against the boie that was towards the North east. From one boie to another he measured an C. cubites.

¶ After that he brought me to the South side: where there stode a boie toward South whose pillars and portches he measured / which had the fyne measure / and with theye portches they had wyndowes rounde aboute / like the fyne wyndowes. The height was fyne cubites / the breadth xxx. with stepped to go up upon: his portche stode before hym / with his pillars and Saccres on either syde. And the boie of the fynerme court stode towards the South / with he measured from one boie to another an C. cubites. So he brought me into the innermost court / whose the boie of the South stode: which he measured / and it had the measure aforesayde. In like manner his chambers / pillars / and four entrees / had such the foresayde measure also. And he had with his portches rounde aboute / winds were

of fyne cubites bye / and xxx. cubites broad. The portches rounde about were xxx. cubites long / and v. cubites broad: a his portche reached unto the innermost court: / upon his pillars there were Saccres / and in stepped to go up upon.

¶ He brought me also into the innermost court upon the East syde / and measured the boie according to the measure aforesayde. His chambers / pillars and portches had such the same measure as the fyne had: a with his portches he had wyndowes rounde aboute. The height was l. cubites / the breadth xxx. cubites. His portches reached unto the innermost court / his pillars also had Saccres on either syde / a with stepped to go up upon. And he brought me to the North boie / and measured it / which also had the foresayde measure. His chambers / pillars and portches had wyndowes rounde aboute / whose height was l. cubites / and the breadth xxx. His pillars stode towards the innermost court / a upon them both were Saccres / and in stepped to go up upon. There stode a chamber also / whose innermost was at the boie pillars / and there the burnstoffinges were washed.

¶ In the boie portche there stode on either side two tables for the slaughter: to lay the burnstoffinges / synstoffinges and expiatory offinges thereupon. And on the outside so men go forth to the North boie / there stode two tables. Four tables stode on either side of the boie: whereon lay tables / whereupon they slaughtered. Four tables were of breuen stone for the burnstoffinges / of a cubite and a halfe long / and broad / and one cubite bye: whereupon were layd the vessels and ornaments / which were used to the burnt and flayne offinges / which they were slaughtered. And within there were boxes four / of silver broad / slender rounde aboute / to hang flesh upon: a upon the tables was layd the offinging flesh. On the outside of the innermost boie were the synstoffing chambers / in the inward court beside the North boie over against the South. There stode one also beside the East boie Northward.

¶ And he sayde unto me: This chamber on the South stode longer to the pacificke that kept the habitation: and this towards the North.

The temple.

¶ Da. 310. A North is the puzles that waye vpon the
 4c. 2c. 8. f. **A**ultar which he the sonne of * Sadoch thus
 do foruce before the Lorde in steade of the
 wall of Levit. So he measured 3 forecourt/
 whiche had in lengthe an C. cubits / and as
 much in bredth by the four corners. Now the
 aultar stode before the house. And he thought
 me to the foerentr of the house / and measur
 ed the walles by the entee Voie: whiche were
 fyue cubits longe on eether syde. The thicke
 nest also of the Voie on eether syde was the
 cubits. The length of the passage was 33. cu
 bites / the breadth 33. cubits / and vpon steppes
 went men vp to it: by the walles also were pil
 lers / on eether syde one.

The XLII Chapter.

¶ **A**fter this he thought me to the temple / in
 which he measured the postes: whiche were of
 both the sydes vi. cubits thicke / accordinge to
 the widenesse of the tabernacle. The breadth
 of the Voie was . cubits / and the walles of
 the Voie on eether syde fyue cubits. He mea
 sured the length thereof / which conyered 31.
 cubits / and the bredth 33. Then wente he in
 and measured the Voie postes / whiche were
 two cubits thicke: but the Voies selfe was
 33. cubits / and the bredth of the Voie was vi.
 cubits. He measured the length and bredth
 thereof / which were euery one 33. cubits be
 fore the temple.

And he sayde vnto me: this is the holiest
 of all. He measured also the wall of the house /
 whiche was 33. cubits. The chambers that
 stode round about the house / were euery
 one fyue cubits wyde / and one stode hard
 vpon another / wherof there were 33. And
 these stode postes beneith by the walles round
 about the house / to boare them vp: but in
 the wall of the house: they were not faste
 ned. The fyue chambers were the hye / the
 wyde / and had steppes thow: were them round
 about the house. This was it wyde / about /
 that from the lowell / men might go to the
 hye / and mydd chambers. I sawe also that
 the house was very hye / vnde aboute. The
 foundation of the fyue chambers was a
 meere adde: that is six cubits. broad. The
 thickenesse of the fyue wal without / cony
 ered 33. cubits / and so vid the outward of the
 chambers in the house.

The Prophet Ezechiel.

¶ **B**erene the chambers / was the wyde
 nes 33. cubits / vnde aboute the house. The
 chamberie Voie stode ouer agaynst the ouer
 wall / the one Voie was towards the North /
 the other towards the South: and the thicke
 nest of the surwall was vi. cubits round
 aboute. Now the buildinge that was separa
 ted towards the West / was 33. cubits wide
 the wall of the buildinge was fyue cubits
 thicke / round aboute / and the lengthe four
 score cubits and 33. So he measured the
 house which was an C. cubits longe / and the
 separated building with the wall / were an C.
 cubits longe also. The wydenesse before the
 house / and of it that was separated towards
 the East / was an C. cubits.

And he measured the lengthe of the Bui
 ding before and behind with the chambers
 vpon both the sydes / and it conyered an C.
 cubits. The ynnertee temple / the poste of
 the forecourt / the fyde postes / these they had
 fyde windowes / a pillers rounde aboute
 against the postes / from the ground vp to the
 windowes: The windowes them selfes were
 syled ouer with boades: a thus was it about
 the Voie into the ynnest house / and without
 also: For the whole wall on eether syde / both
 within and without was syled ouer with
 greate boades. There were Cherubins and
 Seracrees made also / so that one Seracree
 stode ouer betwixt two Cherubins: One Cher
 ub had two faces / the face of a man looking
 asyde towards the Seracree / and a Lyons face
 on the other syde. Thus was it made rounde
 aboute in all the house: For the Serubins a
 Seracrees were made from the grounde vp
 about the Voie / and so stode they also vpon the
 wall of the temple.

¶ The byssion of the temple were foure
 squared / and the fashion of the Seracree
 was / asen as it appeareth vnto me asen in
 the vision. The table was of wood / the
 cubits be / and two cubits a long: his corners
 the length / and the walles were of wood.
 And he sayde vnto me: This is the table / that
 shall stande before the Lord. The temple and
 the holiest of all had eether of them two bo
 res / and euery Voie had two litle wyckettes
 which were soldered in one vpon another / on
 euery syde two. And vpon the Voie of the
 temple

¶ 310
 ¶ 311

The temple.

The Prophet Ezechiel.

of Iſrael ſhal nomore deſyle my holy name: neyther ſhall they ſing ſongs / ſhewme theyr whoribome / ſhewme theyr bre place / and thou ſhalt ſee the head bodies of theſe ſinges: whiche haue builded theyr ſpokes in maner hard upon my ſpokes: and their poſſe almoſt at my ſpokes: ſa that there is but a bare wall betwixt me and them.

Thus haue they deſyled my holy name with theyr abominations that they haue committed. Wherefore I haue deſtroyed them in my wrath: But now they ſhall put away their whoribome: and the head bodies of their ſinges out of my ſight: that I maye well amange them for euermore. Therefore ſay thou ſonne of man: ſay thou the houſholde of Iſrael a temple: ſhae they maye be aſhamed of their wickedneſſe: and meaſure them ſelfe an temple theras.

And when they ſe aſhamed of all theyr woikes: then ſhew them the ſourme and ſaſſion of the temple: the commynge in / the goynge out: all the maner and deſcription thereof: ſee / all the ſize and ordinaunces of it: and deſcribe it befor them: that they maye ſee and fulfill all the ſaſſions and cuſtomes thereof.

This is the deſcription of the houſe: Aboute upon the inoure rounde aboute all the corners / it ſhalbe the height of all beholde: that is the deſcription and ſaſſion of the houſe. This is the meaſure of the aulter (after the true cubite) which is a ſpaine longer then another cubite) his bottom in the myddelt was a cubite lōge and wyde: and the ledge that went rounde aboute it was a ſpaine broade. This is the height of the aulter: ſrom the ground to the lower ſteppe / the leighth is two cubites: and the height one cubite: and fro the lower ſteppe to the higher are four cubites / and the height one cubite.

The aulter was four cubites hie / and from the aulter upwarde ſide four homes / and it was ſid cubites longe and ſid cubites broade upon the four corners: the eoueringe of the aulter was. xii. cubite lōge and ſid upon the four corners / and the ledge that went rounde aboute had halfe a cubite: and the ſomone thereof counde aboute one cubite: his ſteppe ſode towards the eaſt. And he

ſaid unto me: thou ſonne of man: thus ſaith the Lord God: theſe are the ordinaunces & lawes of the aulter / in the daye when it is made to offre burnt offerings: and to ſpynke bloude thereupon. To the queſtion: and to ſpynke bloude: ſhae be of the ſide of the aulter: and ſaith befor me to do me ſerue: laye the Lorde God: Unto theſe greue thou a yonge Bullcke for a ſyn offeringe: and take the bloude of him / and ſpynke his foure homes withal: and the foure corners of the aulter eoueringe / with the ledge that went rounde aboute: then ſhalte thou cleaſe it / and reconle it. Thou ſhalte take the Bullcke alſo of the ſyn offeringe / and burne him in a ſewell place withoute of the Sanctuary.

The nexte daye: take a goat ſock withoute ſtemh for a ſyn offeringe: and reconle the aulter withall: like as it was ordinaunced with the Bullcke. Now when thou haſt made it cleaſe: then offre a yonge Bullcke / withouthe ſtemh: and a ramme out of the flocke withoute ſtemh alſo: Offre them diſore the Lorde: a let the preſt caſt ſalt thereupon: and gate the ſeuen dayes ſhalte thou ſang tuncy that a goat ſock. A yonge Bullcke and a ramme of the flocke: both withoute ſtemh: ſhal they offre. Seuen dayes ſhal they reconle and cleaſe the aulter: and offre vpon it. When theſe dayes are expyred: then upon the viij daye and ſo forth: the queſtion ſhal offre their burnt offerings: and healthfull einge upon the aulter: ſo wil I be mercyfull vnto you: ſaith the Lorde God.

The XLIIII. chapter.

ſaith the Lord God: he thoughte me agayne to the Ierouſalme: and that was ſeuen. Then ſaide the Lorde vnto me: This voide ſhalbe ſtill ſhut: and not opened for any man to go throuwe it: ſerue only for the Lorde God of Iſrael: yet he ſhall go throuwe it: ſhae he be ſhut ſtill. The ſpence him ſelfe ſhall come in: howe that he maye care dead befor the Lorde. The portche ſhall be come in / and there ſhall he go oute agayne. Then thoughte he me: ſhae he be ſhut upon the North ſide of the houſe. And as I toke aboute me / beholde: the glayce of the Lorde fylled the houſe: and ſpake

B

346. 2. 4

C

27. 200. 4

D

Luu. 11.

Luu. 11.

Luu. 11.

and ſpake

and I will vomit upon my face. So the Lord
De spake unto me. Thou soune of musick / sa-
signe these to all the odinaunces of the Lord
Deant all his lawes: ponde well with thine
Deant the coming in of the house / and the
goyng: fo: th of the Sanctuary / and tel that
obshinate beuholdes of Israel. Thus saith the
Lord God: My house of Israel: ye haue now
Baine ynough with els your abhominacione /
seyng: that ye haue brought into my San-
ctuary strangers / hauntings encircumcisid
beries and fleth: yette thowre my Sanctu-
ary in veselid: when ye offere my bread: fat and
bloude.

Thus willall yoore abhominacione ye
haue broken my conuenance / and not kepte
the holy odinaunces of my Sanctuary: thus
sei I of you of my Sanctuary: thus seie your
owne myndes. Therefore thus saith the Lord
De God: Of all the strangers that dwell as
monge the children of Israel: no stranger
(whose berre and fleshe is not circumcisid)
shall come within my Sanctuary: No / no:
the Leuites that be gone backe fro me: and
haue breached the people of Israel with e-
rouces: goyng: asie their Idols: therefore
shall they beare: their owne wickednesse.
Shoulde they be seand ordaind to ministre
vnder the veyce of the house of my Sanctu-
ary: and so to seuerce in the house: to kepe
burning: and sacrifices: so: the people:
to stand before them: and to serue them: seing
the seruer that they do them: in before they:
Idols: and cause the house of Israel to stuble
thowr wickednesse.

Reg. 4 f For the whiche cause I haue plucked ouer
myne hande ouer them: (seyeth the Lord) /
so that now they must beare their owne in-
iquite: and not to come nee me: to serue me w:
theie priestes: ade: in my Sanctuary: & moost
holys: of all: that they maye beare their owne
burden and abhominacione: which they haue
done. Shoulde I seie them to be pouers:
of the house: and to all the seruyce that is done
therein: But the priestes: the Leuites: the sons
of Israel: that kepte the holy odinaun-
ces of my Sanctuary: when the children of
Israel were gone: fro me: shall come to che: to
do me seruyce: so stande before me: & to offere

me the fat a the bloude: saith the Lord God.

They shall go into my Sanctuary: and
reuerce: the: my table to do my seruite: / and
to wastre vpon myne odinaunces: Now tyme
they go in at the veyce of the pynner court:
they shall put on linnen clothes: so that no
woolyn come vpon them: wchyle they do ser-
uyce vnder the veyce of the inner court:
and within. They shall haue sack linnen bon-
nettes vpon their heades: and linnen bys-
sodes vpon their loynes: which in their laboure
they shall not put aboute them: And whyle they
go: so: th to kepe: me: the surruard court:
they shall put of the clothes: wberin they haue
ministred: and laye thm in the habitacion of
the Sanctuary: and pueno other apparell:
lest / they vnhalowe the people with theyr
clothes.

They shall not haue their heades: nor
mouth the bushe of their beere: but ride: their
heedes onely. All the pnestes that go into
the ymagis court: shall byrke: no wyne.
They shall marry no wydow: neyther one
that is put from her husband: because mayde
at the seide of the house of Israel: or a wydow
that hath had a pnest before.

They shall serue my people the difference
betwene the holy and vnholy: betwene the
cleane and vncleane. If any vntowle arise:
they shall differce: and gaue seruites: asie
my iudgements. My solempne festes: / my
lawes and odinaunces shall they kepe: and
halowe my Sabbathes. They shall come: at
no dead persone: to besyde them: (except
it be father or mother: sonne or daughter: bro-
ther or sister: or at baly had yet no bon: band)
in such thre maye be besyde.

And when he is dead: there shalbe re-
uerced vnto him: in veyce: and asie go into the
Sanctuary again: to do seruites: the hal bring
synnoffringe: saith the Lord God. They
shall haue an heritage: / yet: my selfe will be
there: betwene the: shall ye gene them no poss-
sion in Israel: for I am their possession.
The meate offering: synnoffring: and ressus-
offring: shall they eate: and entyre beate
thinge in Israel: shalbe th: no: the synnoffringe
of all the frell fruits: and all frell will offringes
shall be pacifces.

Ye shall gaue vnto the pnest also the first-
lings.

Leuit. 5 f f

Leuit. 5 c

Leuit. 22 b

De 1. a 14 a

Deu. 22 c

Leuit. xi. a

Num. 10 a

De. 18. 11. a

De. 18. 11. a

De. 18. 11. a

linges of your dome / that God maye pro-
 ceede the edyfyce. ¶ But no wynd canon shall
 the pynest eue / nor such as is woundred of wnde
 blowe / solesse on cartell.

The XLV. Chapter.

A Penye wynde the lande by the lost / ye
 shall put of the one partre for the Lord
 to be holy from other landes / namely xxx. M.
 meeter oddes longe / and x. M. broad. This
 shalbe holy / as wyde as this rounde aboute.
 Of this parte there shalbe longe vnto the
 Sanctuary v. C. meeter oddes in all the four
 corners / and l. rubyns wyde rounde aboute
 to the suburbs. And from the measure /
 namely of xxx. M. meeter oddes longe / and
 x. M. broad / thou shalt measure / where
 in the Sanctuary and the holiest of all maye
 stande.

The residus of that holy grounde shalbe
 the pynest / which so serues in the Sanctu-
 ary of the Lord / and go in before the Lord
 to serue hime / that they maye haue coun-
 sel well in.

As for the Sanctuary it shall stande for
 te syle / and to the Lentes that serue in the
 house / there shalbe geuen .xx. bebitacions
 of the .xx. M. lengthe / and x. M. bredth.
 Ye shall geue also vnto the one possession of
 x. M. meeter oddes broad / and xxx. M. lages
 beside the parte of the Sanctuary / that shalbe
 for the whole house of Israel. ¶ Upon both
 the sydes of the Sanctuaries parte / and by
 the cite / there shalbe geuen vnto the pynce
 wherforer they shoulde agaynste the cite / as
 far as reacheth Westward and Eastward /
 whiche shalbe as longe as one pace / from the
 West vnto the East.

This shalbe his owne lande in Israel / that
 my pynce / he nomore chargeable vnto my
 people. And such as remayneth yet ouer in
 the lande / shalbe geuen to the house of Israel
 accordinge to their wydes. Thus sayeth the

B Lord God: Of ye pynce / ye haue now
 oppossed and bestroghen ynough / now leaue off
 hande now accordinge to the thinge that is
 equal a lawfull: and thus out my people
 nomore / sayeth the Lord God. Ye shal haue
 a true tweyghes / and a true Epba / and a true Bar.

Leu. x. c.
 Eze. xxx. c.
 Dio. xx. b

mer / and so shall one Epba be: the measure
 shalbe after the Homer. ¶ One syle / maketh
 xx. Geras. So xx. syles / and xxx. and xv. / shal
 also make a pounce. This is the brauce offer-
 ynge / that ye shall geue in the brauce: namel-
 y / the xxx. parte of an Epba / out of an Ho-
 mer of wheat / and the xxx. parte of an Epba /
 out of an Homer of barley. The oyle shalbe
 measured with the Bar: then the x. parte of
 one Bar out of a Eban.

Eze. xii.
 Eze. xvii.
 Num. xv.

Then Barre make an Homer for one Ho-
 mer maketh ten Barre. And one lambe from
 two hundred shepe out of the pasture of Is-
 rael / for a meate offeringe / burnt offeringe /
 and health offeringe / to reconcile them / sayeth
 the Lord God. All the people of the world
 shall geue this brauce offeringe with a fre wil-
 linge / it shalbe the pynce parte to offre
 burnt offeringes / meate offeringes and wynter
 offeringes vnto the Lord / in the holy daies /
 newe moones / Sabbathes / and in all the
 hie feastes of the house of Israel. The syn-
 offeringe / meate offeringe / burnt offeringe / and
 health offeringe shall be geue / to reconcile the
 house of Israel. Thus sayeth the Lord
 God: The first daye of the first month thou
 shalt take a yong bulllocke without blemish /
 and cleanse the Sanctuary.

So the pynce shall take of the floude of the
 syn offeringe / and spenke it upon the postes
 of the altar / with the droppes of the pynce
 meate. And thus shalte thou be also the
 seventh daye of the month / for such as haue
 sinned of generatione / as sayng they can do
 theyr synnes / they shall kepe Easter.
 Seven dayes shal they fast continue / wherin
 there shal no souce be used / nor shall be eate.

Eze. xli.
 Eze. xlvi.
 Eze. xlvii.

Upon the same daye shall the pynce geue
 for him self / and all the people of the lande / a
 bullocke for a syn offeringe. And in the halle
 of the heuen dayes he shall offre eueni daye a
 bullocke and a carib / that are without blemish
 for a burnt offeringe vnto the Lord: and an
 hegate vnto the syn offeringe. For the meate
 offeringe he shall geue euen an Epba / a
 bullocke / an Epba / a ram / and an Ox / of
 oyle to an Epba. Upon the xx. daye of the se-
 uenth month / he shall kepe the heuen daye
 holy

holv one after another / tuen so the other vj. dayes: with the spofferinge/burntofferinge/meatofferinge/and with the oyle.

The XLV Chapter.

IN this sayeth the Lorde God: the Voie of the yammerer toure toward the East/shal be burnt the vij. moite dayes: But in the Sabbath and in the daye of the new moone/it shalbe opened. Then shal the pynce come vnder the Voie poiche/and stande thir without by the Voie poiche. So the pynce shal offer up his burnt and healthofferinge. And he shal worshippe at the Voie post/ and go his waye forth againe: but the Voie shal notmore be shut all the eveninge.

On the same maner shall the people of the land also do their worshippe before the Lorde: without this Voie upon the Sabbathes and new moone. This is now the burnt offeringe/that the pynce shal bringe vnto the Lorde vpon the Sabbath: sixe lambes withoute stemy/and a ram withoute stemy/and an Ephra for a meatofferinge with the ram. As for the lambe/ he maye geue as many meatofferinge to them as he wil/and an Hin of oyle to an Ephra. In the daye of the new moone/he shalbe a yonge bullocke withoute stemy/ sixe liden and a ram also withoute stemy. With the bullocke he shal geue an Ephra/ and with the ram an Ephra also for a meatofferinge: but to the lambe/ what he maye come by: And euen an Hin of oyle to an Ephra. When the pynces summer/ he shal go vnder the Voie poiche/and euen there he praye forth agayne. But when the people of the land come before the Lorde in the hie solempne feast/ as many as come in by the North Voie to do worshippe / shall go oute agayne at the South Voie. And they that come in at the South Voie/ shall go forth againe at the North Voie. There shal none go out at the Voie where he come in/ but shal go forth righte oute on the other syde/ and the pynce shal go in and oute amonge them.

Upon the solempne and hie feast dayes/ there shalbe the meatofferinge: An Ephra to a bullocke/ and an Ephra to a ramme: and to the lambe as many as he wil/ but euer an Hin of oyle as an Ephra. Nowe when the pynce bringeth a burnt offeringe or a health

offeringe with a sic weyl vnto the Lorde/ the East doore shalbe opened vnto him/ that he maye do wryth by a burnt and healthofferinge/ as he doeth vpon the Sabbath: when he goeth forth/ the doore shalbe shut after him agayne. He shall dayly bringe vnto the Lorde a lambe of a yeaere olde withoute blemishe for a burnt offeringe: this shall be do eury moonyng. And for a meatofferinge he shall geue the hie parte of an Ephra / and the hinde parte of an Hin of oyle/ to myngle with the cakes / eury moonyng. Yet/ this shalbe a dayly meatofferinge vnto the Lorde / for an everlastinge obdinauccion: thus shall the lambe/ the meatofferinge and oyle be geuen eury moonyng for a dayly burnt offeringe.

Moreover/ thus sayeth the Lorde God: If the pynce geue a gift vnto any of his sonnes / then shall it be his sonnes heritage perpetuall/ that he may possesse it. But if he will geue one of his seruantes/ some of his heritage / it shalbe his to the 1^{re} yeace: and **Leui. 25. b** then to reduce agayne vnto the pynce: for **Leu. 25. 39. c** his heritage shalbe his sonnes only. The pynce also shall take none of the people **4. Reg. 15 b** wherebye he maye geue them some of his possession: but to his owne sonnes shall he geue his possession / that my people be not feared abroad/ but that eury man maye haue his owne.

And he brought me throughe the inuance at the syde of the Voie to the habitation of the Sanctuary that longeth to the pynce / a stode toward the North: a byhold/ there was a place vpon the West syde/ then saide he vnto me/ thus is the place/ where the pynces shall dwyll the westpass: and synofferinges / a bafe the meatofferinge: that they neede not beare them into the outward court/ and so to inhonoure the people. So he brought me into the uttermost court / rounde aboute all the four corners. Byhold/ in eury court of the four corners/ there was yet a litle court. Yet in all the four corners of the court / there was made a litle court of 11 cubites longer and 33 cubites broad: these litle courtes were of ane lile measure/ and they were a rygge wyl rounde aboute them all/ four / vnder the which they were barres made rounde aboute.

about. Then saide he vnto me: this is the
high way wher the ministers of the house shall
goe: it is the flaine of sinners of the people.
The. XLVII. Chapter.

After this he brought me againe before the
dore of the house: and he holdeth here gus-
ted out waters from vnder the postes of the
house: the flaine of waters for the house shode toward
the East: it was a riuie vpon the right
side of the house / whiche flieth to the aulter
Southward. Then caied he me ouer to the
North dore: and brought me forth their roade
about by the vnter moile dore: that turneth
Westward. There came forth the
water vpon the right side. Nowe when the
man that had the meeterodde in his hande
wrote ouer vnto the West dore: he measured a
fift cubite: / and then he brought me thow-
ro the water: turne to the aulter: so he measu-
red yet a thousande: and brought me thow-
ro the water againe vnto the fynes: yet measu-
red he a thousande: and brought me thow-
ro the water vnto the loynes. After this he mea-
sured a thousande a gaine: then was it suche
a ryuer: that I might not wade: heaue it:
The water was so deepe: that it was needfull
to haue firmnes: so: it might not be waded
ouer. And he sayde vnto me: hast thou sine
these thousande of man: and wylt thou / br
drought me to the ryuer: ande againe.

Now when I came thre: there shode many
trees vpon eithre side of the riuer bankes.
Then saide he vnto me: This water that flo-
weth out towarde the East: / and runneth
thou into the playne side: commeth ma-
nye: and from the stre it runneth out: / and
maketh the waters whole. Yet / all that haue a
maue: wher vnto this ryuer commeth: shall
recouer. And where this water commeth:
there shall manye fruite: for all that commeth
to this water: shall be lusty and whole. By this
ryuer shall the fruite stande from Engydd:
vnto the West: and there shode oute their
needes: so: there shall be greate heapes of fruite:
like as in the mayne see. So: so: his claye and
pures: they shall not be whole: so: why: is halde
occupied for salt.

E By this riuer vpon both the sides of the
house: there shall growe all maner of fruitefull
trees: / whos leaues shall not fall of: / neyther

shall their fruite perishe: but euer he ripe as
their monethes: so: their water runneth ouer
of the Sanctuary. His fruite is good to eate:
and his leafe profitable for medicine. This
saith the Lord God: Lett vs be the bound-
ers: wher our ys shall be: vnto the lande vnto
the ryuers of Israel: with the lyne. Darre it
indifferently vnto one as vnto another: / of
the which lande I spoke vnto your fathers:
that it shoulde sal to your entiaunce.

This is the dore of the lande vpon the
North side: from the mayne see: as men goe
to Sababanimith: / Hamath: / Berotai: / Saba-
ram: from the borders of Damascus: and he
meth vnto Hajar Tichon: that lieth vpon the
cooles of Hauram. Thus the borders from
the see south: shall be: Hajar Enan: the boide
of Damascus: the North: and the borders of
Hamath: that is the North parte.

The East side shall ye measure from He-
ueron and Damascus: from Galrad and the
lande of Israel: by Jordan: and so south:
from the see coast: that lieth Westward: and it
shode be it off pcer.

The South side is from Thamar forth to
the waters of syre: vnto Cabro: the ryuer to
the mayne see: that is the South parte.

The West parte: namely: the great stre from
the borders therof: till when come vnto He-
marsh: this is the West parte.

This lande shall ye parte amonge you: ac-
cordinge to the tribes of Israel: and besides it
shode be an heritage for you: / and for the stran-
gers that dwell amonge you: / and begeth
children.

For ye shall take them amonge the chri-
stian of Israel: like as though they were of
your ownch outdoles: and amonge: and they
shall haue heritage with you: as in the chri-
stian of Israel.

Let it in what time the stranger dwelleth:
in the same trybe shall ye geue him his heri-
tage: saith the Lord God.

The XLVIII. Chapter.

Best are the names of the trybes that
lye vpon the North side: by the waye of
Helon: till thou comest vnto Hamath: and
Hajar Enan: the borders of Damascus: to-
ward the North: by the Hajar Enan: shall
beur his pccasion from the East quarters: vnto
the

Zach. p. 1-6
and p. 19-6

Gen. 4

Num. 11
Lev. 100

Lev. 11
Lev. 11
Lev. 11
Lev. 11

Dal. 1-6

the West. Upon the borders of Dan from the East syde vnto the West / shall Issac haue his portion. Vpon the borders of Affer from the East parte vnto the West / shall Nephtali haue his portion.

Upon the borders of Nephtali from the East quarter vnto the West / shall Manasse haue his portion. Vpon the borders of Manasse from the East syde vnto the West / shall Ephraim haue his portion. Vpon the borders of Ephraim frō the East parte vnto the West / shall Ruben haue his portion. Vpō the borders of Ruben from the East quarter vnto the West / shall Iuda haue his portion. Vpon the borders of Iuda from the East parte vnto the West / ye shall set asyde one portion of xxx. M. meteredode longe and broade / like as another portion from the East syde vnto the West / wherof the Sanctuary shall stande.

B ¶ So for the portion that ye shall separate out for the Levites shall be xxx. M. longe / and x. M. broade. Which separated holy portion shall be lōge vnto these: namely to the pines / towards the North xxx. M. and towards the West x. M. broade / towards the East x. M. broade also / towards the South xxx. M. longe / wherof the Sanctuary of the Lorde shall stande. Yet this some place shall be the pines / that one of the children of Gadach / on the one side / kepe my holy ordinance: which went not astray in the error of the children of Israel / as the Levites are gone astray / and this separated peece that they haue of landes / shall be the most holy / haue upon the borders of the Levites. And next vnto the pines / shall the Levites haue xxx. M. longe and x. M. broade. This shall be an eury syde xxx. M. longe / and x. M. broade. Of this portion they shall set nothing / nor make any permutation therof / lest the chiefe of the landes fall onto other / for it is beloved vnto the Lorde.

C ¶ The other v. M. after the breadth / shal by the xxx. M. shall be common: it shall belonge to the ciety and to the suburbs for habitacion / and the cite shall stande in the myddest thereof. Let this be the measure towards the North parte: v. C. and iii. M. towards the South parte: v. C. and iii. M. towards the East parte: v. C. and iii. M. towards the West parte: v. C. and iii. M.

The suburbs haue upon the cite / shall haue towards the North / L. and iij. C. towards the South / L. and xviij. C. towards the East / L. and xviij. C. towards the West / also L. and xviij. C. So for the residue of the city / that they haue vpon the separated holy ground: namely x. M. towards the East and x. M. towards the West / next onto the holy portion: it and the terrace therof shall serue for their meate that labour in the cite. They that labour for the wryth of the cite / shall maneyne they also / out of what arde so euer they be in Israel.

All that is separated of the xxx. M. longe and xxx. M. broade / on the four partes / that shall ye set asyde for the separated portion of the Sanctuary / and for the possession of the cite. The residue vpon both the sydes of the Sanctuary and possession of the cite / shall be xxx. M. and belonge to the pines / before the place of the xxx. M. vnto the East end / and before the place of the xxx. M. Westward / vnto the borders of the cite: this shall be the pines portion. This shall be the holy place / the house of the Sanctuary shall stande in the myddest. The court / from the Levites and the pines possession / shal lye in the myddest of the pines parte: loke what remaineth betwix the borders of Iuda and the border of Ben Iamin / it shall be the pines.

Now of the other trybo.

From the East parte vnto the West / shall Ben Iamin haue his portion. Vpon the borders of Ben Iamin from the East syde vnto the West / shall Symeon haue his portion. Vpon the borders of Symeon from the East parte vnto the West / shall Iasach haue his portion. Vpon the borders of Iasach from the East syde vnto the West / shall Sabulon haue his portion. Vpon the borders of Sabulon from the East parte vnto the West / shall Gad haue his portion. Vpon the borders of Gad Southward / the coastes shall reach frō the East south vnto the waters of strife / to Gad and to the floude / and vnto the mayne thereof.

This is the lōde wryth his portion / which ye shall distribute vnto the trybes of Israel. ¶ xxx. M. shall be the Lorde G. D. This wryth shall be the possession: upon the North parte: v. C. and iii. M. measure. The portion of the cite: shall haue

Daniel abode still vnto the first year of King Cyrus.

The II. Chapter.

In the seconde year of the raigne of King Abuchodonosor / had King Abuchodonosor a dreame / & where thowt his spirit was vexed / and his sleep brake fra him / When the king commaunded to call together all the sojourners / charmers / wizards / and Caldees / for to shewe the king his dreame. So they came / and stode before the king. And the king saide vnto the: I haue dreamed a dreame / a my spirit was so troubled therewith / that I haue cleane forgotten what I dreamed. Upon this the Caldees answered the king in the Syriano speache: O king / God saue thy life for ever. Shewe thy seruantes the dreame / and we shal shewe thee what it meaneth. The king gaue the Caldees their answer / and sayde: Is he gone from me: If ye will not make me vnderstande the dreame with the interpretation therof / ye shal dye / and youre houses shalbe destroyed. But if ye tell me the dreame and the meaninge thereof / ye shall haue of my gifts / rewardes and greates honoure: onely / shewe me the dreame and the signification of it. They answered orgayne / and sayde: the kyng must shewe his seruantes the dreame / and so shall we declare what it meaneth.

When the king answered sayinge: I perceive of a truth / that ye do dur prolonge the tyme: for so much as ye / that the thinge is gone from me. Therefore / ye will not tel me the dreame / ye shall all haue one iudgement. But ye saue n dissensible with vain wordes / which ye speake before me to put of the tyme. Therefore tel me the dreame / and so shal I knowe / if ye can shewe me what it meaneth. Up vpon this the Caldees gaue answer before the king / and sayde: there is no man vpon earth that can tel the thinge / which the king so careth of: Yet there is no other king / since no lord / that can do such thinges as a sojourners / charmer / or Caldeer / for it is a very harde matter that the kyng is queyred. Neither is there any that can certifye the king therof / excepte the godde: whose dwellinge is not amonge the creatures.

En the which cause the king was wroth with great indignacion / and commaunded to ser

uice of the wise men at Babylon / and his clamacion went forth / that the wise men shoulde be slayne. They sought also to slay Daniel with his companions. Then Daniel answered Arioch the kinges steward / of the iudgement and sentence that was gone forth already to kill such as were wise at Babylon. He answered and sayd vnto Arioch beinge then the kinges viceroy: Why hard I kinge pleyas me to serue a sentence? So Arioch tolde Daniel the matter. Upon this wrote Daniel vp / and desired the kinge that he might haue leysure to shewe the king the interpretation / and then cannt be home againe and shewd the thinge vnto Darius / & Misack a Darius his companion: that they shoulde desire the God of heauen for grace in this sentence / that Daniel and his fellows with other such as were wise in Babylon / perished not. The was his mystery shewed vnto Daniel in a vision by night. And Daniel prayed the God of heauen / Daniel also cryed loud / & sayde: O that the name of God might be praised for ever a cuer / for wysdome and strength are his owne: I be charyng the Dan. & b hymes and ages: he putteth downe kinges / Luc. i. e he stretcheth up kinges: he giveth wisdom vnto whome he willeth: he openeth the eyes of the wise / Jer xxxv. a and the thinge that is hid in darkness: / for Dan. iii. c the lighte dwelleth with him. I shall the / and b praye the: O thou God of my fathers / that b thou hast lent me wysdome and streng hand / 1. Jo. i. b that thou hast me the thinge that we desired of the / for thou hast opened the kynges matter vnto me.

Upon this wrote Daniel vnto Arioch / & whome the king had commaunded to destroye the wise of Babylon: he went vnto him / & sayde: Destroye not such as are wise in Babyl / but bringe me vnto the king / and I shal shewe the kinge the interpretation. Then Arioch brought Daniel vnto the kinge in all the hall / and saide vnto him: I haue founde a man amonge the prisoners of Iuda / that shal shewe the king the interpretation. The answered the kinge / & sayde vnto Daniel whose name was Balthasar: Art thou he that art shewd me the dreame which I haue had / & interpretation therof? Daniel answered the kinge to his face / and sayde: To for thy feet: for the

which the king maketh inquisition: it is newe
the re: the vessel/the foicerer/the charmer/more the
Beuall canuier that can curse & kinge of us:
¶ Only God in heauē can open secretes / and
he is it that revealeth the king Nabuchodonosor
for he has in to come in the latter dayes.

Mat. xi. c

Thy dreames/and that which thou hast seene
in thine heade upon thy bed / is this: O king /
thou shalt cast in thy mynde / what shoulde
come hereafter: So be that is the opener of
mysterie / telleth the what is for to come.

As for me / this secret is not shewed me for
any wylde that I haue/more the any other

E sayung: but only that I might theret / kinge
the interpretation / a that he might knowe the
roughnes of his owne heere. Thou kinge
sauest/ a bebold: in here stode before the a great
ymage/ whose figure was maruylous great/
and his visage gramine. The ymage heade
was of fyne golde/ his brest and nemes of syl-
uer/ his body and loynes were of copper / his
legges were of yron / his feete were parte of yron
and parte of earth.

Mat. xxi. c

Luc. xx. b

This thou sawest/ all / y tyme that / withou-
t any handes / here was hewed a stone/ which
smote the ymage upon the feete/ that were both
of yron and earth/ a brake the to powder: then
was the yron/ the eze/ the copper/ & syluer/ a
gelbe broken alonge therin peccos and became
like the chaffe of corn: hat the wynde bloweth
awaye from the southe flower/ that they can
not be founde. But the stone that smote /
ymage/ became a great mountaine/ which fil-
filled the whole earth: This is the dreame.
And now wilt we see the force the kinge what
it meaneth.

Dan. v. b

¶ O kinge / thou art a kinge of kynges:
for the God of heauen hath geue the a king-
dome/ thy decestyng and maistey: and hath
deliuered the all thynges that are amonge the
chylde of men: the bestes of the felde/ a the
foles vnder the heauen/ and geuen the dome-
nion ouer them all. Thou art that golde heade.
After the theret shall arise another kingdome/
which shalbe lesse then thine. The thyde king-
dome shalbe lyke copper: and haue domina-
non in all lādes. The fourth kingdome shalbe
as stronge as yron. For lyke as yron crusheth
and breaketh all thynges: Vnto euen neyion
beareth euen thynges: Vnto / so shall it breake

Dome and destroye.

Wher as thou sawest the fete and toes/
parte of earth and parte of yron: that is a deu-
yded kyngdome / whiche neuer theles shall
haue some of the yron grounde mixt with /
for so much as thou hast seene the yron mixt
with the claye.

¶ Before of the fete that were parte of yron
and parte of claye / signifyth: that it shalbe a
kingdome partly stronge and partly weak.
And wher as thou sawest yron myste with
claye: they shall mingle them selfe with the
fete of simple people / a yer not conyng one
with another / like as yron will not be soule-
red with a possyberde.

In the voyce of these kynges / shall the God of
heauen saye vp an / a succedynge kyngdome
which shall not peeish/ and his kyngdome shal
not be geuen ouer to another people: Yet the
fourth shall breake and destroye all these kyng-
domes: but it shall endure for euer.

And wher as thou sawest / that without
any handes there was cut out of the mount-
a stone/ which brake the yron/ the copper/ the
earth / the siluer and golde in peeces: that
hath the great God shewed the kinge what
wil come after this. This is a true dreame/ and
the interpretation of it is sure.

¶ Then the kinge Nabuchodonosor / fell vpon
his face/ and bowed hym self vnto
to Daniel / and commaunded that they shoulde
offre meate/ synnges and swete odours vnto
him.

The kinge answered Daniel and sayde:
Yee / of a reuerby / your God is a God above
all godden/ a Lorde above all kynges / and
an opener of secretes/ kynges thou canst discou-
uer this mystery. So the kinge made Daniel
a great man/ and gaue hym many and great
giftes.

¶ He made hym ruler of all the countreyes of Egipt/
Babylonia/ and lorde of all the nobles that were
at Babylonia. Nowe Daniel increased the kyng
for Syrice/ Mice/ and Abdrnago / so that he
made them rulers ouer all the offices in the
lande of Babylonia: but Daniel hym self remain-
ed still in the court by the kyng.

The. iiii. Chapter.

¶ Nabuchodonosor the kinge caused a golde
ymage to be made/ which was in cubite
bye

bye / and five cubites thicke. This he made to be set up in the valley of Suran in the lande of Babilonia / and sent out to gather together the Dukca / loydes and nobles / the iudges and officers / the Riches and Wisemen / with all the rulers of the lande: that they might to the dedication of the ymage / which Nabuchodonosor the kynge had set up. So the Dukca / loydes and nobles / the iudges and officers / Riches and Wisemen / with all the rulers of the lande gathered them together / and came vnto the dedication of the ymage / that Nabuchodonosor the kynge had set up.

Now when they stode before the ymage / which Nabuchodonosor set up / he beheld cried out with all his might: O ye people / Fynnedes and unges / to you be it sayde: that when ye heare the noyse of the trumpets / which shall be blowne with harpes / psalteries / symphonies and all maner of musick: ye shall come and worshippe the golde ymage / that Nabuchodonosor the kynge hath set up. Who so then fallerth not vnto and boweth him self / shall euen the same boorde cast into an hote burninge oven. Therefore / when all the folke heere the noyse of the trumpets that were blowne with the harpes / psalteries / symphonies and all kinde of melody: then all the people / Fynnedes and nations fell vnto / and bowed them selves vnto the golde ymage / that Nabuchodonosor the kynge had set up.

Now were there certaine men of Caldea / that were euen then and scrused the Jewes / and saide vnto kynge Nabuchodonosor: O King / God saue / by life for euer. The boordinge kynge hath geuen a commaundement / that all men when they heare the noyse of the trumpets / harpes / psalteries / symphonies / or all the other melodies: shall fall vnto and bowe them selves to worshipe the golde ymage: who so then fallerth vnto and worshippeth not: that hee shoulde be cast into an hote burninge oven. Now are there certaine Jewes / whom thou hast set over the officers of the lade of Babilonia: namely / Sydrac / Misac / and Abdenago. These men / O King / regard not thy commaundment / see they wil not serue thy gods: / nor bowe them selves to the golde ymage that thou hast set up.

Then Nabuchodonosor in a cruel wrath / displeasur / commaundeth that Sydrac / Misac / and Abdenago shoulde be brought vnto him. So these men were brought before the kynge. Then Nabuchodonosor spake vnto them / and sayde: what is Sydrac / Misac / and Abdenago / will not ye serue my gods: or nor bowe your selves to the golden ymage that I haue set up: wil / be ready hereafter / when ye heare the noyse of the trumpets blowne with the harpes / psalteries / symphonies and all the other melodies: that ye fall vnto and worshippeth the ymage which I haue made. But if ye worshippeth not / ye shall be cast immediately into an hote burninge oven. Let it / what god is there / that maye deliuer you out of my handes.

Sydrac / Misac and Abdenago answered the kynge / and sayde: O Nabuchodonosor / we ought not to obteine vnto the inshinantee / for: why are God whome we serue: Nu. xij. 8 is able to kepe vs frome the hote burninge oven: (O kynge) and can right well deliuer you out of thy handes. And though he wil not / yet shall thou knowe (O kynge) that we will not serue thy goddes / nor do reverence to the ymage which thou hast set up. This was Nabuchodonosor full of indignacion / so that the countenance of his face chaunged vpon Sydrac / Misac / and Abdenago. Therefore he charged and commaunded / that the oven shoulde be made futen tymes hotter then it was wonte to be: a spake vnto the strongest men there that were in his hostes: for to bynde Sydrac / Misac and Abdenago / and to cast them into the hote burninge oven.

Some of men were bounde in their coates / hosen / shous / with their other garments / and cast into the hote burninge oven: for the kynge's commaundement was so strage / and the oven was exceedingly hote. As for the men that were Sydrac / Misac / and Abdenago / the flame of the fyre destroyed them. And these three men Sydrac / Misac and Abdenago fell vnto in the hote burninge oven / byng cast bounde.

Then Nabuchodonosor the kynge macuayleth / and stode up in all haste: he spake vnto his counsell / and sayde: Oyd noyse call these three men bounde vnto the fyre: They answered / 23. 14. and

Therefore Balthasar / tell thou me what it
signifieth: for so much as all the wise men of
my Kingdome are not able to shewe me what
it meaneth. But thou canst do it for the space
of the holy goddess is in the.

C Then Daniel (whose name was Balthasar) hebe his place by the space of an houre /
and his thoughts troubled hym. So the
Kynge spake / and sayde: O Balthasar / let me
heer the dreame nor the interpretation thereof
saie the. Balthasar answered / sayinge: O
my Lord / this dreame happen to thine euer-
more / and the interpretation to thine aduer-
saries. As for the tree that thou sawest / which
was so greace and mighty / whose heygher
reached vnto the heauen / and his brethren
all ther woulde / whose leues were saye / and the
frute much / vnder the which the bestion of
the silde had eue habitacion / and vpon whose
braunches the fooles of the ayre byd sye.

Euen thou (o Kynge) art the tree / greace
and stronge. Thy greatnesse increaseth / and
easeth vnto the heauen / so vouch thy power
to the endre of the earth. But where as the
Kynge sawe a watche / euen an holy angel
threame doune from heauen / and sayde / how
vounce the tree / and besleue it / yet leaue the
grounde of the rote in the earth / and bynde
hym vpon the playne silde with chaynes of
yon and stele. The silde wee with the tree
of heauen / and his paece shalbe with the beas-
ties of the silde / till seuen yeares be come and
gone vpon hym. This (o Kynge) is the inter-
pretation / yet is the vey dreame of him that
is here of all / and re couereth my laide the
Kynge.

Thou shalt be cast out for men / a thy dwel-
linge shalbe with the bestion of the silde / with
graffe thale thou be sed life an eye. Thou wilt
be met with the tree of the heauen / see / seuen
yeares shall come and go vpon the / till thou
knowe / that the bestion hath power vpon the
Kingdome of men / and gentils the / to whom
he byll / it recover / wher as it was sayde / that
the rote of the tree shoulde be left full in the
grounde since soughe vnto nie / and I was
for myne whole vnto the / after thou hast lea-
ned to knowe / that the power cometh from
heauen. Wherefore (o Kynge) be content with
my counsaill / that thou mayest loue thy syn-

nes with rightousnesse / and thine offences
with mercy to poore people: for such thinges
shall prolonge thy peete. All these thinges
touch the Kynge Iabuchodonosor.

So after that moneth / the Kynge waked vp
and vounce in the palacye of the Kingdome
of Babylon / and sayde: This is the greates cite
of Babylon / which I my self / with my power
(strength) haue made a Kingde court / for the
honour of my mayesty. While these wordes
were yet in his kynge mouth / there fell a voyce
from heauen / sayinge: O Kynge Iabuchodonosor /
to the be it spoken: Thy Kingdome shall
departe from the / thou shalt be cast out of this
company: thy dwellinge shalbe with the beas-
ties of the silde / so that thou shalt eat grasse
lyke as an oxe / till seuen yeares be come / and
gone out thence / vntill thou knowest / that
the bestion hath power vpon the Kingdome of
men / and that he maye geue the / vnto whom
it pleaseth him.

The very same house was this matter ful
filled vpon Iabuchodonosor: so that he was
cast out of mens company / and yd care graffe life
an eye. His body was met with the dew of
heauen / till his breves were as greace as Egyp-
tians / and his nayles life by deo clawes.

When this tyme was past / Iabuchodonosor
lste vp myne eyes vnto heauen / and
myne understandonge was restitid vnto me
a gayne. Then gaue I thausen into the dust.
I magnified and played hym that lyeth for
euermore / whose power endureth alwaye / and
hys Kingdome from one generation to
another: in comparison of whome / all they
that dwell vpon the earth / are to be reputed as
nothinge.

The hanbleth accordinge to his will / **Df. xxxij.**
the powers of heauen / and amonge the impar-
bitoure of the earth / there is none that maye
resiste his hande / or saye what doest thou? **Job xij. b.**
the same tyme was myne understandinge ge-
uen me againe / and I was restitid to the ho-
nour of my Kingdome / to my dignite / and
to myne owne shape a gayne. My great res-
tore and pience soughe vnto nie / and I was
for in my Kingdome a gayne / so that I had yet
greater worshipp.

Then byd I Iabuchodonosor / mag-
nifie and praye the Kyng of heauen: for all
22 14 10

his woikes are true/ and his woies right. As
for hisde I go on proudly / he is able to bring
them doune.

The V. Chapter.

Balthasar the kinge made a great ban-
quette to his thousande lordes/ with althefe
thousande he made great chere/ and when he
was drunken with wyne/ he commaunded to
bring him the golde and silver vessell/ which
his father Nabuchodonosor had taken out of
the temple at Jerusalem: that the kinge and
his lordes (with his queene and concubines)
might drinke therout.

So they brought the golde vessell/ that was
taken out of the temple of the Lordes house
at Jerusalem. Then the kinge and his lordes
with his queene and concubines dranke out
of them. They drinke wyne and prayed their
Idols of golde/ silver / copper / yron / woode/
and floure.

In a very same hour / there appeared sym-
ners/ who had bene of a mans hnde wronge/
cight ouer agaynst the candlelike / vpon the
plate well in the kinges palace/ the kinge
saw the paine of the hnde that wore. Then
chaunged the kinge his countenance / and his
thoughtes troubled him: so that the wynter
of his body shoke/ and his knes stoode one a-
gaynst the other. Wherefore the kinge end
mirchely/ that by shoulde bringe him char-
mes / Caldees and conuicers of secrets. The

Ire 1 a

Dan 4 a

kinge spake also to his wyse men of Babylon/
and said: Who so can rede this wyninge/ a
secret me thy playe mityange therof shalbe
clothed with purple/ haue a chayne of golde
about his necke/ and rule the thirde parte of
my kingdome.

Upon this came all the kinges wyse men:
but they coude neyther rede the wyninge/ nor
stere the kinge what it signified. Then was
the kinge sore afraied / in so much that his co-
lores chaunged/ and his lordes were sore vex-
ed. So by reason of this matter/ what had hap-
ped to the kinge and his lordes/ the queene
went up her self into the bancket house/ to speake
vnto the kinge / sayinge: O kinge/ God saue
the life for euer: Let not thy thoughtes trou-
ble the / a let not thy countenance be chaun-
ged. For why/ there is a man in thy kingdome/
that hath the spere of the holy goddes within
him/ as it was sent in thy fathers dayes. He
hath vnderstandinge and wysdomen lyke the
goddes. See/ the kinge Nabuchodonosor thy
father made this man chiefe of the forbyssers/
charmes / Caldees and deuill conuicers: be-
cause that such an aboundance spere / know-
lege and wysdome (to espoune his aingis/ to
open secretes / and to declare harde doubtres)
was founde in him/ euen in Daniel/ whom
the kinge named Balthasar. Let this same
Daniel be sent for / and he shall tell what it
meaneth.

Then was Daniel brought before the
kinge. So the kinge spake vnto Daniel/ and
sayde: Let thou that Daniel/ out of the pry-
soners of Iuda / whom my father the kinge
brought out of Ieremy: I haue ben drinke
of the / that thou hast the spere of the holy
goddes/ experience and vnderstandinge/ and
that there hath bene greates wysdome founde
in the. Now haue thou bene brought me
wyse and cunninge charmes to rede this
wyninge / and to shewe me the meanyng
therof: But they coude not tell me what
this matter signified. Then bedde I saye/ that
thou canst expounde these things / and
declare harde doubtres. Well than / if thou
canst rede this wyninge / and shewe me
the meanyng therof: thou shalt be clothed with
purple / haue a chayne of golde aboute thy
necke/ and rule the thirde parte of my king-
dome.

Daniel answered/ and saide before the kinge: O
I do for thy sweetnes / kepe them to thy self in kei-
or gaue thy rynges / to anidder / yett not the illas-
lesse / I will rede the wyninge vnto the kinge/
and shewe hym the interpretation therof. I do send
the kinge/ God the best gaue vnto Nabuchodon-
nosor thy father the dignite of a kinge / with
wealth and honoure: so that all people / were
redded and nunges shode in awe and feare of
him / by reason of the hie estate that he had
sent him. For why/ he stode vnto me wold:
he stode whom it pleased him. Against
whome he wold/ he set vp/ and whom he wold
he put doune. But because his herte was
so poude / and his stomacke full vnto vyle
fulnesse / he was deposed from his kinge
rone / and his mayesty was taken from him.
He was shut out from amonge men / his
herte

here was like a beast heere / and his dwelling was with the wilde asses: he was saine to take greesse life an eye / and his Body was white with the dew of the heauen: he knewe of the best had power vpon the Kingdome of men / and receiued ouer them whome he list.

E And thou his sonne (O Balthasar) for all this haste not submitte d thine here / though thou hauest all these things: but haste magnified thy selfe aboue the Lord of heauen / so that the wisdome of his house were thought best for thee: that thou and thy lordes / with thy queene and concubines / mighte vniue wne throuth. And hast payed the Idols of siluer and golde / copper and yron / of woode and stone / which can neither see / nor heare / nor vnderstand. For if the God / in whose hande consisteth thy soule / and all thy waies: thou hast not payed him.

Therefore in the palm of this hande sente himder from him / to looke vpon this wryttinge. And thus is the scripture thus written vpon the Wall: **Chelab Pharo** / I loue the interpretation of the thinge is thus: Name / God hath numbered the Kingdome / and thought it to an ende. This **Chel** / Thou art wined in the Sokenet / and art founde in 10 yghte. **Pharo** / Thy Kingdome is ynter in pieces / and gauen to the Medes and Perses.

Then commaunded Balthasar to clothe Daniel with purple / to haue a dayn of gold about his necke / and to make a proclamacon concerning him / that he should be the ruler of the thirde partie of his Kingdome.

The very same night was Balthasar the Kinge of the Caldice slayne / and Darius out of Media rosen in the Kingdome byng 137. years of age.

Thi VI Chapter.

It pleased Darius to set ouer his Kingdome an C. and 33 lordes / which should be in all his Kingdome aboute. About these he set the pynces / of whome Daniel was one / that the lordes mighte geue accomptes vnto them / and the Kinge to be vnderstand.

But Daniel exceded all these pynces / and lordes / for the spirit of God was pincen in him: so that the Kinge was minded to set him ouer the whole realme. Wherefore the pynces and lordes soughte to pynche out in

Daniel some quarrell agaynst the Kingdome / yet could they fynde none occasion nor faulte vpon him. For why / he was so faithfull / that there was no blame nor dishonesty found in him.

Then sayde these men / we shal geue no quarrell agaynst this Daniel / excepte it be in the lawe of his God. Vpon this wente the pynces and lordes together vnto the Kinge / and sayde thus vnto him / Kinge Darius / God saue thy life for euer.

All the greates estate of the realm / as the pynces / duken / sinour / and iudges / are determined to put out a commaundement of the Kinge / and to make a suretise / namely / that who so werysh any pyncion / yf he of any good or man / with in this rhyne / vnto / excepte it be onely of the Kinge / if same person maye be cast into the Lyons denne. Wherefore the Kinge / confirme thou his statute / and make a wryttinge: that the thinge which the Medes and Perses haue ordainyd / be not altered nor broken.

So Darius made the wryttinge / and confirmed it. Howe when Daniel vnderstode that the wryttinge was made / he wente in to his house / and the wyndowes of his hall towards Jerusalem shode open. There kneed he vpon his knees / in this rymes a praye: there made he his pencon / and prayed vnto God lyke as his manner was to be afore tyme.

Then these men made searche / and founde Daniel makinge his pencon / and prayinge vnto his God. So they came to the Kinge / and spake before him concerninge his commaundement / sayng. O Kinge / hast thou not subscribed the statute / that within 30. dayes who so requyreth his pencon of any god or man / but onely of thy selfe / the Kinge: he shalbe cast into the denne of the Lyons? Thi Kinge: answered / and saide: traueth true. It must be so a lorde of the Medes and Perses / that maye not be broken.

Then answered they and sayde vnto the Kinge: Daniel one of the pynces of Judea (a Kinge) regardeth neither himselfe / the statute that thou hast made: but maketh his pencon / the rhyne a daye. When the Kinge herde these words / he was for grieved / and

XX wolde

wolde haue excused Daniel to deliuer him/
and put of the matter/unto the Sunne went
vnto the element that he might saue him.

These men perceayng the Kinges minde
saide vnto him: Knowe this Co syng: In the
lawe of the Medea and Perses is/that the
common commandment and statute which the King
Dan. viij. a maketh may not be altered. Then the King
had them byngge Daniel/and they caste him
into the Lyons Denne.

The Kinge also spake vnto Daniel/and said:
O Thy God/whome thou alwaye seruest/ euen
he shal defende thee. And there was broughte
a stone/and layed vpon the hole of the Denne:
this the King sealed with his owne ringe/and
with the signee of his princes: that the Kinges
commandement concerning Daniel/should
not be broken.

So the Kinge wente vnto his palatye/
and kepte him sober all nyght/ so that there
was no table spied before him/ neyther could
he take any slepe. But beyng in the morn-
nyng arise he caule of the wyke/ the Kinge a-
rose/ and wente in all haste vnto the Denne
of the Lyons.

There as he came nye vnto the Denne/ he
cried with a pitous voyce vnto Daniel: Yet
the Kinge spake/ and sayde vnto Daniel: O
Daniel/ thou seruaur of the Kinge God:
Is not thy God C whome thou alwaye seruest/
able to deliuer the fram the Lyons? Da-
niel sayde vnto the Kinge: O Kinge/ God saue
thy lyfe for euer.

¶ The Kinge sent his aungel/ which
bath the Lyons inourde/ so that they
might not hurt me: for why: myne vngly-
nesse is founde out before him. And as for the
Co Kinge: I neuer offeinded the.

Then was the Kinge exceedingly glad/
and commanded to take Daniel oute of the
Denne. So Daniel was broughte oute of the
Denne/ and in manner of priete was founde
vpon him. For he put his mist in his God.
And as for those men which had accused Da-
niel/ the Kinge commanded to bringe the/
and to call them in the Lyons Denne: thence
theye children/ and there theye. ¶ So the
Lyons had the malley of them/ and hault all
their bones asfunder/ so: euer they came at the
grounde.

¶ After this a wrote Kinge Darius vnto all Dan. iij.
people/ synnedes and minges: that vnder in
all landes: pease be multiplied with you: My
commandement is in all my Dominion and
Kingdome/ that men feare and stande in awe
of Daricle God.

¶ For he is the byngge God/ whiche aby-
Dan. iij. berth euer * his Kingdome shall not faile/ Dan. iij.
and his power is euerlastinge. ¶ It is he that
that deliuereth/ and saucth: he doth wone/ Dan. iij.
bere and maruylous wodes in heauen and on the
earth: he had preferred Daniel from the po-
wer of the Lyons. This Daniel prospered
in the reygne of Darius and Cyrus of
Persia.

The VII. Chapter.

¶ In the fyfth yeare of Balthasar Kinge of B
Babylon/ saue Daniel a Grecke/ and a
wispon was in his heade vpon his bedde.
Whiche dreame he wrote/ and the summe of
the dreame is this: Daniel spake/ and saide/ I
sawe in my visyō by nyght/ and beholde:
the four wyndes of the heauen stroue vpon the
see/ and foure great Beastes came vp from the
see/ one vnto another.

The first was a Lyon/ and yet had he: ¶ The first
glos wynges. I saue that his wynges were * Egipt
plente from him/ and he taken awaye from y
the earth: I so that he stode vpon his foote as ¶ The
a man/ and that there was geuen him a mia
berre.

¶ The seconde Beaste was lyke a
T Beas/ and stode vpon the one foote. Among ¶ The
his teeth in his mouth he had: ¶ The
great long
teeth/ and it was sayde vnto him: Rise/ care
vp muche field.

These I tolde/ and beholde/ there wone a
nother lyke vnto a Leopard: this had wynges
as of a shee/ ten foure vpon the Beas. ¶ The
Dan. iij. ¶ The
Beas had foure heades/ and thre was
power geuen him. After this I saue in a
¶ The
sion by nyght/ and beholde/ the fourth Beas
was grimage and horrible/ and maruylous
stronge. ¶ It had grete yon teeth/ it deuour
red and destroyed/ and stamped the tribue
vnder fete. ¶ It was sarre vnto the other Beas-
les that were before it: for it had ten honies/ ¶ The
tebeas/ I tolde good bebe.

¶ And beholde/ there came vp amonge them
another lyke poine/ before whome thre were
the

Dan. iij. c
Act. p. c
* Ju. p. iij. d
I. Kc. p. iij. d
Gib. p. iij. f

Feb. 4. b
Dan. iij. d

¶ The
p. c
104 c

his of the fyrr domes plure a waye. Behold/
this borne had eyes lyke a man/and a mouth
speakinge presumptuous thinges. ¶ I looked
vnto the fyrr domes/and sawe the fyrr
domes had eyes and a mouth that spake pre-
sumptuous thinges/and looked with a geim-
ner visage then his fellows.

¶ This borne was lyke the fyrr flame/and
wheles as the flouynge fyrr. There sawe we
forth a fyrr streame/and wente out from be-
tweene the fyrr domes. ¶ I sawe a thousande
floure of fyrr domes ten thousande stode before
him. ¶ The iudgement was set/and the doles
opened. Then toke I hede thereunto/ because
of the voyces of the proude wordes/whiche thus
spoke.

¶ I behelde all the bestie was slayn/and
his body destroyed/ I and geuen ouer to be
burned vnto the fyrr.

¶ As for the power of the other bestes also/
it was taken awaye/ but they lyfyn were pro-
longed for a yere and season. ¶ I sawe in a
vision by nyght/and behelde: I there came
downe in the cloudes of heauen lyke the sonne
of a man/whiche wente vnto the olde aged/

¶ I sawe whome they thoughte hym: Then came
before him power and dignite regall/ that all
people trybes and rages shoulde serue hym.

¶ This power is an euillastinge power/whiche
shall neuer be put downe: and his kingdome
shall neuer be corrupted. ¶ My here was vnto/
and I Daniel had a troubled space within
me/and the visions of my head made me
afraid/ vnto I gat me vnto one of them
that shode by to knowe the truth/ concern-
ing all these thinges. So he tolde me/and
made me vnderstande the interpretation of
these thinges.

¶ These foure greate chaces are foure king-
domes/whiche shall arysse oute of the earth. These
shall take in the kyngdome of the sayntes of
the moost byest/and possesse it still more and
more for a longe season. After this I requy-
red diligently to knowe the truth/ concern-
ing the fourth bestie/ whiche was so faire
vnto the other bestes/ as so horrible: whose
teeth were of yron/and his nayles of wyre
whiche bruiued and destroyed/and stamped
the besties vnder his feet. ¶ I desired also to
knowe the truth/ so touching the sea.

homes that he had vpon his heedes/and this
other whiche came vp afterwaies/ be-
cause whose face there fill downe the whiche
borne had eyes and a mouth that spake pre-
sumptuous thinges/and looked with a geim-
ner visage then his fellows.

¶ I behelde/and the same borne made battell
against the sayntes/ and gat the victory
of the sayntes/ the same that the olde aged came/
that the sayntes was a gynt to the chiefe
sayntes/and in the same that the sayntes had
the kyngdome in possession.

¶ He gaunte this sunstre: That fourth
bestie shall be the fourth kyngdome vpon earth/
it shall be more then all other kyngdomes/ it
shall deuoure/ erade downe/and destroye all
other landes.

¶ The ten thornes are ten kynges that shall
arise out of that kyngdome/ after whom they
shall stande vpon other/whiche shall greaue
then the first.

¶ He shall subdue the kynges/ and shall
speake wordes against the best of all: he
shall destroye the sayntes of the moost byest/
and thynke that he maye chaunge hym Dan. 8.
¶ They shal be geuen vnder his
power/ vnto a yere/ two yeres/and halfe
a yere.

¶ But the iudgemente shall kepe/ so that
his power shall be taken from hym/ so he
shall be destroyed/ and perishe at the last. ¶ As
for the kyngdome/ power and all mighte that
is vnder the heauen/ it shall be geuen to the
holy people of the moost byest/ whose kinge
shall be dome to euillastinge/ see all powers shall
serue and obeye hym. ¶ Thus ferre extendeth
the wordes.

¶ I desired best/ I Daniel was so vexed
in my thoughte/ that my countenance
changed/ and the wordes I wrote shal in my
Log. be
here.

The VIII. Chapter.

¶ In the thide yere of the reigne of Kinge
Balthasare/ there appeared a vision vnto
me Daniel/ after that I had sine the first. ¶ I
sawe in a vision/ and when I sawe it/ I was
at Susa in the churche that which lieth in the
lande of Elam/ and in the vision/ in the nighte
I was by the river of Day.

¶ Then I looked vp/and sawe: and behelde
the

there stood before the river a ramme / whiche had hoines: and these hoines were hye / the one was hyer then another / and the hyest came ap last. I saw that this ramme pulsed with his hoines agaynst the West / agaynst the North / and agaynst the South: so that no creature mighte stande before hym / nor defende them from his power: but he dyd as him lyst / and wayed greatly. I toke hede vnto this / and then came there an he goat fro the West / vnto the whole carthe / and wounded not the grounde.

This goat had a maruolous goodly hoine betwixt his eyes / and came vnto the ramme that had the two hoines / whome I had sene a fore by the ryuee syde / and ranne fiercely vpon hym with his might. I saw him vnto wyne vnto the ramme / byng very ferasse vpon him / vnto the gaue him such a stroke / that he brake his two hoines.

They the had the ramme so much strength as to stande before hym: but he colde hym vnto: rode hym vnder his feet: and no man was able to helpe the ramme out of his power.

Dan. vii. 4
and vii. 1
Mac. i. 4

The goat wayed exceedingly greafe / and when he was at the seage: his great hoine was broken also. He grew there other foure such lyke in the heade / towards the foure windes of the heauen. Ye / one of the last of these hoines there came vp vnto another horn / whiche wayed maruolous greafe towards the East towards the South / and towards the saynt pleyns lands: It grew vnto the haulte of heauen / wherof he dyd call some vnto the grounde / and of the sturres also / and made the under hee.

¶ Ce it grew vp vnto the pynne of the booshe / from whome the dailly offeringe was sent: and the place of his Sanctuarye carlen vnto. And a certayne season was given vnto it / agaynst the dailly offeringe / because of wickednesse: that it mighte call vnto the vnto the grounde / and so to prosper in all thinges that it wente aboute. Vpon this I herd one of the sayntes speakinge / whiche sayntes saide vnto one that was this question.

Howe longe shall this vision of the sayntes sacrifice / end of the wayfaringe adharma

tion endure: vnto the Sanctuarye and the power shall be the eriden vnder foot: And he answered him: Vnto the ceuentyng and the moneth gotten two thousande and the hundred dayes: then shall the Sanctuarye be clenst agayne.

¶ Nowe when I Daniel had sene this vision / and soughte for the vnderstandinge of it: beholde / there stode before me a thinge lyke vnto a man. And I herde a mans voyce in the ryuee of Oluy / whiche trowd / and sayde: O Gabud mek: this man vnderstande the vision: So he came / and stode by me. But I was afraide at his comynge / and fel vnto vpon my face.

¶ Then sayde he vnto me: O thou sonne of man / make the / in the last tyme shall this vision be fulfilled. Nowe as he was speakinge vnto me / I waked saynt / so that I sancte vnto the grounde. But herke holde vpon me / and set me vp agayne / saynt: So holde / I will shewe the what shall happen in the laste warthe: for in the tyme appointed it shall be fulfilled.

The ramme whiche thou sawest with the two hoines / in the kynge of the Medes and Perses: but the goat in the kynge of Greke lands: the graue hoine that stode betwixt his eyes / that is the pynnal king. But where as a shate / and foure other rose vp in the heade: it is foure kynngdomes / but not so myghty: as it.

¶ After these kynngdomes / whyle in godlynesse is a growynge: there shall arise a kynge of an vnborne last tye / whiche shall waye in vnto the speakinge.

¶ He shall be myghty and stronge / but not in his own strengthe. He shall be vnto aboute measure / and that he goeth aboute / shall prosper he shall slaye the stronge and holy people. And whome he crafnes / shall be: shall prosper in his hande / his herie shall be vnto / a man no one that he put to death in his wickednesse. He shall stande vnto agaynst the pynne of pynnes / but he shall be destroyed without hande. ¶ And this vision that is shewed vnto the / is assured as the ceuentyng and the monynging: ¶ Therefore wote thou vnto the signes / for it shall be longe as it comet to passe.

Upon this was I Daniel very saynt / so that I lay sicke certayne dayes: but when I rose vp / I wrote about the thynges that were / and manerlyd at the vision / in euery bekle / no man knewe of it.

The IX. Chapter.

In the first yere of Darius the sonne of Belshazzarus / I whiche was of the side of the Medes / and was made kyng ouer the realm of the Caldees: Yee / euen in the fyfte yere of his reigne / I Daniel desired to knowe the yearly numbre out of the Bokes / wherof the Lord spake vnto I Jeremy the prophet that Ierusalem should be wast in .y. yeres: and I turned me vnto God the Lord for to praye / and make myne intercession with fasting: sackcloth / and ashen. I prayed for for the Lord my God / and knowledged / sayinge.

O Lord: thou great and frendly God thou that keepst cōnuiaunt and mercy with them / whiche loue the: and vouchy commūndment: I have sinned / we haue offended / we haue becom disobedient: a gone backe: yee: we haue departed from all thy preceptes and iudgements.

We wolde neuer folowe thy seruantes the prophets: that spake in thy name to oure kynges and princes: o oure fathers / and to all the people of the lande. O Lord / righteous: be longed vnto the: vnto us / perseynech not byng: but open shame: as it no come to possib: this waye vnto every man of Iuda / and so thyn that dwel at Ierusalem.

Yee: vnto all Israel: whether they be farre or nye: thou ouste all landes / wher in thou hast strewe them: because of the offences that they had done agaynst the.

Yee: o Lord: vnto us / to oure kynges a pynnes: to oure fathers: as thou to vs all: that haue offended the: with grech of our shame.

But vnto the Lord: oure God: perseynech mercy and forgiveness. In so much / we are gone backe from him / and haue not obeyed the voyce of the Lord: oure God: as walke in his lawes: / I whiche be layd before us by his seruantes the prophets: yee / all Israel haue conspurred / and gone backe from thy lawes: that they haue not serued vnto thy voyce.

Wherefore the curse and oath / that is writt: O cur. xxxv. ten in the lawe of Moyses the seruante of thou: God: agaynst whome we haue offended: is le. xii. i. poured vpon vs. And he hath performed * Bar. ij. a. his word: a whiche he spake agaynst vs / and agaynst oure iudges: that: whiche we / to bringe vpon vs: such a greate plague: as neuer was vnder heauen: / yf it be now come to passe in Ierusalem. Yee / all this plague / as it is writt in the lawe of Moyses: is come vpon vs. Yee made we not ouer prayer before the Lord: oure God: that we might turne agayn from oure wickedness: / and to be learned in thy serue. Therefore hath the Lord made hast to bringe this plague vpon us: for the Lord: oure God: is righteous in all his wordes: whiche he doth: for: why: we would not haue frōme his voyce.

And now: o Lord: oure God: thou that with a iugly hande: hast thought: why: Bar. ij. b. thou ouste of Egipte: to gerthy: sette vs in: / whiche tēnyeth vs: yee: we haue sinned: xii. i. i.

O Lord: and done wickedly agayn all thy righteousnesse: yee: let thy wrathfull displeasure be turned vnto me: I Beside the: I from thy cite Ierusalem: thy holy hill: And why: for oure synnes sake: and for the wickednesse of oure fathers: to Ierusalem: and thy people: whiche are of all them: that are about vs. Whom thou: O oure God: haue the prayer of thy seruants: / and his intercession: O let thy face: shine vnto thy sanctuary: that is: thy way.

O my God: endene thine care / and beneken: vnto the: rest: for thine owne sake: / and thine eyes: beholde: how we be desolate: / and the cite also: / whiche is called after thy name: / for we do not call oure prayers before the: in oure owne righteousnesse: / no: but only in the greates mercies: O Lord: heare: I O oure God: O Lord: continue: / yee: not ouer lange: but for thine owne sake: / O my God: for thy care: and thy people: called after thy name.

In I was set speakinge at my prayere: / knowledginge myne owne synnes: / and the synnes of my people: / allinge for myne intercession before the Lord: my God: / for the holy bulke: sake of my God: / whiche I was yett sprang in my prayere: / whiche the man: whiche I prayere.

loyners are loosed in the vision/ and there is
 no more strength wthin me: How maye my
 lober seruise the calke with my lober: sing
 there is no strength in me/ so that I can not
 take my strength: Upon this there toucheth me
 agayne/ one much lyfe a man/ and comforted
 me/ saying: O thou man so well belauded/ scarce
 not/ be content/ take a good bere vnto the/ and
 strength. So when he had spoken vnto me/ I
 recourred/ and sayde: Speake on my lord/ for
 that shall reuifish me. Then sayde he/ know
 wth thou wherof I am come vnto thee?
 nowe wyl I go agayne to fighte with the
 pyntee of the Persie. In soone as I go
 forth/ so/ the pyntee of Weeldande shall come.
 Neuertheless/ I wyl therre the the thinge
 that is said noted in the scripture of truth.
 And as for al yonder matters/ there is none
 that helpe me in them/ but Michael youre
 pyntee.

The XI Chapter.

In the first yere of Darius of Me-
 dia/ I stood by hym/ to comforte him/ and
 to strengthe him: and nowe wyl I shewe
 the the truth. Beholde/ there shall stande vp
 yet the Kinges of Persia/ but the fourth shall be
 sate vnder then they al. And when he is in
 the chiefe power of his reche/ he shall prouide
 every man agaynst the realme of Weeldande.
 Then shall there arise yet a mighty Kinge/ that
 shall rule wth great Dominion/ and to

what bym list. And as soone as his King-
 dome commeth up/ it shall be destroyed/ and
 decayed/ and made the four wyndes* of the
 heauen. They that come after him/ shall not
 haue such powree and Dominion as he: but
 his Kingdome shall be feared/ yet/ euen as
 manye as then those. And the Kinge of
 the South shall be mightyer then his: thece
 pyntee. Agaynst him there shall one make
 him selfe stronge/ and shall rule his Dominion
 wth great power.

But after certayne yeres they shall be com-
 ned together/ and the Kinge Southerne of the
 South shall come to the Kinge of the North/
 for to make friendship/ but he shall not spe-
 alyne the power of the arme/ neither shall
 he be able to endure thowee his mighte/ but
 he shall successe as thought here/ yet/ and he that
 began her/ and comforted her for his tyme/

shall be deliuered vp. Out of the boundes of
 her reche/ there shall one stande vp in his stead:
 which wth power of armea shall go thowee
 the Kinge a londe of the North/ and haue
 him accowntinge to his strength. In for thece
 thole and pyntee/ wth their castly towres
 of golde and silver/ he shall carry them awaye
 captyue into Egypte/ and he shall prouide
 a garrison the Kinge of the North certayne yere
 or two. And when he is come into the Kinges
 realme of the South/ he shall sayne to turne
 agayne into his owne londe. Wherof his
 sonnes shall be displeasid/ and shall gather to-
 gether a mighty greate boole of people/ and
 one of them shall come/ and go thowee like a
 waterfoude: then shall be cruell/ and go
 forth wth despayre/ and boosinge vnto his
 owne londe.

Then the Kinge of the South shall an-
 gree/ and shall come forth to fighte agaynst
 the Kinge of the North: Yet/ he shall bringe a
 greate multitude of people together/ and a
 greate heape shall be pruen into his hande:
 thece shall be carry awaye wth greate pryce/
 for so muche as he hath esel/ vnto me so many
 thousandes/ neuertheless/ he shall not pro-
 uayle. For the Kinge of the North shall ge-
 thier of the name: a greate heape of people
 then those/ and come forth/ after a certayne
 tyme and yeres/ wth a mighty boole and ex-
 ceedinge greate good.

At the same tyme there shall many stande
 up agaynst the Kinge of the South/ so that the
 weakest children of thy people also shall exalte
 them selfe/ (so fulfill the wisdom) and then fall.
 So the Kinge of the North shall come to laye
 siege/ and to take the stronge citie/ and
 And the power of them of the South shall
 not be able to abyde him/ and the best men of
 the people shall not be so stronge as to resist
 him. Wherof/ when he commeth/ he shall
 handle hym as he list/ and no man shall be
 hardy as to stande agaynst hym. He shall
 stande in the pleasure of a man/ wth which thow-
 row him shall be destroyed. He shall see his face
 wth al his powree to opayne his Kingdome/
 and to the lyfe is. Yet/ that shall be doo/
 and geue hym vnto the Southerne/ amonge
 women/ to besteege hym. But he shall fyghte
 wther he be opayn his purpose. After this
 shall

Ec. vii.
 and vii.
 Mic. i.

The resurrection.

The Prophet Daniel.

shall be set his face into the flie / and take
 me of them. A pounce shall stoppe him to
 do him a shame, they be the confusion that els
 shall come vnto him. Thus shall he turne a
 game to his owne lande / stumbe and fall / and
 be no more founded: so he that came vpon him /
 and vnd him violence / shall stand in his place /
 and haue a pleasant kyngdome: and after
 from hysde he shall be destroyed / and that nye
 shall in warre not in battayll. In his state
 there shall arise a vile persone / not bolden
 woth of a kynges dignite: this shall come
 in craftely / and apayne the kyngdome with
 false wordes: he shall fighte agaynst the
 armie of the myghty (and delioye them)
 yet / and agaynst the pyntes of the conue
 nant.

So after that he hath take troce with him /
 he shall handle deccarfully / that he maye get
 vp / and ourtcome him with a small floote
 and so with craftinesse to get him to the far
 rest place of the lande / and to keale order wylf /
 then euer his fathers o grounde / as hece vnto
 for he shall bestrope the thinge that they had
 robbed and spoyle / yea / all theye substaice:
 ymagynge / thoughtes agaynst the stronge
 bolden / and that for a tyme. His power and
 force shall be leared vp with a great army
 agaynst the hyge of the South / where sta
 rowe the hyng of the South shall be moued
 thyn vnto hawayl / with a greace and myghty
 horn also. Thei certelies / he shall not be able
 to stand off: they shall conspyr agaynst him.
 Yet they that eare of his meate / shall hunte
 him: so that his hooste shall fall on many the
 slayne vnaue.

These tyme kynges shall mynked to do
 myghty / and selfe of hys: eat at one table / but
 they shall not prosper: why / she ende shall
 not come yet / onto the tyme appointed. The
 shall be go home againe vnto his owne lande
 and great good / and set his face agaynst the
 holy conuenaunt / he shall be duffy agaynst it / a
 edem retaine home. At the tyme appointed he
 shall come agaynt / and go toward the South:
 So shall it happen othe wyse then as the first
 yet once agayne. And why / the shippes of
 Cythrin shall come vpon him / that he maye
 be synken and turne agaynt / that he maye
 take indignacion agaynst the conuenaunt of

holynes / to medle agaynst it. Yet he shall turne
 him / and shewe such vnto him as leaue the
 holy conuenaunt.

He shall set myghtye men to vnbaloue the
 Sanctuary of strengthe / to put vnaue the
 dayly offeringe / and to set vnto the abhyma
 ble desolation. And such as heake the con
 uenaunt / shall be slatte with false wordes.
 But the people that will frome theye God /
 shall haue the ourhande and prosper. The
 shall haue vnderstandinge among the peo
 ple / shall enfourme the multitude: and for a
 longe season / theye shall be persecuted with
 swordes / with fyre / with captiuitie / and with
 the taksuge awaye of theye goodes. Howe
 when they fall / theye shall set vp with a lytle
 helpe: but many shall cleue vnto them sa
 nedly.

Yn some of those which haue vnderstand
 inge / shall be persecuted also: that they maye
 be tryed / purged / and discised / till theye me
 be cause: for evert / a yet another tyme appon
 ned. The kyng shall see what him / yll / he
 shall. eale and magnifie himselfe agaynst all
 that to God. Yet he shall speake marauilous
 change agaynst the God of al goddes: when
 on he shall prosper / so longe till the tyme
 fulfilled: for the conclusio is deused already.
 He shall not regarde the God of his fathers /
 but his lust shall open women. Yet he shall
 not care for any God / for he shall magnifie
 him selfe aboute. In his place shall be wor
 shipp the myghty Idols: a the God whom
 his fathers in uere not / shall be honoure with
 golde and siluer / with precious stone and
 pleasaunt Jewels.

Thus shall be do / in kyng helpe and succour /
 at the myghty Idols and strange goddes.
 Such as will cease him / and take bym for
 God: he shall geue them grete worshippe / a
 power: see / and make them ladies of the mul
 trade / and geue them the lande with re
 wardes. In the latter tyme shall the hyng
 of the South streue with bym / and the hyng
 of the North in hys maner shall come agaynt
 him with charrettes / hoisyns / a with grete
 many of shippes. He shall come vnto the lan
 des / destroye and go aboute: he shall inue
 also onto the false pleasaunt lande. Many
 and countres shall decay: / excepte /
 the
 120

4. Mac. 7. 4.

17. 11. 1. 1.

120

Moab/ and the best of the children of Amm/ which shall scape from his hande. He shall stretch forth his handes vpon the countries/ and the lande of Egypte shall not scape him. For thou art his goinge in/ he shall haue Dominion ouer the treasures of silver and golde/ and ouer all the precious Jewels of Egypte/ Lybia and Ethiopia. ¶ Heere be these the ryme ofe out of I. Well a the North shall trouble him/ for the which cause he shall go forth to the strage and curse a greate multitude. The terror of his palatye shall be pych becompe the two scewps of the hill of the noble Sanctuary/ for he shall come to the ende of it/ and then shall no man helpe him.

The XII. Chapter.

I These rymes will come also/ that the 1 greete Synne Michael/ which stande ouer thy peoples syde/ shall arise vp/ for there shall come a ryme of trouble/ such as neuer was/ sence this began to be any people/ vnto this same ryme. Then shall thy people be deliuered/ yea/ all that that be sauide wyemen in the doke. ¶ Many of the that slepe in dust of the earth shall awake/ some to euerlastinge life/ some to perpetual thame and repose. ¶ The wyse/ which as haue taught other/ shall glister/ as the sye/ ryme of beauen/ and those that haue instructed the multitude vnto godlynesse/ shall be as the starres/ whiche withoute ende.

B And thou O Daniel/ shut vp these wordes/ and scale the doke in the last ryme. Many shall go about here and there/ and then shall knowledge in caec. So I Daniel tolde/ wchholde/ the crosse/ other two/ one vpon this shore of the water/ the other vpon yonder syde. And one of the sayde vn to him/ which was clothed in lynny and stode aboue vpon the waters of the floube: How longe shal it be to the ende of this wonderous wo:ke? Then herde I the man with the lynny clothe/ which stode aboue vpon the waters of the floube: when he vnde vp bye rymbe and left hende onto heauen/ and saue by him which trauch for cure: That it shall last for a ryme/ two tymes/ and half a ryme: and when the power of the holy spirit is cleane scath aboade/ then shall all this thinge be fulfilled.

C I herde it well/ but I vnderstode it not. Then sayde I: O my loide/ what shall happe

after that? He answered: Go thy waye O Daniel/ for these wordes shall be closed vp/ and sealed all the last ryme: many shall be purified/ and be tried. But the vngodly shall lyue wretchedly/ and those wretched (as many of the Mat. 24. b as they be) shall haue no wider standinge: as faste as haue vnderstandinge/ they shall regard it. And from that ryme forth the dayly offeringe shall be put daune/ and the abominable desolation set vp/ there shall be a thowlande two hundred and 30. dayes. ¶ Well is him that reueryeth/ and cometh to the thowlande three hundred and five and thirtie dayes. Go thou thy waye now: till it be ended state thy selfe/ a byden thy for/ till the dayes haue an ende.

The ende of the prophete Daniel.

The Prophet Ezeas.

This is the worde of the LORDE

whiche came vnto Ezeas the sonne of Beers/ in the dayes of Josias/ Josiah was an iud. Re. 23. Jerobas Kinge of Iuda: and in the ryme of Ierobas the sonne of Iosias Kinge of Iuda.

The first Chapter.



First when I Lorde spake vnto Ezeas/ he sayde vnto hym: Go thy waye/ take Eze. 1. b an harlot to thy wyfe/ and get children by her: for she lande hath committed greate whoredome agaynste the Lorde. So he went/ and toke a woman the daughter of Beblaim: which concoued/ and brought forth a sonne. And the Lorde sayde vnto himselfe thus: And the Lorde sayde vnto himselfe thus: I will surely tauenge the bloude of I. Israel vpon iij. Re. 2. c the house of I. hu/ and will bringe the Kinge to I. 2. 1. b dome of the house of I. hu: and then I will I. 2. 1. b break the bowe of I. hu: in the valley of I. hu.

BB Eze

an harbor/ and Israel is desyied. They are not mynded to turne vnto their gods/ for they haue an wppois burre/ so that they can not knowe the Lords.

Ose. viij. b

But the syde of Israel wil be rewarded him in his face/ yee both Israel and Ephraim shall fall for their wickednesse/ and Juda with them also. They shall come with their shepes and bullockes / to seeke the Lords/ but they shall not fynde him/ for he is gone from them. So for the Lords/ they haue refused him/ and brought vp bastards children: a moony therefore shall becouer the with their pactions.

Jeru. iij. b

Deu. iij. c

Exo. iij. a

B

Blowe with the spawnes at Gabaa/ and with the trompett Karna/ crye out at Bebaruen vpon the yonside of Ben Simin. In the yime of the plague shall Ephraim be layed wast/ therefore yee I faithfully warne yee becs of Israell. Yet are the pencers of Juda becom life like the sparrenes/ and lamarches/ therefore will I poure out my wrath vpon them like water. Ephraim is appressed/ can haue no righte of the lawe: for why? they folowe the beynenes of men. Therefore will I be vnto Ephraim as a moth/ and to the heult of Juda as a caterpillar.

Deu. iij. c

Deu. xxx. c

iiij. re. xij. b

ij. pa. xxx. ij. c

When Ephraim sawe his sicknesse/ and Juda his sickness: Ephraim went vnto Asur/ and sent vnto kinge Zared: yee could not be helpe you/ nor ease you of youre payne. I am vnto Ephraim as a Lyb/ and as a Lyons whelp: I br braste of Juda. Euen so I will speyke them/ and go my waye. I will take the wretche/ and no man shall seee them. I will go/ or a returne to my place/ till they wase sayne/ and see me.

The VI. Chapter.

Jab. v. b

Thou shalt returne agayne to the Lords: for he hath smitten vs/ and he shall heale vs: for he hath wounded vs/ and he shall bynde vs: after two dayes shall he speake vs/ in the thirde daye he shall take vs up/ so that we shall lye in his sight. Then shall we haue vnderstandinge/ and endeavour oure selfes to knowe the Lords. He shall go so: hee is spunge of the deuyse/ and come vnto vs: so the cuning and mourninge are vpon the earth.

Prou. xij. b

O Ephraim/ what shall I doe vnto the? O Juda/ how shall I reuenge the? kyng your

lone is like a morninge cloude/ and like a dew that goeth early awaye. Therefore haue I cutt downe the prophete/ and leaue them by slayne for my words sake: so that they punishment shall come to light. For I haue pleasure in loyng kindnesse/ not in offeringe. Yee in the knowledge of God misse then in beuifarnesse. But euen like as I Adam yd/ so haue they broke my commandments/ as it me as though. So lead is a cite of wicked doers of malicious people and blood shedders. The multitude of the pestles is like an heape of thores/ must the eere and blood thursty: for they haue wrought abhominacion. Therefore yee shall be in the house of Israel/ there playeth Ephraim the harp/ and Israel is a desyied: but Juda shall haue an harvest for him self/ when I returne the captiuitie of my people.

The VII. Chapter.

When I vnderstode to make Israel reboli/ and the vngenerousnesse of Ephraim and wickednes of Samaria cometh to light/ the go they about with lyra. In home they be theese: and without they fall to rebelling. They reside not in their heres that I remembre all their wickednes. They go about with their owne inventions/ but I see them wretche. They make the kinge and the pinner to haue pleasure in their wickednes and lyra. All these becom in aduertyse/ as it were an oren that baketh heate when he hath left feedinge/ till the hore be leyned. When so garb is this daye with oure kinge and pinner/ so they begynne to be woode deafer/ showe weyne/ they vnto familiarite with synne as becauethem. They with the magnacion of their heres like an oren/ their speeche all the night like the shepe of a bairr/ in the morninge to be as hore as the flame of fyre: they are also greber as hore as an oren.

They haue deuoured their owne iudgement all their kinge are saltye: is there none of the? collets vpon me. Therefore must Ephraim be nupte anenge? Forth. Ephraim is become like a cake/ no man turneth it/ strawe yee haue deuoured his selfe/ yet hee regardeth it not: he wretch full of gray heere/ yet will he not knowe: in y pnde of Israel is wast done by face their face/ yee will they not turne to the Lords: the Gods/ nor see him for all this.

Mar. iij. a

Jo. iij. b

Ep. iij. a

Ephraim

bee whipses/ and I will cut a thar stubburne
 heere of theirs. There will I beaure the as a
 Job xxxi. a
 Israel thou shalt be destroyed thy self: In me
 only is thy salpe. Where are thy kinges now/
 that shoulde helpe thee in all thy ciues? Yee / a
 I. xi. vii. a
 thy iudges/ of whom thou saydest: I geue me
 a kinge and pinces: well / I geue the a kinge
 in my wrath/ and in my displeasure wil I take
 e him from the againe. The wickednesse of Sa
 phaim is bounde together / and his sinne lieth
 byd. Therefore shall his rees come upon him/
 as upon a woman that trausyleth. An vnbr
 fetter/ ianncie his face be considered not/ that he
 shoulde not haue bene able to haue endured
 in the rnyne of his byrd / had not I rescued
 him from the graue/ and deliuered him from
 heere.

q. Cor. xv. f
 E. b. 7. b
 O Death I will be thy death: o hel / I wil
 be thy syng. Yet can I see no comfort / for
 when he to now the goodliest amonge the
 hebreis / the Eastwinde / euen the wynde of
 the Lorde / shall come downe from the wilder
 nesse / and blyse up his condaynes / a dunt
 in his rellis: he shall spoyle the treasure of
 all the skunt wylles.

uij. c. xvi. a
 As for Samaria / she shall made wast /
 a why / they are disobedient vnto their God.
 They shall perishe with the forecader / their chil
 dren shall skync / and their women bygg
 with bulde / halbe eypte pp.

The XIII. Chapter. †

¶ Write the new Co. If it Dono the Lorde
 Here xvij. a
 De thy Gods / for thou hast taken a greace
 Eze. xviij. c
 fall chode: why wickednesse. Take these wodes
 xxij. c
 with you / when ye come to the Lorde / and
 in the xi. c
 saye vnto him: O for geue vs all our sinnes /
 reuene on gracions / for when will we offere
 Psal. xij. a
 the bullocks of our lappes vnto the. After
 shall be none of our better / neyther will we
 eyde vpon boue a ny more. As for the workes
 of our handes: we wd none cal vpon them:
 For it is thou that art oure God / thou shalt
 enter in cey vnto the sa. herless.

O I sith thy wode do this / I shoulde heale
 thur sores: yett weh all me here wode / flour
 thur: so tharin warth shoulde clare be m
 ned awaye from them. Yee / I wold be vnto
 Israel as the betre / and he shoulde growe as
 the hyl: and his rois shoulde break out as the

banus. His banches shoulde sprede out as
 deade/ and he as saye as the olive tree: a siml
 as Libanus. They that dwell vnder his sha
 dowe / shoulde come againe/ and growe vp as
 the cane: a that as the vine: he shoulde haue
 as good a name as the wyne of Libanus.
 O Ephraim / what haue I to do with Jo
 do any more. I will graciously biare him/
 and lode him forth: I will becom to be a greene
 fructee: vpon me shall ihou synbe by fruite.
 Whoso to my self shall vnderstande this / and be
 that to ihepten / will regard it. For the
 weye of the Lorde are iughtnesse / such as be
 goodly wil walke in them: As for the wicked /
 they wil stonde therein.

The ende of the prophet Osee.

The Prophet Joel.

The first Chapter.



¶ This is the wode of J. Lorde
 ¶ De that come vnto Iod / J
 soune of Dardul: Haer
 o seer de: p. die: tho well
 all ye that dwell in the lde:
 if ouer there happened su
 che a thing vnto your dayes/
 or in the dayes of your fathers. Tell your
 chylren of it / and let them knowe it vnto their
 chylren / and so they to wrense their pestilenc
 ches of. Lete what I eatter pille hath lesse / hat
 hath the I grethapper eatten: yett what the (Epi)
 stopper lesse / that hath the lousse eatten: yett
 what the lousse hath lesse / that hath the blas
 ting consumed. What ye p. die: / and
 wepe: moune all ye weynepers / because of
 your suret weyne / for it shall be taken awaye
 from your mouth. Yee / a mighty a innum
 erable people shall come up into my land:
 I the se. be. ac. rec. he. the. reb. of. Lyons. and. the. m
 chaw. ye. I. E. yone. s. a. They shall make my
 vnto: yare. d. w. c. w. s. / they shall p. y. of the. bar. c. of
 of my sygge: they shall p. y. of the. bar. c. of
 w. c. w. s.

gather you together upon the mountaynes of Samaria: so shall ye see greate murthur / a violent oppression amongst them: for why they regard not the thinge that is so righte / sayeth the Lorde / they gather together, euell gotten goodes / and laye up cobbeyn on theys house.

C Therefore thus sayeth the Lorde God: The lande shall be troubled and besieged: and aboute by strength shall be plucked frone the lande: and the palaces cobbet. Thus sayeth the Lorde God an hyrdeman sater: two legges / as a peece of an eare oute of the Lyons mouth: Each is the chyldren of Israel (that dwell in Samaria) hauinge their couches in the corner: and theys beddes at Samaria. No. 10. 11. shall plucke awaye. I haue and score records in the booke of Jacob (saith the Lorde God of hostes) that when I begynne to visite the wickednesse of Israel / I will visite the iustice at Bethel also: that be the bones of the iustice shall be broken of / and fall to the ground.

As for the winter house / and summer house / I will smite them: yea: and the house of yuery see / and many other houses shall perishe / and he beseyged sayeth the Lorde.

The. IIII. Chapter.

Heece this word: o ye fat men that be upon the hill of Samaria: ye that do pouce min wronge: and oppesse the needy eye that seye to youre loodes: bringe hyther / see we synne. Therefore the Lorde hath sworn: By his holynesse: The dayes shall come upon you: that ye shall lye upon speares: and youce posteritee caried awaye in fister panyens. Ye shall get you out at the gappe one after another: and in Hermon shall ye be cast awaye / sayeth the Lorde.

Be came is it Bethel for to worke vngodly synnes: and haue increased youce synnes: as at Galgal. Ye thought youce sacrifices an the mornynge: and youce synnes once the whyte daye. Ye made a thaukoffynge of leuen / ye promised fr willowes / and piodoynd them. Such list had ye: o ye chyldren of Israel: sayeth the Lorde God. Therefore haue I gowen you yde recey in all your citty / and besawenesse of bredden: that youe place: yet

will ye not turne vnto me: sayeth the Lorde. When there was that the monethes vnto I haue: / I withheld the rayne: sed you: yet I rayned vpon oue eare: and not vpon another: there one peece of grounde was moystured: the other not: and the ground that I rayned not vpon: was drye. Wherefore two / ye saye: wherfore came vnto one so drye was: but they were not fastidied: yet will ye not turne vnto me: sayeth the Lorde.

I haue smitten you with drought and blasting: and like home many aduaries: vines yadde / syngge trees: a olyue tree: ye had the same plucke: hath euen hym up. But yet will ye not turne vnto me: sayeth the Lorde. Desolence haue I sent amonge you: / so I haue in Egypte: your yong: men haue I slayne: the sword: and caused youce houses the selfe captiue: I made the synne: the sature of youce rance: to come up: into your noses: helos: yet will ye not turne vnto me: sayeth the Lorde.

Some of you haue I ourshid: / so I ouerthrewed Sedome: and Gomore: so that ye were as a ston: ye plucke out of the hye. Yet will ye not turne vnto me: sayeth the Lorde. Therefore thus will I handle the agayne: (O Israel) yet / euen thus will I handle the. Make the ready: then to meete by Gods offer: for loke make the mountaynes: be as dayes: the wynd: the shewe: the man: what he is aboute to do: he maketh the mornynge: and the hardnesse: the treadeth vpon the brye: place of the earth: the Lorde God of hostes: his name.

The. V. Chapter.

Heece this word: o ye house of Israel: I haue why: I muste make this men: so you: The vngodly Israel shall fall: and neuer rise up agayne: the shall be talle downe vpon hce owne ground: and no men shall helpe her up: for thus sayeth the Lorde God: Where as ebbe dwelle a th: as one synne: the shall be list: keare an C. therein: a wher: the be write on C. thoe: that keare ten thers: for the house of Israel. Heere: the shall be the Lorde vnto the house of Israel: the: after me: and ye shall traue: but sele not after Bethel. Come not to Galgal: and go not to Bethel: for Galgal shall be caried awaye: captiue: and Bethel shall come to nauygh: the: Lorde: the: yet

Exo. 12. b

Gene. 19. c

Deu. 32. b

all that is therein: so that though there remain ten men in one house: they shall dye. So their next kynfolke: a the third burne: shall take them: and carry away their bones: and saye unto him that is in the ynnertmost house: so there yett ano by the? And he shall answer: they are all gone: hold thy tongue: (shal be they) / for they wold not remember the name of the Lord.

Behold: the Lord is mynded to smyte the great houses: that they shall decay: and the little houses: that they shall cleave asunder. Who can ruine such houses: or plowe to open vpon the harde rocks of stone? for why? ye haue turned iust iudgemente into vniuersitie: and the firme of rightconnesse into vaine words: ye seeke ye that reioyce in vaine thinges: ye that saye: haue we not openeyd haines in our owne strength: Well: safe bedde o ye house of Israel: saith the Lord God of hostes: I will bringe a people vpon you: which shall trouble you / from the weste that goeth toward the Sea: vnto the East: in the midde.

The VII. Chapter.

A The Lord God shewed me a vision: behold: there stood one tize in the greasse: / tuen whin the euen was shining: / as if the King had clepe his shep. Nowe whin they ended to eat: vpon the graine whyn in the lande: I sayd: O Lord God be mercifull: I beseeche the: who shoulde do helpe vpon Jacob that is brought in lowe? So the Lord is gracious therein: / and the Lord sayde: will it shall not be. To gaue / the Lord shewd me this vision: behold: / the Lord God called the five to punishe the wall: and it deuoured the gate: hee: yett it consumed a parte already. Then sayde I: O Lord God / holde thy hande: for who shoulde do helpe vpon Jacob that is brought in lowe? So the Lord was mercifull therein: / and the Lord God sayde well: it shall not be.

A Now: when he shewed me this vision. Behold: the Lord stode vpon a plattered wall: and I amasias rowell in his hande. And the Lord sayde vnto me: Amasias: what seest thou? I answered: a man: as thou wilt. Then sayde the Lord: I will laye the

rowell amonge my people of Israel: and wil not spare them: but the yre bill shall chappele of Isaac: must be lande: / and the church of Israel made desolate: / and so for the house of Jerobaams: I will stande vp against it: with the sword. Vpon this saide Amasias the priest to Beith vnto Jacoboam the Kinge of Israel: sayinge: I Amos maketh the house of Israel to rebel against him: hee shal be cast away: with his wordes. So Amos saith: Jacoboam shall dye: with the sword: / and Israel shal be led away captiue: out of their owne lande. And Amasias sayd vnto Amos: Get thee hence: / for what canst thou do? / and saye into the lande of Iuda: / get thee there: / for here is prophete: there: prophete: / more at Beith: / for in the Kinges chappell: / and the Kinges court.

Amos answered: / and saide to Amasias: I do not saye: / I am neither prophete: / nor prophete: / nor sonne: / but a seer: of cattell. / Nowe as I was breakinge youne molter: / and gettinge after the cattell: / the Lord rofe me: / and sayde vnto me: / So thy waye: / and prophete: vnto my people of Israel. / And therefore: heare thou: / where the wordes of the Lord. / Thou sayest: / ye prophete: / not againste Israel: / and speake: / workinge againste the house of Israel. / Wherefore: then: / sayeth the Lord. / Thy waye: / shall be as the waye of the churche: / for some: / and boughters: / shall be flaine: / with the sword: / and the lande: / shall be manured: / oute with the lynce. / Then thy selfe: / shal be in an vchancelands: / and Israel shal be taken out: / of his owne countrey.

The VIII. Chapter.

A The Lord God shewed me this vision: and behold: there was a maunde: with sommer fruite. / And he sayde: Amos: what seest thou? I answered: a maunde: with sommer fruite. / Then sayde the Lord: vnto me: / the wode commeth vpon my people: / of Israel: / I will not spare them. / In that daye: / shal the songes of the temple: / be turned into sorrowe: / sayeth the Lord God. / Many dead bodyes: / shall ly in euery place: / and be cast forth secretly. / Heare thou: / O ye that oppresse the poore: / and destroye the meane in the lande: / sayinge: / When will this man: / be gone: / that we maye sell vnto: / and the

man: id

118. r. vii. f. 118

118. r. vii. f. 118

Es. 33. b

Isa. 11. 4

Isa. 11. 4

man: call and Ihu:

Es. 13. 13

Sabbath / y we may haue scarcenes of come: to make the bushelles / and the sicke greater: We shall sit ap faste wayghres / that we may get the poore anber vs wch their money / and the neaby also for: shue: yee let vs sell / y chaffe: for come.

they creepe doune fro my syghte into the depe of the see / I shall commaunde the serpentes / euen there to bytethem. If they go a waye / soe: for theye enemies into captiuitie / than shall I commaunde the fowcards: there to slaye the.

Thus wyl I set myne eyes vpon them / for theye harme / and not for theye wealth. For when the Lorde God of hostes toucheth a lande / he consumieth awaye / and all theye that dwell therein must nedea moune: And wher theye destruction shal arise / as euerie strait / and runne ouer them as the floude in Egypte.

Amo. v. 6

The Lorde hath sworne againste the syde of Jacob: that the workers of iniquite wyl I reuise fouger. Shall not the lande tremble / and all theye that dwell therein / moune for thier? Shall not theye destruction come vpon them like a water streame / and flow ouer them as the floude of Egypte? In the same time / saith the Lorde God: I shall cause the Sunne to go doune at noone / and the lande to be darken in the cleare daye. Your hye castles wyl I tuerne to forre / and your songes to mourninge: I wyl bringe sackcloth appon all shaddes / and baldnesse vpon euery heade: yee / (saide a mourninge wyl I finde them / for as I made vpon an onely begotten sonne / so they shall haue a miserable ende.

Behold / the syde commeth / saith the Lorde God: that I shall finde an hunger into the earth / not be hunger of shadd / not the thyrste of water / euen an hunger to heare the woode of the Lorde / so that they shal go from the one see to the other / yee / from the North vnto the East / cunnynge aboute to see the woode of the Lorde / and shall not fynde it. In that tyme shall the saye / vrgins / and the yonge men / pers the fortyeth / yee / euen theye that were in the affricke of Samaria / and saye: as truly as the God lyueth at Dan / and as truly as the God lyueth at Bersaba / these shall sal / and neuer ryse vp againe.

Jere. xv. 6

Behold / the syde commeth / saith the Lorde God: that I shall finde an hunger into the earth / not be hunger of shadd / not the thyrste of water / euen an hunger to heare the woode of the Lorde / so that they shal go from the one see to the other / yee / from the North vnto the East / cunnynge aboute to see the woode of the Lorde / and shall not fynde it. In that tyme shall the saye / vrgins / and the yonge men / pers the fortyeth / yee / euen theye that were in the affricke of Samaria / and saye: as truly as the God lyueth at Dan / and as truly as the God lyueth at Bersaba / these shall sal / and neuer ryse vp againe.

Behold / the syde commeth / saith the Lorde God: that I shall finde an hunger into the earth / not be hunger of shadd / not the thyrste of water / euen an hunger to heare the woode of the Lorde / so that they shal go from the one see to the other / yee / from the North vnto the East / cunnynge aboute to see the woode of the Lorde / and shall not fynde it. In that tyme shall the saye / vrgins / and the yonge men / pers the fortyeth / yee / euen theye that were in the affricke of Samaria / and saye: as truly as the God lyueth at Dan / and as truly as the God lyueth at Bersaba / these shall sal / and neuer ryse vp againe.

Ecci. 4. a

Behold / the syde commeth / saith the Lorde God: that I shall finde an hunger into the earth / not be hunger of shadd / not the thyrste of water / euen an hunger to heare the woode of the Lorde / so that they shal go from the one see to the other / yee / from the North vnto the East / cunnynge aboute to see the woode of the Lorde / and shall not fynde it. In that tyme shall the saye / vrgins / and the yonge men / pers the fortyeth / yee / euen theye that were in the affricke of Samaria / and saye: as truly as the God lyueth at Dan / and as truly as the God lyueth at Bersaba / these shall sal / and neuer ryse vp againe.

Behold / the syde commeth / saith the Lorde God: that I shall finde an hunger into the earth / not be hunger of shadd / not the thyrste of water / euen an hunger to heare the woode of the Lorde / so that they shal go from the one see to the other / yee / from the North vnto the East / cunnynge aboute to see the woode of the Lorde / and shall not fynde it. In that tyme shall the saye / vrgins / and the yonge men / pers the fortyeth / yee / euen theye that were in the affricke of Samaria / and saye: as truly as the God lyueth at Dan / and as truly as the God lyueth at Bersaba / these shall sal / and neuer ryse vp againe.

Jere. xv. 6

Behold / the syde commeth / saith the Lorde God: that I shall finde an hunger into the earth / not be hunger of shadd / not the thyrste of water / euen an hunger to heare the woode of the Lorde / so that they shal go from the one see to the other / yee / from the North vnto the East / cunnynge aboute to see the woode of the Lorde / and shall not fynde it. In that tyme shall the saye / vrgins / and the yonge men / pers the fortyeth / yee / euen theye that were in the affricke of Samaria / and saye: as truly as the God lyueth at Dan / and as truly as the God lyueth at Bersaba / these shall sal / and neuer ryse vp againe.

Behold / the syde commeth / saith the Lorde God: that I shall finde an hunger into the earth / not be hunger of shadd / not the thyrste of water / euen an hunger to heare the woode of the Lorde / so that they shal go from the one see to the other / yee / from the North vnto the East / cunnynge aboute to see the woode of the Lorde / and shall not fynde it. In that tyme shall the saye / vrgins / and the yonge men / pers the fortyeth / yee / euen theye that were in the affricke of Samaria / and saye: as truly as the God lyueth at Dan / and as truly as the God lyueth at Bersaba / these shall sal / and neuer ryse vp againe.

pl. xxxviii

Behold / the syde commeth / saith the Lorde God: that I shall finde an hunger into the earth / not be hunger of shadd / not the thyrste of water / euen an hunger to heare the woode of the Lorde / so that they shal go from the one see to the other / yee / from the North vnto the East / cunnynge aboute to see the woode of the Lorde / and shall not fynde it. In that tyme shall the saye / vrgins / and the yonge men / pers the fortyeth / yee / euen theye that were in the affricke of Samaria / and saye: as truly as the God lyueth at Dan / and as truly as the God lyueth at Bersaba / these shall sal / and neuer ryse vp againe.

Behold / the syde commeth / saith the Lorde God: that I shall finde an hunger into the earth / not be hunger of shadd / not the thyrste of water / euen an hunger to heare the woode of the Lorde / so that they shal go from the one see to the other / yee / from the North vnto the East / cunnynge aboute to see the woode of the Lorde / and shall not fynde it. In that tyme shall the saye / vrgins / and the yonge men / pers the fortyeth / yee / euen theye that were in the affricke of Samaria / and saye: as truly as the God lyueth at Dan / and as truly as the God lyueth at Bersaba / these shall sal / and neuer ryse vp againe.

Abb. 1. a

Behold / the syde commeth / saith the Lorde God: that I shall finde an hunger into the earth / not be hunger of shadd / not the thyrste of water / euen an hunger to heare the woode of the Lorde / so that they shal go from the one see to the other / yee / from the North vnto the East / cunnynge aboute to see the woode of the Lorde / and shall not fynde it. In that tyme shall the saye / vrgins / and the yonge men / pers the fortyeth / yee / euen theye that were in the affricke of Samaria / and saye: as truly as the God lyueth at Dan / and as truly as the God lyueth at Bersaba / these shall sal / and neuer ryse vp againe.

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shall inake gardens / and enioye the frutes of
the. And I wil plante them upon theys owne
grounde / so that I will neuer reue them out
agayne froin theyr lande / which I haue ge-
uen them / sayeth the Lozde thy God. I.

of Esau: Thy giants (o Theman) shalbe as-
traced / so thyzow the slaughter they shalbe as
circumcioued upon y mount of Esau. Whome
shall come upon the / so the malice t that thou Esau shall e
shewekest to thy brother Jacob: /e / for: every
more shall thou perish / and that because of the
tyne / when thou dyddest set thyself against
huu / euen when the enemies raised awaye
his host / and when the cleaunties came in as
his power / and cast loyce upon Jerusalem /
thou thy self wast as one of them.

The ende of the prophes
Amos.

The Prophet Abby.

The first Chapter.

I Amos I vision that was shew
vnto me / thus hath y
Lozd God spoken vpon i E-
doms: We haue heerde of the
Lozde that there is an em-
bassage sent amonge the He-
brewn: Up / let vs crye a sighte
egainsst idem / Beholde / i I will make the
smell amonge the Hebrewn / so that thou shalt
be vncirly despysed.

The pyrie of thyne herte hath lift the vp /
thou buildest in the stronge holdes of stone
and hast made the an hye feate: Thou sayest in
thyne deere: who shall cast me downe to the
grounde: But / though thou ventest vp as
the eagle / as maydest thy nest aboue
amonge the starres: yet woulde I plucke the
house from thence. If the thefro a robbera ca-
me to i by night / thou wyldeste thy rish / should
they not scale / nill they had ynough: if the
grape gatherers come vpon the / woulde they
not leaue the some grapes: But how shall
they rype Esau / and like ouer his measures?

B See the men that were sworne vnto the /
shall theye the out of the borders of thyne
owne lande. They that be now at one with
the / shall because the / and ouer come the: Euen
they that care thy bread / shall betraye the /
as thou shalt see. Shall not I at the same
tyne delioye the wyemen of Edoms / and
those that haue vnder standinge from y mounte

Thou shalt nomore fe the vaye of thy bro-
ther / thou shalt nomore beholde the tyne of
his captiuitie: thou shalt nomore reioyce ouer
the chyldren of Iuda / in the vaye of theyr des-
truction / thou shalt triumphe nomore in the
tyne of theyr trouble. Thou shalt nomore come
in at the gates of my people / in the tyne of
theyr decaye: thou shalt not fe their misery in
the vaye of theyr fall.

Thou shalt sende out no man against thye
host / in the vaye of theyr aduersite: neyther
shalt thou stande wayting any more at the
corners of the streets / to murdure such as are
fled / or to take them prisoners that remaine in
the vaye of theyr trouble. For the vaye of the
Lozde is harde by vpon all Hebrewn. I like
as thou hast don / so shalt thou be dealt with: Joel ij. b
all / see / thou shalt be reuenced euen vnto thine
head. For i y crosse as ye haue donen vpon
myne holy hill / so shall all Hebrewn come
annually: see / thyne shall they / and shall come
vp / so that ye shalbe / as though ye had neuer
bene.

Bus vpon the mount Syon / theccc shall a
remnant escape: these shalbe holy / t and the Iach. ij. b
house of Jacob shall possesse euen those that
had them selves afore in possession. No route /
t the house of Jacob shalbe a fyre / the house of Iere. ij. c
Joseph a flame / and the house of Iuda shalbe
the firare: which they shall finde and con-
sume / so that nothinge shalbe left of the house
of Esau / so the Lozde himself hath saye it.
They of the South shall ban the mount of
Esau in possession: and loke what hath vpon
the grounde / that shall the Dhillitina ban:
the playne fildes shall Ephraim / and Samaria
possesse: and the mountaynes of Galaad
shall Ben Iamit haue. And the host shalbe
the chyldren of Israel prisoners: V. in wher
EE so

so licty from Canaan vnto Sarghad/ and in
Sarghad/shalbe under the subiection of
Ierusalem/ and the citie of the South shall
enherett. Tho they that escape vpon the hill
of Zion / shall go vp to punysh the mounte of
Zach. iij. b. **S**au/ as the kingdome shalbe the Lords

The ende of the prophet
Abdy.

The Prophet Jonas.

The first Chapter.

2
iii. re. iiii. e
Jon. iii. a
Gen. x. b
Jon. i. iij. e



The word of the Lord
came vnto Jonas the
son of Amithay sayinge
Arise/ and get thee to Ni-
nue: for a great one and
proude vnto thee / how that
Thine wickednesse is come

before me And Jonas made him ready to the
vnto Cherso fram the presence of the Lord/ y
gaui hym vnto the Tappes: where he founde
a shippe ready fet to go vnto Tharsis. So he
payd his fare/ and wente aboard / that he
myght go with them vnto Tharsis/ from the
presence of the Lord. But the Lord hur-
led a great wynde into the see/ and there was
a mighty tempest in the see: so that the shippe
was in jeopardy of goinge in pece. Then
manynere wrecchable/ and cried euery man
vnto his God / as the goodes that were in the
shippe / they cast into the see to lighten it of
theire. But Jonas gat hym vnder the bancke/
where he layd hym vnto the slombeth.

B So the maister of the shippe came to him
and sayde vnto hym: why slombrest thou?
Up, call vpon thy Godis God (happly) will
thinke vpon vs: that we perishe not. And they
sayde one to another: come / lets vs cast lottes:
that we maye knowe for whos cause we are
Iosue. vi. c. **I** thus troubled. And so they cast lottes/ and
the lot fell vpon Jonas.

Then sayde they vnto him: tell vs for whos
cause are we thus troubled: what is thine o-
cupacion? whence comest thou? what coun-
treman art thou? of what nation? He ans-
wered them: I am an Hebrue/ and I feare
the Lord God of heauen/ which is made both
the see and the lande. The were the men
creadingly astayed/ and sayde vnto hym: why
hiddest thou so? (for they knewe that he was
fled from the presence of the Lord/ because
he had tolde them) and sayde moreover vnto
hym: What shal we do vnto the / that the see
maye cease from troublinge vs? (for the see
wrought and was troublous) he answered
the: Take me/ and cast me into the see / so shall
it let you be in rest: for I wote it is for my sake/
that this great tempest is come vpon you.

Neuertheless/ the me assured with rowyng
to bringe the shippe to lande: but it wolde not
be/ because the see wrought for/ and was so
troublous agaynst them. Wherfore they crewd
vnto the Lord/ and sayde: O Lord/ leaue vs
not perishe for this mans death/ neither laye
thou innocet bloude vnto oure charge: for
thou O Lord/ hast done / euen as thy plea-
sure was.

So they rote Jonas/ and cast hym into the
see / and the see leste agayne. And the men
feared the Lord/ exceedingly/ saying / euen
now/ and makinge vowes vnto the Lord.

The II. Chapter

B ut the Lord prepared a great fysh/ to
swallowe vnto Jonas. And he was Jonas
in the belly of the fysh three dayes and three
nyghtes. And Jonas prayd vnto the Lord
Deus Deus/ out of the belly/ and sayde:
I In my trouble I called vnto the Lord/ and
thou hearde me out of the belly of the hill / and
thou hearde my voyce. Thou hiddest call
me vnto the see / in the myddell of the see/ and
the floudes compassed me aboute / and / all thy
waves and roules of water were ouer me / I
thought that I had bene cast awaye out of
thy sight: but I will yett agayne loue to waite
thy hely temple.

The water compassed me/ when to the very
foule the wynde laye aboute me / and the wynde
were wyacie aboute myne head. I wote
vnto the bottom of the hilles/ and was
barred in with carth for euer. But thou O
Lord

the **L**orde shall I bowe my knee to the bys-
 God: Shall I come before hym with burne-
 offerings/ and with calves of a year old?
 Shall the **L**orde a pleasure be many thou-
 sande ransome/ or innumerable streames of
 oyle? Or shall I give my firstborne for myne
 offences/ or the fruit of my body for the same
 of my soule? I will heare the **C**ommand what
 to good/ and what the **L**orde requireth of
 me: **F**amely to forsight/ to have pleasure in
 louyng frutlesse/ to be lowly/ and to walke
 righty God: That thou mayest be called a
 cire of the **L**orde/ and that thy name maye
 be righteousnesse. **H**earc **C**ome ye bryde who
 wouldst thou such warninges? **S**houdest
 thou be displeasid/ for the unrighteous good
 in the house of the wicked/ and because the
 measure is minished? Or shouldest thou iustice
 be the balancce/ and the bagge of decreasefull
 weightes amonge those that be full of cydes
 unrightously gotten: where the chiefe deale
 with fals hede/ speake lyes/ and haue vncleanfull
 minis in their mouthes?

E therefore I will take in hande to punish
 the/ and to make the desolate/ because of thy
 sinnes. **T**hou shalt cease/ and not haue any
 ough: yet thou shalt bringe thy self downe.
 Thou shalt flye/ but not escape: and thy iust
 thou wouldst save me/ I refuse to y freede-
 Thou shalt frowne/ but not escape: thou shalt
 pite: our aduise/ but oyle shall thou no cha-
 ce: to enuise thy self: thou shalt neede
 our iustice: but thou shalt haue no rescue. **D**e-
 fepe the ordinances of **Z**ion/ and all these
 instances of the house of **I**shab: ye shalwe
 the pleasure of therefore wil I reeke the wast
 and cause thy inhabitants to be abhorred/ **O**
 my people: and this shall thou haue thine
 owne home

The VII. Chapter.

Who am I? am become as one that gathereth
 a gleanynge into the harvest. There are
 no more grapes to cut/ yet would I gaine/ with
 all my heart/ because of the best fruite. **T**here is
 not a goble in mine upon earth/ there is not one
 righteous amonge men. They labour all to
 beid bloud/ and every man haunth his bio-
 ster to reede: yet they saye they do well/ when
 they do euill. **D**o the prince will so sayeth the
 wight: that he maye do him a pleasure againe.

The greace man speaketh what his herte de-
 sireth/ and the bracer alone hym. The best
 of them is here as a spittle/ and the most right-
 eous of them as but as a hier in the hidage.
 But when the daye of thy piteades come
 in/ that thou shalt be visited/ then shall they
 be wastid awaye. **I** see no man belife his
 frende/ nor put his confidence in a prince.
 Kepe the porte of thy mouth/ from her that
 hereth in thy distance: **I** for the sonne shall put
 the father to dishonour/ the daughter shall denie
 the father: and the daughter in lawe shall
 be against her mother/ the daughter in lawe
 shall be against her mother in lawe: and a
 mans face shall be against his owne house/ as
 he doth.

Fear not beliffe/ **I** will loke vp vnto the **L**orde: **B**
 de/ **I** will patiently abyde/ **G**od my saviour:
 my **G**od shall helpe mee. **O** thou enemye of **D**id. xvij.
 myne/ cease noe at any full/ for **I** shall geue
 up agayne/ and though **I** see in darkness/ yet
 the **L**orde to my light. **I** will bringe the pun-
 ishment of the **L**orde/ for why? **I** haue of-
 fended hym/ and he set in iudgement vpon my
 cause/ and se that **I** haue eny. **H**e will bringe
 the forth to the light/ and **I** shall see his right-
 iousnesse.

The thorn myne enemy shall loke vpon it/
 and be confounded: now sayeth **I**. **W**here is
 thy **L**orde? **G**ods thine eye shall beholde
 her/ when she shall be rotten/ because of
 the thornes. **T**hy thorn shall come/ and
 shall be made vp/ and the leue shall
 goe abroad: and at that tyme shall they come
 vnto the/ from **I**ssue vnto the strange cities/
 and from the strange cities vnto the ruer/
 from the one see to the other/ and the one
 shall saye to the other.

The thorn shall stande/ the leue shall be waste-
 fid/ because of them that will therein/ and
 for the sinnes of their owne imaginations.
 Therefore shall they people which they hadde/ the
 stocke of thine heritage which dwell desolate
 in the waste: that they maye be sette vpon
 the mount of **C**arnay/ **B**alan and **B**alad
 as aforetyme. **M**any shall thou geue wil **I** be-
 come them/ **I** like as when they came out of **E**gypte.
The shall theye **E**gypte sit/ and be ashamed for
 all their power: **I** for that they shall laye their
 hande vpon their mouth/ and suppose their
 face. **T**hey shall like the dust life a speckle/
E C iij and

The Prophet Abacuc.

The first Chapter.

I Was in the heavy бурде/
wheche the prophet Aba-
cuc vsd se. O Lord/
how longe shall I crye/
and thou wylt not heare:
How longe shall I com-
plaine vnto the sufferinge

wrange / and thou wilt not helpe: Why lea-
rest thou me fe wearynesse and labour: Eye
tears and wicker are before me powere ouer-
goeth right: for the lawe is tome in peace/
and there can no right iudgement go south-
And why: the vngodly is more set by the
righteousness in the cause: that wrange iudg-
ment proceede. Beholde / amonge the

Writen: and loke well: wonder at it / and be
abashed for I wil do a thinge in your time/
Wherof ye be told ye shall not beleue.

B For I will raise up the Caldees / that
byrne and scorch people: whiche shall ge
as wyde as the lande to take possession of dwell-
linge places: be not their owne. A gramine
and busheous people is it: these shal scin and
gement and punishe. They haue ore swete
then the caites of the mountaine: and theye

scure them like wolues in the cunynge. Their
gausyn cometh by greete heapes from south:
they flye hastily to denour as the Eagle. They
come all to spoyle oute of them cometh an
East wynde: whiche bloweth and garbureth
their captiue like as the sande. They shall
mocke the kinges: A laugh I punce as to scin.
They shal not fey by any stronge hold: for they
shall lase ordynance aganste it / and take it.
Then shal they take a feche courage vnto the
to go forth and to do more euill: and so ascende
thou power vnto their God.

But thou O Lord my God: my tholy one:
thou art from the beginninge / therefore shall
we not fey O Lord: thou hast aduincd the
for a punishment: and for them so reuoure the

mighty. Thine eyes are cleane: thou maist not
se euill: thou canst not beholde the thinge that
is so wicked. Wherfore the doest thou lase vpon
the vngodly: and holdest thy tongue: wher
the wicked denoureth the man that is better
then him self: Thou maist see as the fish in
the see: as like as the crespyn beastes / haue no
gyde. They take vp al with their angle / they
catch in their netta garbure in their yarme:
wherof they reioyce and are glad. Wherfore
offre they vnto their net: and so sacrifice vnto
their yarme: because that as thow is in their powe
onis become so fat: and their meane so plim-
teous. Wherfore they call out their net agan:
and neuer craffe to slote the people.

The. 11. Chapter.

I Hadde vpon my watch: and set me vpon
my guttore: to loke and se what he wold
doe vnto me: what auenture I should geue
him that reponeth me. But the Lord auen-
sured me: and saide: Writ the vision plain-
ly vpon thy tables: that who so remembereth
it: maye receiue it: for the vision is yet faire:
for a time: but at the last it shall come to passe:
and not faile. And though he scure / yet trust
thou for him: for in very deere he will come a
not be slake. Beholde: who so wil not be fel-
lowe with him: nor prosper: but the iust shall
lyne by his saide. Like as the wyne becometh
the mountaine: soe for the pynne shall lase
and not endure. It opened his desire wyde:
as the helix: and so as unrefusable as a weale. All
Cushen gathered here him: and heeppd ou-
to him al people.

But that not all these take up a pomebe:
gauss him: and mocke him with a sworde:
and saye: Wo vnto him that byscryp vp
cher meane goodes: Howe longe wil he lade
him self with thise clauie: O howe sodnly wil
they stande vpon him: that byne the land: a wale:
that shal receiue in peere: yet thou shalt be
their spae. Change thou hast spoyled many
Cushen: therefore shal the remnant of the pro-
ple spoyle the: because of inuens slauis: and for
the wronge done in the lande in the eies: and
vnto al them that dwell therein.

Wo vnto hym: that courtously gathereth
euill gotten goodes into his house: that
he maye fey for his inuens an hie: to escape from
the power of my scourge. Thou hast heerd
the

Dial. 11. a

Job. 1. 1. a

2er. 1. 1. d

De. 1. 1. d

Soph. 1. 1. a

Isa. 1. 1. a

Dial. 1. 1. d

Isa. 1. 1. a

De. 1. 1. d

Job. 1. 1. a

2er. 1. 1. d

De. 1. 1. d

Soph. 1. 1. a

Isa. 1. 1. a

Dial. 1. 1. d

Isa. 1. 1. a

of the olivie shall be cutt off / and the sonde shall
 bringe no coine: the shepe shall be taken oute
 of the fold: and there shall be no cawell in the
 steeles. But as for me / I will be glad in the
 Lorde / and will enjoye in God my Saviour.
 ¶ The Lorde God in my strength / he
 shall make my feete as the feete of hartes: and
 he whicher groweth the myrt / shall bringe
 me to my hie place / synginge upon my
 psalmeo.

Psal. god. b

The ende of the prophet
 Abacuc.

The Prophet Sophony.

The first Chapter.

So is the worde of the Lorde /
 which came vnto Sophony the
 sonne of Busi / the sonne of Geo-
 dalias / the sonne of Amarias / the
 sonne of Achobias: in the tyme of Iosias
 the sonne of Amon kynge of Iuda. I will
 gather vp all thinges: on the lande / I will
 Lorde. I will gather vp man and beast:
 I will gather vp the fowles in the ayre / and
 the fish in the see: so the greate decaye of the
 wicked Iand will surely bestrope the men
 oute of the lande / sayeth the Lorde. I will
 streche oute myne hande vpon Iuda / and vpon
 all synners as well as Jerusalem. Thus
 will I note oute the remnant of Baal from
 this place / and the name of the Beniamin /
 and will crosse the way / as upon their house
 toppes will I pisse: and some of them shall
 vnto the doore of Bechem: which I will swaie / by the
 Lorde / and by their Malchom also: whicher
 shall becke from the Lorde: and neyther shall
 I see after the Lorde / nor regarde him.

iiij. Ke. 33.
 and 33.ij.
 33. Ke. 33.

iiij. re. 33. iij.
 De. 30. 4. b

Jer. v. b

3. a. b

shall it happen in the daye of the Lorde
 strange: I will visite the pynners / the kin-
 ges children / and all synners as were straining
 clothinges. In the same daye also will I visite
 all those that treade oute the trebbishe / so
 proudly / which shall their lordes houses with
 robbery and falschode: At the same tyme / I saye
 vnto the Lorde / there shall be a greate
 crye from the Tishbites / and an howlinge
 from the other parte / and a greate myrtur
 from the hillen. Howl ye that dwell in the
 myll / for all the marchaunt people are gone /
 and all they that were laden with syluer / are
 roted oute.

iiij. Ke. 33.
 33. Ke. 33.

In the same tyme will I forsake the Jeru-
 salem with iauentures / and visit them that
 continue in their vngodnes / and saye in their
 hartes: I truste the Lorde will doe vnto us
 good no euill. They goodes shall spoyle / their
 and theyr houses layed wastfull. They shall
 buye the houses / and not dwell in them: they
 shall plante vineyardes / but not drynke the
 wyne thereof. For the greate daye of the Lorde
 shall be ar hande / it is harde by / and cometh
 on a pace. Reasonable is the soryng of the
 Lorde / then shall the grauie crye
 oute: for the daye is a daye of wrath / a daye
 of trouble and heauynesse / a daye of vnto
 strece and misery / a daye of mourninge
 daye / cloudye and stormy daye / a daye of
 the noyse of trouppes and shawtes / againste
 the strong wales and by the towres / I will bringe
 aboute life vnto the men / because they haue
 sinned againste the Lorde. They shall be
 shakted as the dust / a their bodies as the mire.
 Whether their syluer nor theyr golde shall
 be able to deliuer them in that wretched
 daye of the Lorde / but the T whole lande shall
 be consumed / because the fre of his wrath: for
 he shall burne all the synners / and
 them that dwell in the lande.

iiij. Ke. 33.
 33. Ke. 33.

33. Ke. 33.
 33. Ke. 33.

¶ Be the 11. Chapter.
 Come together and gather you / O ye
 forward people: or the thinge go forth
 what is concluded / and in the tyme he possi-
 awaye as the dust: the fearful wrath of the
 Lorde come vpon you: for the daye of the
 Lorde sore displeasure come vpon you. Behold
 the Lorde all ye make haired vpon earth

33. Ke. 33.
 33. Ke. 33.

the also wyl I make a smal/poore/simple people which shal trust in the name of the Lord. The remnant of Israel shall do no wickednes/for they shall speake lye: neither shall there any veecefull tongue be founde in their mouthes for they shal be fed/and take their rest/ as a man hat maketh them a strap. Gueve thanks for a daughter Zion/bejoynefull O Israel: ceoynce and be glad from thy whole herte/ o daughter Jerusalem/ for the Lord hath taken away thy punishment/and turned backe thyne enmitye. The Kinge of Israel/ euen the Lord him selfe with the: so that thou needest no more to feare any misfortune.

In that tyme it shalbe sayed of Jerusalem feare not/ and to Lord: let not thine handes be slacke/ for the Lord thy God is with the/ it is he that hath powere to saue: he hath aspected pleasure in the/ and a maruylous loue toward the: yet/ he reuereth ouer the wylfulnesse. Sinners haue bene in hauppnesse/ wyl I gather agayne the/ and take count of thy congregacion: as for the stonick and reposit that hath bene layed upon the/ it shalbe farre from the. And lo/ in that tyme wyl I destroye all those that rege the: I wyl liche the lame/ and gather vp the castle away/ for I wyl get them honoure and purchase all landes/ where they haue bene put to shame. At the same tyme wyl I bringe you in/ and at the same tyme wyl I gather you. I wyl get you a name and a good report among al people of the earth/ when I rurne backe yonce captiue before pouce eyes/ sayeth the Lord.

The ende of the prophet Aggeus.

The Prophet Aggeus.

The first Chapter.

i. 2. d. v. 1.
Dan. v. c
v. 1. 6

In the seconde year of singling awaye of the month/ came the wordes of the Lord (by the prophet

Aggeus) vnto* Sorobabel the sonne of Ba-
lathai the prince of Iuda/ and to Zesias the
sonne of Josede the hye priefte/ sayinge: Thus
saith the Lord of hostes/ and sayeth:
This people sayeth say: The tyme is not yet
come to bulde vp the Lordes house/ when
spake the Lord by the prophe Aggeus/ and
said: Ye pour selfes can fynde tyme to dwell
in spled houses/ and shal the house be waiste
of thise? saith the Lord of hostes/ In your
hertes/ sayeth the Lord of hostes/ ye sowe
much/ but ye thynge litle in: ye eate/ but
ye haue not ynough: ye drinke/ but ye are not
fylled: ye decke youre selfes/ but ye are not
warmed: and yet that is not any waye/ pur-
cheth it in a stonick puect.

Thus sayeth the Lord of hostes/ O my
de your owne wayes in your hertes/ ge
you vp to the mountaynes/ ride woode/ and
bulde vp the house: I that it maye be accep-
table vnto me/ and that I maye beere myne
honoure/ saith the Lord. Ye lofch for much/
and lo/ it is come to this: and it shalbe
ye thynge in home/ yet the I flower: awaye.
And why so sayeth the Lord of hostes?
Euen because that my house lyeth so waiste/
and ye remaine eury man into his owne house/
wherefore the heauen is forbydden to geue it/
you any dewe/ and the earth is forbydden to
geue you encrease. I haue called so/ vnto
the/ upon the lande/ and vpon the mountay-
nes/ vpon come/ vpon wyne and vpon oyle/
vpon eury thinge that the ground bringeth
forth: vpon men and vpon cattel/ vpon/ and vpon
al handy labourer.

When Zorobabel the sonne of Sala-
chel/ and Zesias the sonne of Josede the hye
priefte with the remnant of the people/ heere
the voyce of the Lord their God/ and the
wordes of the prophet Aggeus (lyke as the
Lord their God had sent him) the people
had feare the Lord. Then Aggeus the
Lordes angel sayed in the Lordes mes-
sage vnto the people: I am with you/ saith
the Lord. So the Lord waked vpon the
spere of Zorobabel the prince of Iuda/ and Ag-
geus the sonne of Josede the hie priefte
her priefte/ and the spere of the remnant of
all the people: that they came and laboured
in the house of the Lord of hostes their God.

3re m

Leu. 37. 4

Mich. 2.

Wic. 14. 4

3re m

B

ge

ye

3re m

3re m

3re m

3re m

3re m

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3re m

The II Chapter.

When the xxiii daye of the fyre moneth/ in the seconde yeare of Hynge Baruo/ the xxiiij daye of the fyre moneth/ came the wyde of the Lorde by the prophet Aggeus sayng: I speake to Zorobabel the sonne of So labud prince of Iuda/ and to Iesus the sonne of Josede the hye pnest/ and to the residue of the people/ and saye: Who is left among you/ that saye this house is her fyfthe beauty: But what saye ye now by it: To it not in your eyes/ euen as though it were nothing: **U**nter the feete of good chert/ o Zorobabel (sayeth the Lorde) be of good comfort/ o Iesus thou sonne of Josede the hye pnest: take good heere vnto you also/ all ye people of the land/ sayeth the Lorde of hostes/ and do accordyng to the wyde/ for I am with you (sayeth the Lorde of hostes) lyke as I agreed with you/ when ye came out of the lande of E gypt/ and my spere shalbe among you/ sae ye no.

B for thus saie the Lord of hostes. I yet once more wil I shake heuenn and earth / the se and the drye lande: Yet I will moue all Eberis / and the comforte of all Eberis shall come / and so will I fyl this house with bonoure / sayeth the Lorde of hostes. The glorie is myne / and the golde is myne / sayeth the Lorde of hostes. Thus the glory of the left house shalbe greater then the right / sayeth the Lord of hostes: and in this place wil I gloue praer / sayeth the Lord of hostes.

The xxiiij daye of the xij moneth in the seconde yeare of Hynge Baruo / came the wyde of the Lorde vnto the prophet Aggeus / sayng: Thus sayeth the Lord God of hostes: Ipe the pnestis concerninge the temple / saie: I fone beate I holy the se in his core lappe / a with his lappe / to reu the the chert / potage / myne / oyle / as any other meate: shall it be holy also: The pnestis answered / and sayde: No. Then saide Aggeus: Now if one beynge defiled with a dead carcase / touch any of these / shall it also be unclean: The pnestis gaue an

swere and saide: I seche shalbe uncke in The Aggeus answered / and saide: Euen so is the people and this temple before me / sayeth the Lorde: and so are all the wydes of their hands / yee / and al that they offer is unclean: **U**u x x b
And now I praye you / consider vnto this daye / sayth and how it hath gone with you as for as euery thinge was layd and stoue vnto the north in the temple of the Lorde: that when Aggeus came to a come beate of xij. But helo / here were stoues xiiij. and that when ye came to the wympresse for to poure out / pomes of myrris / there were stoues xij. for I smote you with beate / stoues / and heyle stones in all the labours of your handes: yet was there none of you that wolde turne vnto me / sayeth the Lorde. Consider then from this daye forth / and a fewe / namely / from the xxiii. daye of the xij moneth / vnto the daye that the foundation of the Lordes temple was layd: Marke it well. I Ja not the sebe yet in the barnet haue not the vynes / the figges / the pome granates / and olue trees bene yet vnfructe / full: One from this daye forth / I shall make them to prosper.

Now on the xxiiij daye of the moneth came the wyde of the Lorde vnto Aggeus againe / sayng: Speake to Zorobabel the prince of Iuda / and say: I wil shake both heuenn and earth / and ouerthrow the seate of the Kingdome / yee / and I wil cast the mightie Kingdome of the Eberis. I will ouerthrowe the chertres / and I will shake the se / upon them / so that both house and man shall fel downe / euery man thow his neyghbouse stoue. And so for the / o Zorobabel (sayeth the Lorde of hostes) thou sonne of Salubur / my seruante: I will shake the se / sayeth the Lorde / as thou some time / and make the se as a seale / for I haue defen the se / sayeth the Lord of hostes.

The ende of the prophet Aggeus.

Ch

Zpoc. xi a

Then answered I / a saide vnto him: What are these two olyue trees vpon the right and left syde of the candlestick? I spake no more: / a saide vnto him: what be these tii. olyue trees: which shal be the two golden pipes: empty them silke into the golde? He answered me: and sayde: knowest thou not what these be? And I sayde: No my lord: Then said he: These are the two olyue branches: that stande before the ruler of the whole earth.

The V. Chapter.

II. Thes. ij b
Reu. ij d

Z I turned me / I sawe myne eyes / and loke'd: a beholde: a strange boke. And he saide vnto me: what saist thou? I answered: I see a strange boke of xx. cubites longe and x. cubites broad. Then saide he vnto me: This is the tree that groweth forth over the whole earth: for all these shal be iudged after this boke: / a all swerours shal be iudged accordinge to the same. I will bringe it forth / I saie the Lo. ofe of booke: so that it shall come to the house of the sberde: and to the house of him that falsly sweareth by my name: / a shall remaine in his house: and consume it with the sberde: / a sberde thereof. Then the aengel that talked with me wente forth: / and sayde vnto me: I sawe myne eyes and se: what thou that goest forth. And I sayde: what is it? He answered: this is a measure goinge out. He sayde more: Euen thus are they that dwell vpon the whole earth: colde vpon. And behalde: there was li'ft vp a talene of leade: / a / a woman saie in the myddell of the measure. And he sayde: This is vii. goshenneth. So he cast her into the myddell of the measure: / and there the sberde of leade vpon into a hole.

Ben. j b

Then lift I vpon myne eyes: / a loke'd: and beholde: there came out women / a the wynde was in their wynges: / a they had wynges like the wynges of a swete: / a they lift vp the measure betwixte the each ead the heauen. And I spake: I to the aengel that talked with me: where be the these beere the measure? And he sayde vnto me: into the lande of Tynear: / a byside them an house: whiche when it is prepared: the measure shal be set there in his place.

The VI. Chapter.

Z I heard I heard me / I sawe myne eyes / a loke'd: and beholde: there came co.

charrenes out fro batwixte two hills: / a the hills were of brasse: / a in the fyfthe chaeret were I reade booke: / a in the secon chaeret were blacke: / a in the thirde chaeret were whyte booke: / a in the fourth chaeret were brasse of vnter colour: and stronge. Then spake I and sayde vnto the aengel that talked with me: / a loke'd: what are these? The aengel answered: / a saide vnto me: I see: a the wyndes of the hea: / a whiche be come forth to stande before the ruler of all the earth. That with I blacke booke went into the lande of the North: / a I whyte folow'd the: / a the speckled booke wente forth towarde the South. These booke were very stronge: / a wente out: and sought to go: and take their way: / a they wente over the whole earth. And he saide: get you hence: / a go thow to I wote. So they wente thow wente the world. Then crede he vpon me: / a said vnto me: sayinge: Beholde: these that go towarde the North: / a shall fill ney worth in the North countre.

And I wode of the Lo. came vnto me: / a sayinge: Take of the pyffones that are come from Babylon: namely: / a Sedar: / a Cobas: / a and Dnas: a come thou the same Dese: / a go into I house of Josias: the sonne of Eopnyas. Then take golde and siluer: / a a mane crounes therof: / a set them vpon the heade of Ihesus the sonne of Josdec the hie prest: / a I spake vnto him: I was saie the Lo. of booke: Beholde: he man whose name is: / a I sawe: and he that shall bringe vp after him: / a shall bulde vpon the temple of the Lo. ofe: / a in he shall bulde vpon the temple of the Lo. ofe. / a he shall beere the pyffes: he shall sit vpon the Lo. ofe: / a he shall and haue the domination.

I wode of the Lo. came vnto me: / a sayinge: I will be also vpon his crone: / a a peaceable counsaill shal be betwixte the bo. And the crone shal be in the temple of the Lo. ofe: / a a remembraunce vnto Selen: / a Eubias: / a Dnas: / a then the sonne of Eopnyas. And in he as be sarre of: / a shall come: and bulde the temple of the Lo. ofe: / a he maye knowe: / a he shall beere the Lo. ofe: / a he shall sit vpon the Lo. ofe: / a he shall beere the pyffes: / a he shall sit vpon the Lo. ofe: / a he shall and haue the domination.

The VII. Chapter.

Z I happened also in the fourth yeare of I strange darwes: / a the Lo. ofe came vnto me: / a sayinge: I will be also vpon his crone: / a a peaceable counsaill shal be betwixte the bo. And the crone shal be in the temple of the Lo. ofe: / a a remembraunce vnto Selen: / a Eubias: / a Dnas: / a then the sonne of Eopnyas. And in he as be sarre of: / a shall come: and bulde the temple of the Lo. ofe: / a he maye knowe: / a he shall beere the Lo. ofe: / a he shall sit vpon the Lo. ofe: / a he shall beere the pyffes: / a he shall sit vpon the Lo. ofe: / a he shall and haue the domination.

came vnto Zachary in the fourth day of the month which is called Caslew: vnder the name of Sarsas and Nogauides / and the men that were with them first vnto Bethel for to praye before the Lord: / and that they shoulde saye vnto the priestes / whiche were in the house of the Lorde of hostes / and to the prophete:

1.12. b Shoulde I wepe in the firste month / and abstine so I haue done now certayne yeares? Then came the word of the Lorde of hostes vnto me / sayinge / I speake vnto all the people of the lande / and to the priestes: and saye when ye fasted and mourned in the v. and iij. month

1.13. a (now this iij. yeares) / yd ye faste vnto me: When ye dyd eate also and drinke / yd ye not eate and drinke for your owne selico. Accordeth to these the wordes / which the Lorde spake by his prophetes afore tyme / when Jerusalem was yet inhabited and wrythy / she and the citie rounde about her: wch there dwelt men / both toward the South and in the playne countries:

1.14. b And the word of the Lorde came vnto Zachary / sayinge: Thus saith the Lorde of hostes: I Egreite true iudgement: shewe mercy and louinge kyndnesse / vnto every man to his brother: So he wydowes / the fatherlesse / the strainger / and gaue no wrong / and let no man synge / and agaynst hym: other in his hand. Whiche thing they wolde not take hede / but turned their backs / and stopped their eares / that they should not heere. Yet they made their bettes as an Adamans stone / left / they shoulde heere the lawe and wordes / whiche the Lorde of hostes sente vnto them in his holy spirit: by the prophete afore tyme.

1.15. b Wherfore the Lorde of hostes was very wroth at them. And this now cometh to passe / that thife a shalpe / which they wolde not heere: men so they cryed / and I wolde not heere / saith the Lorde of hostes / but scattered them / and ge all Gentyles / whom they see we not. Thus the lande was made so desolate / that there traupled no man in it / neyther to nor fro / for that pleasaunt lande was vnto they layed wast.

The VIII. Chapter.

1.16. b The word of the Lorde came vnto me / sayinge: Thus saith the Lorde of hostes: I was in a great glosouy ouer the ci-

ty / I haue bene very glosouy ouer her in a greyt displeasure / for thus saith the Lorde of hostes: I will turne me agayne vnto Sion / and will dwell in the myddel of Jerusalem: I so cha Jerusalem shalbe called a faithfull / true citie / the hill of the Lorde of hostes / or an holy hill.

Thus saith the Lorde of hostes: There shal yete olde men a women dwell againe in the stretes of Jerusalem: / a yd as go with staue in their handes for very age. The stretes of the cite also shalbe full of yonge boyes and damysle / playinge vpon the strete.

Thus saith the Lorde of hostes: I shalbe the esche of this people: theynke it to be vnpossible in my sight / saith the Lorde of hostes: Thus saith the Lorde of hostes: Beholde / I will vntyne my people from the lode of the East and West / and will bringe them agayne: that they may dwell at Jerusalem. And they shalbe my people / and I will be their God / in trouth and righteousnesse. Thus saith the Lorde of hostes: I will laye my hande be stronge / yete yete now heere these wordes by the mouth of the prophete / which be in these dayes: that the foundation is layed vpon the Lorde of hostes house / that the temple maye be builded. For why? For these dayes neyther men nor cattel cande wyne any thyng / neyther might any man come in and ouer in rest for trouble: but I let euery man go agaynst his neyghbour.

Neuerthelesse / I will now increase the residue of this people / nomerous as afore tyme: saith the Lorde of hostes / but they shalbe a sode as peace. The wyneyard shal geue her fruite / and graue shal geue her increase / and the vine vnto that geue their fruite / and I shal cause the remnant of this people / to haue all this in possession. And it shall come to passe / that I shal see ye we: a cuse amonge the Gentiles. O ye house of Iuda / and ye house of Israel: When so wil I deliuer you / ye shalbe a blessinge: that not but let your hande be stronge.

For thus saith the Lorde of hostes: I haue so I purposed to punishe you / wherfore I haue so your fathers proual: and now will I turne the Lorde of hostes: and spared not: I haue so am I determined now in these dayes / for

Mar. 11. b

B

3. 1. 1. 1. f

1. 1. 1. 1. c

1. 1. 1. 1. b

1. 1. 1. 1. a

1. 1. 1. 1. c

1. 1. 1. 1. 1

berde / and the shepe shalbe strated abroad /
and so will I turne myne hande to the she-
one. And it shall come to pass: (saith the
Lord) that in all the lande two partes shalbe
reioiced ouer / but the shepe parte shall remaine
therein. / And the same shepe parte will I
bringe thorow the sye / and will cleanse them
as golde in the fyre / and I will cleanse them
as golde in the fyre. / And they shall call upon my name / and I
will heare them: I will sygne in my people.
And they shall saye / The Lord is my God.

The XIII. Chapter.

Holdeth the daye of the Lord commeth /
that thou shalt be spoiled and robbed / for
I gather together all the Ghyben to fight
against Ierusalem / so that the one shalbe wode /
the houses spoiled / and the women veyled.
The halfe of the one shall go awaye into capti-
uisme / and the residue of the people shall nor be
retred out of the cite.

After that shall the Lord go forth to fight
against those Ghyben / as men vsi to fight in
the daye of banayl. Then shall his feet stande
upon the mounte / that is vpon the
East syde of Ierusalem. And the mounte Thuer
shall cleue in two / Eastwarde a Westwarde /
so that there shall be a greate valley / the half
mounte shall remoue towards the North / and
the other half towards the South.

And they shall flye vnto the valley of my hil-
les / for the valley of the bylles shall reach vnto
Ierusalem. / See / they shall see / I like ye and so:
the carbunake in the veyne of Ophir. / Hinge of
Iuda. And the Lord my God shall come /
and all synners with hym. In that daye shall
it not be light / but colde and frost. This
shalbe that spetall daye / which is knowne
vnto the Lord / neyther daye nor nyght:
but about the euenyng tyme it shalbe light.
In that tyme shall thre waters of lyfe
runne out from Ierusalem / the half part
of them towards the East sye / and the o-
ther half towards the westwarde / and shall
continue both summer and wynter. / And the
Lord my self shalbe hynge ouer all the
earth.

They tyme shall there be one Lord onely /

and his name shalbe but one. Men shall go
about the whole earth as vpon a seld / from
Gibeon to Ramon / and from the South to
Ierusalem. The shalbe sit vpon inhabited
in her place. From Ben Sattimo parte / vnto
the place of the fyre parte / and vnto the corner
parte / and from the tower of Panamuel vnto
the hynge of wynter parte. There shall not dwell /
and there shalbe none / but Ierusalem
shalbe safely inhabited.

They shalbe the plague / whereby the
Lord will synge all people that haue fought
against Ierusalem / namely / theye selfs shall
consume awaye / though they stande vpon
theye feet / theye eyes shall corrupte in theye
holde / and theye tongue shall consume in theye
month.

In that daye shall the Lord make a greate
feditioe amonge them / so that one man shall
take another by the hande / and laye his hande
vpon the hande of his neyghbour. / And
I shall synge also against Ierusalem / and the
princes of all the Ghyben shall gathered to-
gether rounde aboute golde and siluer / and a
very greate multitude of elohim. And so shall
the plague goe ouer houses / maner / and
fildes / and all the bestiall that shalbe in the best /
lyke as vnto a plague was.

Every one that remaineth then of all the
people / which came against Ierusalem / shall
goe up yearly to worshipp the hynge / (even the
Lord of hosties) / and to kepe the feast of ta-
bernacles. And loke what generacion upon
earth goeth not up to Ierusalem / for to wor-
shipp the hynge / (even the Lord of hosties) /
vpon the same shall come no raigne. / If the King
of Egypte goe not vp and tonie a out / it shall
not come vpon them neither.

They shalbe the plague / whereby vnto the
Lord will synge all Ghyben / that come not up
to kepe the feast of tabernacles. / There shalbe
the synne plague of Egypte / and the synne
plague of all people / that goe not up to kepe the
feast of the tabernacles.

In that tyme shall the rydinge gear of the
horse be holy vnto the Lord / and the kelles
in the Lordes house shalbe lyke the bestes
before the altar: / yea all the bestiall in Ierusalem
and Iuda shall be holy vnto the Lord of hoos-
tie / and all they that slaye off synners / shall
be holy.

Amos. ii. b
Job. xxx. iij.
Esa. xlii. a
Psal. xvi. a
Psa. xvi. b
Ier. i. b
Ier. xv. a
Exp. i. a
Esa. ii. a

Zach. i. a

Am. iij. b
Esa. xlii. b
Ier. i. v. c
Ier. i. b

Amos. i. a
Ier. i. b
Ier. i. b
Ier. i. b
Ier. i. b

Q. u. c. iij.

Loide/and of Elias.**The Prophet Malachy.**

much that al people shal saye/that ye be blef-
fen/fo: ye shalbe a pleasaunt lande/sayeth the
Loide of hostes.

C Ye speake hard wordes against me/sayeth I
Loide. And yet ye saye/What haue we spo-
ken against the: Ye haue sayeth: It is but liff
labour to serue God: What profyt haue we
for keepinge his commaundementes/ and for
walkinge humbly before I Loide of hostes?
I Therefore maye we saye/that the proude are
happye/and that they which deale with a no
gods benefitt/ are set vp/for they tempte God/a
yete saye.

Job. xxxi. b.

Job. xxxi. a
Iere. xl. a

But they that feare God/saye thus one to
another: The Loide confideth and beareth
it. Yet in a before him a memorial like wnter
his name: And in the daye that I will make
saith the Loide of hostes/ they shalbe mine
owne possession: a I will fauoure them/like as
a man fauoureth his owne sonne/that doeth
him iustice. Turne you therefore/and confide
what difference is betwixe the righteous/a
vngodly: be wise him that serueth God/ and
him that serueth him not.

D I For make the vae cometh that shal
Dsal. cxli. a burne as an enen: and al the proude/yea/ and

all such as do wickednes/shalbe strawe: and I
daye that is/so to come/shal burne them vp/
sayeth the Loide of hostes: so that it shal
leawe them neither raie nor shadow. But vno
so you that feare my name/shal be the Sunne of
righteousnesse/and health shalbe vnder
his wynges. Ye shal go forth/ and multiplie
as the calves. Ye shal treade vpon the vngodly:
for they shalbe like the asbes vnder the
soles of your feete in the day that I shal make/
saith the Loide of hostes. Remember the
lawe of Moses my seruants/ which I com-
manded ones humen: O:th for al Israel with I
statutes and ordinances. Behold/ I will sende
you I Elias the prophet/ before the cominge
of the daye of the great/ and fearefull Loide.
He shall mene the herdes of the shepeth
when children/ and the herdes of the children to
the fathers: that I come not/ and smyte the
earth with cursinge.

Deiij. v. ij

I. Cor. xij. b

I. Cor. b

* Luc. i. 4

The ende of the prophet Malachy.

Here endeth the booke of the
prophete.

APOCRIPHA

The booke and treatises which
amonge the fathers of olde are not referred
to be of like authoritie with the other bo-
oke of the Bible/ neither are they founde in the
Canon of the Hebrew.

The translation vnto the reader.

These booke (good reader) which be called Apocrypha are not iudged among the
doctours to be of like reputation with the other scripture / as thou mayest per-
ceiue by S. Ieronyme in Epistola ad Paulum. And the chiefe cause thereof is that
there be many places in them/that seeme to be repugnant vnto the open and mo-
nyest truth in the other booke of the Bible. Nevertheless / I haue not regarded
them together to the intent that I wolde haue them despised / or helde for by / as I shoulde
thinke them false / for I am not able to prouice: Yee / I haue not verily / as they were equally
conferred with the other open scripture / yme/ place and circumstance in all things con-
sidered: they shoulde / maye the same contrary / as the vntually and puerely alledged. As methought
A mans face can not be seene so well in a water / as in a saye glasse / maye they as in the shewed
places of scripture haue bene considered and myrre with bynd and conuincing opinions of me / which
haue call such a myll afore the eyes of the simple / that as long as they be not conferred with
the other places of scripture / they shall not seeme otherwise as be understood / than as souer-
eign / as I haue expounded them. Vnto whosoever thou be that readest scripture / let the holy ghost
be thy teacher / and let one text expounde another vnto the: As for the dreames / visions and
other sentences in the byb seeme thy vnderstandinge / commytre them vnto God / and make no
account of them: But let the playne text be thy gyde / and the presence of God / which is the au-
thor thereof / shall lede the in al truth.

As for the prayer of Salomon / which thou findest not therein / the prayer of Iudas / and
three songs that be and his two fellowes sungen in the synagoge / namely the prayer of So-
lomon / readest thou in the eighth chapter of the third booke of the kinges / so that it appereth
not to be Apocrypham: The other prayer and songs / namely of the three children / haue I not
founde amonge any of the interpreters / but only in the olde laryn tongue / which is reported to
be of Theodosius translation. Nevertheless / both because of those that be weak and seru-
pulous / and for their sake also that loue so the sweet songs of thanksgynginge / I haue not left
them out: to the intent that the one shoulde haue no cause to complaine / and that the
other also maye haue the more occasion to giue thankes vnto God in
adworship / as the three children had in the synagoge.

Thus be with the. Amen.

his charrett/ but vnderste to fyght against him: & hee sende out vnto y^e woode of the prophete/ which he tolde him one of the south of God/ which picked a battayl against him in the felde of Mesgaddo. And the pyrrico pleased to fenge Zofias. Then subd the kyng vnto his seruantes: Carry me awaye oure of the battayl/ for I am foue wounded. And immediately his seruantes toke him awaye oute of the front of the battayll. Then sae he vp vpon the second charrett/ came to Jerusalem/ byed/ and was burned in hys fatheres sepulchre. And in all Jermy they inuoued for Zofias/ yet/ rulers also with their wyfes made lamentacion for him vnto this day: And thes was yone cite still in Iseal.

¶ These thynges are written in the booke of the storie of the kynges of Iuda: namely/ all the actes and woikes of kyng Josias/ his kynglye power and manlyf/ his vnderstandinge in the lawe of God/ and what he ydo yea/ and thynges which are not written in the

II. RE. 37. 1. Boke of the kynges of Israel and Iuda. ¶ And he xxv. the people toke Iedonias the sonne of Josias his father when he was thie and thine yeaer olde. And he reigned ouer Iseal thre monethes. And he the kyng of Egypte put him youne/ that he should not carye in Jerusalem/ and rayfed vp a rayng of the people: namely/ an hundred talents of siluer/ a one talent of golde. The kyng of Egypte also made Iocachim his brother kyng of Iuda and Jerusalem. As for them of the kynges counsell with the kyng he his selfe and Sarcades his brother/ he toke them/ and caryed them awaye yonnes into Egypte. Fyne and twenye yeaer olde was Iocachim when he was made kyng in the lande of Iuda and Jerusalem/ and he ydo euil before the Lord.

¶ II. RE. 37. 2. ¶ Then came Nabudodonosor the kyng of Babilon came vp/ boande him with bandes of yron/ & caryed him vnto Babilon. Nabudodonosor also toke all the T^empell that were halowid in the temple of the Lord/ and all the i^eu^eles/ & caryed them vnto Babilon/ and thoughte the into his owne temple at Babilon. Of his vnderstande and vngodlines/ it is written in the booke of the actes of the kynges. And Iocachim his sonne caryed in his shadd: He was

made kyng thynge cyghrene yeaer olde/ and reigned but thre monethes. And then theye in Jerusalem/ and ydo euil before the Lord. So after a yeaer/ Nabudodonosor sent and caryed him to be brought vnto Babilon with the holy vessel of the Lord/ and made Cedebias his brother kyng of Iuda and Ierusalem/ when he was one and twenye yeaer olde and he reigned eleven yeaer.

¶ And he ydo euil also in the sight of the Lord. ¶ He cared not for the woide: that were pre-
 Ie. 37. 3. 4
 sent vnto him by the prophete Jeremy at the mouth of the Lord. And were so he had made an oath vnto fenge Nabudodonosor/ he forswore him selfe/ as fel from him/ because a shewe of a hart/ a transgressed at the lawe and ordinaunce of the Lord God of Israel. The rulers also and heade of the people of the Lord ydo much euil/ and became wygly more the the Rechit/ being dyfled in a maner of abominacion: yea/ a dyfled i holy temple of the Lord at Jerusalem. And the God of the father sent his messengers vnto them/ to rurne them backe/ as to all the againe from there synne: for he wold sun haue spared them for his holy tabernacle sake. Vncertainties/ they had his messengers in deson: gloke what God spake vnto the by his prophets/ they made the a spoue of it. This yeaer on so longe/ the Lord was wath with his people for thine vngodlinesse/ and will be caryed the kynges of the Caldees to come vp/ which slew the kyng me with the sword/ yea/ when in the compass of their holy temple/ and spared no body/ neither yeaer nor olde. ¶ He spent a number made no yange misde: they were aduoyced into the power of the kynges of the Caldees/ at the holy vessel of the Lord/ and the kynges measure toke they/ and caryed them vnto Babilon. As for the house of the Lord/ they demise/ and shate vnto the walles of Jerusalem/ for syn upon her towers/ destroyed all her noble buildynges/ and thoughte all to maugher/ and the people that were not slaw with the sword/ by caryed vnto Babilon.

¶ Thus became they the paysones of the kyng of the kyng of Babilon/ yet they were aduoyced/ & caryed for them selfe/ vnto the moor. ¶ Iere. 37. 3. 4. ¶ The of the Lord/ was fulfilled/ i^e to be he and xxx. b
 32. 3. 4.

city that they make no more in it/ and that they proceed no further with the Ambassage: so in mynde come might be the cause of warre and vsurpation vnto Kinge.

More when Karbunus and Sabellus the sene and the rulers in the lande had red the writinges of Kinge Acacesen/ they gat hym more part/ and came in all the hast to Jerusalem with an host of hoisemen/ and with much people of steemen/ and forbade them to build: And so they left from vsurpation of the Temple/ vnto the seconde year of Kinge Darus.

The III. Chapter.

2 Kinge Darus made a great feast vnto his seruantes/ vnto all his court/ and to all the officers of Media and Persia/ and to all the Deputies and eulers that were vnder hym/ from India vnto Ethiopia/ an hundred and yve. countries. So whā they had eaten and drunken. beinge sensibyl/ and were gone be me againe/ Darus the Kinge wente into his chamber/ layed him doune to sleepe/ and so awakend.

Then ther the yonge men cheepte the Kinge perforce/ and wached his body/ commond amonge them slyce/ and spake one to another: Let euery one of vs saye some thing/ and loke vpon sentence in wyse and meeke recollen than the other/ vnto him that Kinge Darus geue greate gyfte/ and dothe hym with purple: He shal geue him vessels of gold to buyne in/ dothes of golde and courages: he shall inake him a costly charret/ and a dyble of golde/ he shall geue him a lance of wyre slyce/ and a chayne of golde about his necke: he shall be the seconde and principall nere vnto Kinge Darus/ and that because of his wysdomes/ and shall be called the Kinges kyneman.

B So euery one wote his meaning/ / scaled it/ and leryd it vnder the Kinges pelowes/ and said vnder the Kinge arseyd/ we will geue him sure wynges: and loke whose woode the Kinge and his dyble shold be iudged to be the most wysly spoken/ the same shall be the victor. One wote wene to a stronge thinge. The seconde wote: Thi Kinge to stande: The thirde wote: women haue yet more strengthe/ but alke all thinges the truth

searely avenge the victory: More when the Kinge was ryzen vpon they toke their wynges/ and vsurued there vnto him/ and so be red thene. Then some he sayd to all his dy chief lordes/ all the Deputies and rulers of the countre of Media and Persia: And whā they were set doune in the counsaill/ the wynges were red before thim. And he commaunded to call for the yonge men/ that they might see dare their accoustices: them slyce by mouth. So when they were sent for/ and came in the Kinge saide vnto them: I see vs and make vs to vnderstande/ whā the thynges are that ye haue wrytten.

Then beganne the first which had spoken of the strengthe of reyn/ and said: O ye men/ wyne to many mans strongth/ outtedmeth them that vnto this deceueth the mynde/ a bangerly beche the poore man in the Kinge to vantage and wanne. Thus sayd he also vnto the sonda and with the fre/ with the poore and chyce/ take away their mind/ standing/ and make it chon carles and myd/ so that none of them remembreth any heuines/ but is dument: It causeth a man to thynke also of the thinge which he doeth/ no honest a good: remembary not that he is a Kinge/ nor that he is in auctour/ a that he bought wario so such thinges. No: coner/ whā men are vnto Kinge/ they forget all frendship/ tell bootherly faultes/ sic a laue: but as soon as they are donen/ they haue aue the heart and wyl slyce: a whā they are layed doune from the wyne/ so ryzen up a game/ they can noe tell what they sayd. And ye maye/ to not wene the strongest: for who wold els take in hāde so to such thinges: And whā he had spokethis/ he helde his mynde.

The IIII. Chapter.

2 Then the seconde which had sayd/ that the Kinge was stronger/ beganne to speake/ Kinge: O ye men/ are not they the strongest and most excellent/ that sounoure the laue a the seer/ all thas in the see in the earth: More is the Kinge lord of all this thinge/ a barb/ Dominion of the all: a lofe/ whā he commaunded/ he a done. If he finde his men forty a warfare/ they go a vantage/ doune hills/ or allis a to wets. They are flain/ and slaye/ other men/ them selves/ a ouerpass/ not
the

The iii. booke of Esdras.

the hynges wold. If they get the victory they
 bringe the hynges all the spoyle. Likewise / the
 other that be not with warres and hynges
 winge thus till the grounde when they escape
 they bringe tribute unto the hynges. And if
 the hynges alone do that commaunde to kyll
 they kyll: if he commaunde to forgive / they for-
 geue: if he commaunde to smyte / they smyte:
 if he byd theye waye / they theye waye: if he
 commaunde to buyle / they buyle: if he com-
 maunde to sheale / they sheale: if he com-
 maunde to be commaunde to plant / they plant. The
 common people and the rulers are obedient
 unto him. And the hynges in the moone season
 smite him / and catch an vnter: and take
 his rest: and kepe they watch rounde e-
 aboute the hynges / and none of them barre
 get him out of the waye: so do his owne offi-
 ces / but must be obedient vnto the hynges of
 a wold. Judges ye not o ye men / how should
 not be so fere about / vnto whome man are
 thus obedient: And when he had spokt this /
 he helde his tynge. The ruler whose name
 was Zaiababel / which had spoken of women
 end of the truth / beganne to saye after this
 maner: O ye men / it is nae the great hynges /
 is not the multitude of men / for theye is as
 wyne that excellith. Who is it then that hath
 the lordshippe ouer them? Haue not women
 borne the hynges / and all the peaple that rule
 these thinges? Haue not women borne them
 and brought them vp that plant the wyne /
 whereout the wyne commeth? They make
 garments for all men / they geue honour vnto
 all men / and without women can not men
 lyue. If theye gather golde and siluer and all
 precious thinges / and se a fayr and well-
 woued woman / they leaue altogether / and
 tuene theye eyes onely vnto the woman / and
 stape vpon her / and haue more desyre vnto
 her then vnto the siluer and golde / in any ma-
 ner of precious thinge. A man leaueh his
 father that thoughte hym vp / he leaueh his
 owne naturall countrey / and leaueh vnto the
 woman: yee / he coopereth his life with the
 woman: and remembereth neyther father / nor
 mother / nor countrey. By this then ye muste
 iudge knowe / that women haue the vni-
 uersall rule.

Esdras 4
 1. 2. 3. 4. 5. 6.

swearde and goeth his waye to steale / to kyll /
 to murder / to seyle vpon the sea / and seyle a
 Lyon / and goeth in the varrennesse: and when
 he hath stolen / he createth and robbed / he be-
 cometh rich: vnto his loue. Agayne / a man leaueh
 his wyfe better then father and mother: yet
 many one thece be that renne oute of theye
 wyte / and become bondmen for theye wyfe
 for silke: many one also haue perished / and
 haue bene slayne / and haue synned because of
 women.

And nowe belese me / I knowe a hynges
 which is greater in his power / and all landes
 stande in awe of hym / and no man barre leye
 hande vpon hym: yet byd I se / that Zaiababel
 (the daughter of the great hyng Baracuc) the
 hynges conceyue / sai Beside the hynges
 vpon the right hande / and to the left of his
 browe / and feet vnto her own heade /
 and smite the hynges with her left hande.
 Moreover / the hynges laide open her
 mouth: if she laughed vpon him / he
 laughed also: but if she toke any displeasur
 with hym / the hyng was saine to slatter her
 and to geue her good wordes: till he had gone
 her sauoure agayne.

O ye men / are not women then stronger
 Greater in the earth / in bye to the heauen
 than these thinges. Then the hynges and the
 princes laide one vpon another. So he be-
 ganne to speake of the truth: O ye men / re-
 member women stronger. Greater is the earth /
 bye to the heauen / as yet is the course of the
 Sunne / he compasseth the heauen rounde a-
 bout / and seeth his course agayne to his
 owne place in one daye. In he noe excellent
 that heareth this: yee / greater is the truth / and
 stronger then all thinges. All that earth
 callith vpon the truth / the heauen prayeth it / all
 weete / shake and tremble at it / and wish it
 to not vnto this thinge. Wyne is vnto
 the hynges / as vnto the truth / women are
 vnto the truth / as the children of men are
 vnto the truth / yee / all these wordes are vnto
 the truth / and the celes no trust in them / in the
 woman / because she is flatterer / she is vnto
 a penne. It is for the truth it endureth / and is
 alwaye stronger / yee / and conquereth / for
 all that shee woulde vnto it.

The truth accepteth no perforce / it putteth
 no

no difference betwixt vsch as poore betwixt
the myghy or simple / but vsch ryght vnto
every man / whether they be calld as gods / and
o' them are louyngly dealt / wthal in the wor-
ld of vs. In the iudgements of vs there is no
vntyrannous iudg' / but strenghtyngdom /
and pomee and maist' for euermore. Blessed
be the God of tructh.

And wroth that he be dede his kinge / a all the
people cryed and saide: O woe is the murther / a
about all. Then saide the kinge vnto hym: The
wath thou wilt / mane then is appoynded in
I wryng' / and I shall geue it the / for thou art
foude wyser then thy cōpanyons: thou shalt
sey nexte me / and be my kynsman. Then saide
he vnto the kinge: Remember thy promysse / a
w' the Baye whan thou camest to the kinge
dome / to buyde up Jerusalem / and to finde
agayne all the vessils and Jewels / that were
taken awaye out of Jerusalem: which Cyrus
spacared / w' he offered in Babilon / a woude
sende them agayne. And thy mynde was to
buyde up the temple / wch the Edomyens
hens / whan Jerusalem was destroyed by the
Caldees. This is my O' Kinge / so the thyng
that I requyre / this is the maner / wch I
desyre and spee of the: that thou p'forme the
wore / wch I haue wth thyne owne mouth
hoill made vnto the kyng of heauen.

E Then Darius the kynge sate up / and wry-
fied hym / and wroite a lener vnto all the de-
bytes and s'ntes / to all the leedes and nobles /
that they shoulde conuey him forth / and all
them that woude goe up wth hym. He wroite a
lener also vnto all the s'ntes that were in Ce-
lesyria / a Idemene / and vnto Esbanus / that
they shoulde haue redresser from Esbanus
vnto Jerusalem / to buyde the cite wall. /
For neuer he wroite vnto all the Jewes that
were gone out of his realme / and Jewes be-
cause of the freedom / that no officer / nor iud-
ger / nor s'ntes shoulde come to them / wch / and
that all their lands / wch they had conque-
red / shoulde be free / and not tributary: And
that the Edomyens shoulde geue ouer the ci-
tise and villeges of the Jewes / wch they
had taken in yere / and that they shoulde yearly
geue xx talentes to the buydinge of vs temple /
vntil the tyme that it were synished / and to

the dayly halowinge of the beuotoffenings
as it is commaunded / I ten talentes yearly
also: And that all they wch come from Ba-
bylon / a buyde the cite / shoulde haue fre ho-
ber / they and their wyddes / and all the
p'ples.

He wroite the greatesse also / and edifyinge / s
ded that the haly garment shoulde be geuen
them / wherein they minist' / a he wroite that
commaundementes shoulde be geuen to the
Leuitee / vntill the daye that the house were
synished / and Jerusalem buyded up / and com-
maunded that all they that wached the cite /
shoulde haue their portions and wyddes.

He gaue ouer also all the vessel that Cyrus
had spacared from Babilon: and all that Cy-
rus had geuen in commaundement / the same
chaaged he also / that it shoulde be borne a fers
vnto Jerusalem. Now whan this yonge man
was gone forth / he wended his face towards
Jerusalem / and passid the kyng of babilon /
and saide: Of the comynh wroty / of the Ecclij. a
someth wysdome and eleuatyng / and I am
thy seruante. Blessed art thou / wch hast ge-
uen me w' domes / the will I prayse. O Lo-
de / thou God of our fathers.

And so he take the leitte / and wente vnto
Babilon: And whan he came there / a the kyng
that vnto all his debytes that were at Babi-
lon / and they passid the God of their fathers /
that he had geuen them cressyng a liberte
to goe vp / and to buyde Jerusalem / and the temple
wch is there called after the nome of the
Lo- de / and they reioyced wth iustimen-
tes and gladness / seven dayes longe.

The V Chapter.

After this / where the principal men of the
vylleges chosen in the rybes a kirde / a
that they shoulde goe up wth the wytes and
chilren / wth their seruantes and marydres /
wth all their camels and substances. And Da-
rius the kyng sent wth hit a thousande bas-
mentes to conuey them safely vnto Jerusalem:
and when they were glad / playng vs upon
instrumentes / and synnyng.

And that are the names of the men / wch
wente out of the vylleges accordinge to
be rybes. Of s'ide p'ples / the somme of Dhi-
ne / the somme of Zaron: Terus the sonne of
Zosede: Zosym / somme of 's Zoobabel the
sonne

Diosphar the sonne of Nalmom. All these ministered in the Sanctuary, & were seruantes of Salomon: euen in E. and xxxij.

These followinge are they / that came of fro Bethmillai Thelarsa. Whose names were Carnia / and Eterah / and myghenoe the wewe fourth their names and Hinc: doo how they were of Israel: the sonnes of Salarus / the sonnes of Tubai / the sonnes of Itchodocus. Of the priestes that executed the office of the priesthood / and were not founde: The sonnes of Othai / the sonnes of Iehosaf / the sonnes of Abdon / which imaged one of his youges of Bethguel / and were named after him. The writinge of the same kyned was sought in / register of this generation / but it was not founde: and therefore were they forbydden to execute the office of the priesthood. Vnto these syde uehemias / and Ithaias / that they shoulde haue no portion in the Sanctuary / till theye come vp in his priest / that were well instructed in the Lyne charnes and weedy. Of all Israel / the syde seruantes and maydens. the counte xliij. m. ij. c. and xl. Howe were there of seruantes and maydens en. M. in E. and xxxij. Of singinge: men and singinge women: there were ij. c. and two. four hundred / and xxxij. camels. Seven thousande and xxxij. oxen. Two hundred thousande / and xliij. mules. Five thousande and xxxij. asses.

There beides also / and the rulers in the trybes: wher they came to Jerusalem / and wolde bryght and set vp the temple of God agayne in his place / they gaue (after theye had) vnto the temple: the treasure a to the seruice of the Sanctuary: 24 m. poundes of golde / withoute offshire / and an hundred pounde garnance. And so drete the priestes / and the Levites / and the people that came out of Jerusalem / and in the countie there aboute / the singere also / and the porters / every one of Israel in his owne lande.

¶ In the xij. monthe came a reb. the childen of Israel were caryed in at his burysse / they came all with one consent into the countie which was before the East doore. And there stode Iesus the sonne of Josede / a his brother: the priestes / and Jorobabel the sonne of Salarius / and his brethren / sittinge vp an

other to offer their sacrifices vpon it / as it was decreed in the lawe of Moyses / man of God.

There came people also of other countires / and the Hebrew out of all landes / to see the aultre in his place / and a freed sacrifices: a burnt offerings vnto the Lord in the morninge. And so theye hold the feast of tabernacles / Two. m. c. lxxij. of Israel. And theye offered them as accordinge was / and made the sacrifice appointed / the offerings: also of the Sabbarbes / and of the new Moone / and all holy feastes. And all theye that were offeringe vnto the Lord / beganne at the new Moone of the fourth month: to offer vnto God / for the temple of the Lord was not yettyld. And theye gaue vnto the meffers / and carpenters / money / materials / and wyte with their selfe. Vnto them of Sydon also / and Tyre they gaue carres / that theye shoulde carry Cedretrees from Libanus to be used and burned / and that theye shoulde make shippes in the haven of Toppa: accordinge: as it was appointed and ordeined / by Cyrus Kinge of the Persians.

And in the second year: they came into the temple of God at Jerusalem. In the seconde month beganne Jorobabel the sonne of Sar / and e. Iahel / and Iesus the sonne of Josede / a the brethren the priestes and Levites / and all theye that were come vnto Jerusalem out of the captiuitie of Babylon / and layed the foundation of the temple of God / in the new Moone of the seconde month in this seconde year: that theye were come into Itewy and Jerusalem. And theye appointed the Levites (that were about 37. years old) vnto the seruice of the Lord: so Iesus and his sonnes / and his brethren all the Levites stode together / and perceiued the same a ordinaunce / in the house of the Leide.

And the priestes stode / and had their garnance and competences / and the Levites / the sonnes of Iaph had euen also / accordinge to the lawe and payes vnto the Lord / accordinge to the lawe. And the Kinge of Israel had ordeined. And the Kinge that theye had sente vnto the Lord: was euer this man: I. Whose name was the Lord / for he is gracious / a his goodness vpon Israel: euen in this tyme. And all the people blew out with trumpets / and singe

The III. booke of Esdras.

with loud voyce/passinge the Lorde together in the cooringe vp of the house of the Lorde. There came also from amonge the priests and Levites the rulers and elders/ accordinge to the trybes and synedres (such as had sate the house afore) to the buildinge of this temple very greate ere and greate mourninge/ many also with trompettes and greate voyce/ in so much that the trompettes might not wel be heard for the weepinge and mourninge. For the common people blew goodly upon the trompettes.

¶ Then came the enemies of the trybes of I. Esdr. iij. a Juda and Ben Jamin/ to knowe what shalbe the promysinge and voyce of shewement might be. And they persecuted it was they which were come againe out of captivite/ and wolde buyde the temple a newe waye/ Lorde Gad of Israel. So they wente to Zorobabel and Jhsua/ and to the rulers of the villages/ and saide unto them: Shall we buyde with you also/ for we likewise have herde your Lorde/ and we walke after the same maner/ from the dayes of Ihsazabab the kinge of Assyria/ whiche brought us hither. Then Zorobabel a Jhsua/ and the rulers of the villages of Israel saide unto the: It is not meete that ye should buyde the temple of our God with vs: we our selves alone will buyde unto the Lorde. I. Esdr. iij. a. ¶ It was as Cyrus the kinge of the Persians hath commaunded vs.

But the heathen in the lande layed themselves against those that were in Jewry/ helde up the dyslinge fro them/ layed waste upon them proudly/ floppid such as brought any thinge to the temple/ forbad them to buyde/ and hindered those that made them passage/ that the buildinge shoulde not be finished: also commaunded so longe as kinge Cyrus lived: and so they put off the buildinge for the space of two years/ untill the reigne of kinge Darius.

The VI. Chapter.

¶ On the thirtieth daye of the seconde year of I. Esdr. iij. a. e. of the reigne of Darius/ I Daggus a Sacerd the sonne of Iude prophesied upon the in Agra and Jerusalem/ in the name of the God of Israel. Then Zorobabel the sonne of Salathiel/ and Jhsua the sonne of Josede sate up/ and begonne to buyde the house of the Lorde at Jerusalem/ when the proph-

tes of the Lorde helped them.

At the same tyme came Syennes the vndercheife of Syria a Phoenicia/ with his landelodes and his companions/ and saide unto them: What hath bydden and commaunded you to buyde the house/ to make the safe and all other thinges agayne? And who are the workemen that buyde them? Then the cheife of the elders of the Jewes had fisher grece of the Lorde/ that they wolde not be hit (though they were provoked thereto) but buyde on full/ untill the tyme that kinge Darius was certifiethereof/ and an answer receaved from him. The letter that these men sent unto kinge Darius/ was as after this maner.

¶ Syennes the undercheife in Syria/ and Phoenicia/ and the Iudaites with their companions/ which are head rulers in Syria/ have now sente their salutation unto Darius the kinge. We certifie some lorde the kinge/ that we came into the lande of Jewry/ and wente to Jerusalem/ where we founde them buildinge the greate house of God as the temple/ with greate costly frestone/ and with goodly timber for the walles: yet they make greate hast with the workeland brise one another/ and it cometh forth prosperously in their handes/ and with greater diligence and workshippe is it made. Then asked we the elders/ who had commaunded them to make up the house and the buildinge: and this was the answer/ to the intent that we might certifie the perfectly/ and write unto the/ the names of those that were the rulers of the worke. So they gave us this answer: we are the servants of the Lorde/ which made heaven and earth: and as for this house it hath bene buyded and set up some tyme by the greate and mighty kinge in Israel. ¶. Re. iij. But when our fathers provoked God unto wrath/ and sinned against the God of Israel/ he gave them ouer into the power of Nabodonosor kinge of Babylon/ the kinge of the Iudaites/ which did: burnt the house a burnt Jewes/ and send away the people prisoner into Babilon.

¶ Then the kinge of the first yeare of kinge Cyrus raygned at Babilon/ Cyrus the kinge/ I. Esdr. iij. a. e. wrote and commaunded to buyde up this house againe/ and all the ornaments that Nabodonosor had carryed awaye from Jerusalem/ into Babilon.

Babyl/ appointed vnto his owne temple: those brought Cyrus forth agayne / and beheld them in Zorobabel / and so Salmansar the vnder kinge / commaunding them that they should bringe thosome ornaments to agayne to Jerusalem into the temple / and to beginne from that year forth / to buyde the temple againe in his owne place. Then Salmansar layd the foundation of the Temple beate at Jerusalem / and enter for heane they buyded / and yet is it not ended. And therefore / O Kinge / if thou thinkest it good / let it be sought in the hyrcanis / a rolle of kinge Cyrus / whiche shalde shew that it is done with the counsaile and consent of kinge Cyrus / and if our lord the kinge be so mynded / let hym write vnto vs therof.

E Then commaunded kinge Darius to seeke Esdr. vi. in the hyrcanis: and so at Egubaino in a lake one in Mediatheore was found such a rolle: In the first yeare of the reigne of Cyrus / the said kinge Cyrus commaunded that the house of the Lorde at Jerusalem should be buyded agayne / and adouers to be made there continually vnto the Lorde / whose height shalbe iiij cubites / & breadth cubit / and foure square with the hieft stone / with a lorte of symble of the same countere / with a new lort / and the expences therof to be gotten of the house of kinge Cyrus. And the ornaments of golde and siluer that Nabuchodonosor toke out of the house of the Lorde at Jerusalem / shalbe brought agayne in the temple at Jerusalem / where they were afore. Synneco also the vnder kinge in Syria and Phenicis / and their companions / and the other that be head rulers in Syria and Phenicis / shall not make nor haue any thinge to do with that place.

E Cyrus also commaunded also that they shall buyde the house of the Lorde whole and haue adouersed them to buyde those that be come out of captiuitie / vntill the house of the Lorde be finished: and out of the tribute and custome that is yearly raised vp in Syria and Phenicis / diligently to geue them a certain summe / to the offeringe of the Lorde: and to bestow to be bestowed vnto Zorobabel the off. that he therewith maye ordaine open / rancones / lambees / and come / salt / wine

and oyle / and that continually every yeare: after the expences which the priestes shal be at Jerusalem / shal be made daylye: in the house of the Lorde / that shal be geuen vnto them without failure / that they maye offre sacrifices daylye to the Lord God / for the kinge and for his seruantes: and to praye for their selves. Let it be proclaimed also an euery side / that whosoever shall disobey this commaundement of the kinge / shal be hanged vpon a galow / in stead of his owne good: and al his goodes shal be forsaken vnto the kinge. The Lorde therefore / whose name is there called vpon daye out and daye / all the kinges a people / that be veritable by violence to hinder the same / or to dole vncurrently with the house of the Lorde at Jerusalem: I Darius be kinge haue ordeined / that these thinges shal be done with all diligence.

The vii. Chapter.

Then Synneco the vnder kinge in Cilicia and Phenicis / and the other lande holders with their companyes / obeyed the kinge that kinge Darius had ordeined: where they light in the holy wood / in a whyle few helpe with the other rulers of the Trewe. And so the woche of the Sanctuarye were forth prospered / when the Syrians and Zebary people. And they performed all thinges that shew the commaundement of the Lorde God of Israel / and after the deuce of Cyrus / Darius / and Artaxerxes / kinges of Persia.

And thus was our house finished: vnto the xxij. daye of the month Addai in the viij. yeare of kinge Darius. And the childre of Israel the priestes / and the Leuites / and the other that were come out of captiuitie / and such as were toynd vnto them / by accident as it is written in the booke of I Ioseph: And in the vnticeacion of the temple they offered an hundredth oxen / an C. lammen / an C. lambs / an C. goats / for the synnes of all the people of Israel: the number of the tribes of Israel. The priestes also the Leuites / shalde a. and in the iij. daye gathered after the tribes / vntill the xij. daye of the Lorde God of Israel / according to the boke of I Ioseph / and the paxters by I Ioseph.

And the childre of Israel / which those that were come out of captiuitie: vntill the vij. daye of the first moneth / vntill the

The III. booke of Esdras.

puisles and the Leuites were sanctified. They that came out of captiuitie were not all sanctified together: but the Leuites were all sanctified together. But so all they that came out of captiuitie killed the Pasche lambe for their brethren for the puisles as for them selves. And the children of Israel that came out of captiuitie and escaped from all the abominations of the Chyren/ sought the Lorde/ and kept the feasts of unleued bread viij. dayes longer/ eating and drinking/ and were more deuoted the Lorde: that the Lorde had turned the wepe of the hyngs of Assyria/ and offered their handes to the worke of the Lorde God of Israel.

The VIII. Chapter.

I In the sixth moneth of the first yere of the first yere of the Persian kinges/ there went vnto him Esdras the sonne of Sacerdos/ the sonne of Azarias/ the sonne of Belpha/ the sonne of Salum/ the sonne of Sadoe/ the sonne of Adabab/ the sonne of Amarias/ the sonne of Azarias/ the sonne of Bocceus/ the sonne of Abisub/ the sonne of Phineas/ the sonne of Eleazar/ the sonne of Azarai the first priest. This Esdras wente vp from Babyls for he had good vnderstandinge in the lawe of Moses/ that was geuen of the Lorde God of Israel to be taught/ and done in Iudee. And the kinge favoured him/ and byd him greate reuoluyte and honour after all his charytes. There wente vp with him also certeyne of the children of Israel of the priestes/ of the Leuites/ of the singes/ of the gouernours/ and ministres of the temple at Jerusalem.

In the viij. yere of the first yere of the first yere of the Persian kinges/ there was in viij. yere of the first yere/ they wente from Babylon in the next moneth of the v. moneth/ & came the hyr waye to Jerusalem after his commaundement/ by the which the Lorde had prospered theyr soueraynes. For in these dayes Esdras get greate influence/ that he should cleare none of the thinges behynde/ which were in the lawe and commaundement of God. And he caught whole Ihesai all night wyllesse and iudgement.

Then came the Secretaries of kinges/ Treasurers/ and deliuered the writings/ that were come fro Babel for the kinges/ so Esdras the priest/ and reader of the lawe of the Lorde.

And this is the copie of the letters Kinge Artaxerxes sendeth his greeting vnto Esdras the priest and reader of the lawe of the Lorde: Of frendshippe and good will I haue asygned and charged/ yf there be any of the Jewes/ of the priestes and Leuites in my realme/ which desireth/ and so content to go with the vnto Jerusalem/ that he maye be so. Therefore yf any be minded to beare my company/ let them come together/ and go with the. Iste as I am content and my. vy. sende my counsaillers: to see what they do at Jerusalem and in Iruys/ and kepe the thinges accordinge as thou hast in the lawe of the Lorde: and to bringe the giftes vnto God the Lorde of Israel/ that I and my frendes haue promysed to Jerusalem/ and all the slyce and golde that is in the countrey of Babylon/ vnto the Lorde of Jerusalem/ which the thinge that is geuen for the people in the Lorde temple at Jerusalem: For that the same slyce a golde maye be gathered/ and vnto Ierusalem/ hope and goeres/ and eche that belonge to the. Iste thinges/ and that they make offer sacrifice vnto the Lorde/ vpon the altar of the Lorde/ which is at Jerusalem.

And wharsoeuer thou and thy brethren will do with my slyce and golde/ that so after thy mynde/ and after the commaundement of the Lorde thy God: and like wyse with all the holy vessels/ that are geuen the for the seruise of the house of the Lorde thy God: and other thinges wharsoeuer is necessary for the worke of the temple of the Lorde/ that shalbe geuen the of mynges treasure/ and like what thou wilt by thurbe/ wilt do with the golde and slyce/ that so after the will of the Lorde. And I Kinge Artaxerxes haue commaunded the slyce of the treasures in Syria/ and Phoenicia/ that wharsoeuer Esdras the priest and reader of the lawe of the Lorde/ wher wyte it shalbe geuen him/ till an C. talents of slyce/ and of golde in like maner. Of some ass an C. maulas/ and till an hundredth bellis of wyne/ wharsoeuer pientreue thinges without number. Let a charge be done after the lawe of the hyghest God/ that the mayn of God arse not in the realme of the kinge/ and of his sonne. I commaunde you also/ that ye require no taxinge/ nor tribute of the priestes/ Leuites/ singes/

fyngers / and ministers of the temple / nor of the wytyers / and that no man haue auctorite to make any thynge agaynst them. As for the (C) Esdras / set thou iudges / and arbiters in the whole lande of Syria and Phoenicia / after the wysdome of God / and learne all such as are ignorant in the lame of God thy Lorde: and leaui them that offende agaynst the lame / be quyll fced: whether it be with beary / with paynt / to be condenned in money / or in banlyfde.

Then sayde Esdras the wytyer: Blessed be the God of oure fathers / that hath geuen so good a minde a will vnto the heart of the kynge / so magnific his house that is at Jerusalem / and hath made me to be accepted in the sight of the kynge / of his counsaill / of his seruaunt / and of his nobles. And so I was steeffall in my mynde / accordinge as the Lord my God helpe me / and I chose ou my men of Israel / to

Esdr. viij. 4.

go vp with me. I And these are the heades of thei kyndes / and houses of thei fathers that came vp with me from Babilon / out of the Kingdom of Assyria: Of the sonnes of Semaius / Amneus. Of the sonnes of Sarai / Decus the sonne of Lechia.

Of the sonnes of Dhaces / Zachary: a with him there turned agayne an hundred a sifric men. Of the sonnes of the captayne of Moab / Ion / Sarai / and with him ij. c. and l. men. Of the sonnes of Zachae / Zechonias / Zechols / and with him ij. c. and l. men. Of the sonnes of Salamasias / Gosholc / and lxx with him. Of the sonnes of Zaphacia / Saras / Mithel / and with him lxxij. Of the sonnes of Job / Abdian / Zephel / and with him ij. c. and xij. men. Of the sonnes of Dania / Salomath the sonne of Zophias / and with him an c. and lx. men. Of the sonnes of Beer / Zachary / Bedey / and with him ij. c. and viij. men. Of the sonnes of Esdras / Saanues / Ezechan / and with hem c. and xx. men. Of the sonnes of Dancans / those that were the last / and these are thei names: Eliphalam the sonne of Gebel / a Senean / and with him lxx. men. All these called together by the water Ebia / where we synked our tentes thei dayes / and thesa I mustered hem.

Esdr. viij. 4.

I And so: the sonnes of the priestes a Leuitus /

I founde none there. Then said I vnto Eleas / and I Keleam / and Masius / and Melob / dani / and Eliaithan / and Saneas / and Jor / benachen / Emnagan / Zachary / Mosollamum / (these were the leders / and men of experyence) a I gem then worde / that they shoulde come vnto Loddus / which was by the place of the treasury / and, commaunded them that they shoulde speake vnto Loddus / and to his bro / thers / and to those that were in the treasury / so sende vs such men / as might execute þe pre / sence office in the house of þe Lord oure God. And with the mighty handes of oure Lords God / they brought vnto vs men of good ex / peryence / from amonge the sonnes of Moab / the sonne of Leuz / the sonne of Thael / Ser / beam / and the sonne / and his brethren / A / bin / and Am / of whome thei were good / from amonge the children of the sonne of Cananeus / and thei sonnes were ij. m. And of them that stered in the eple / whome Sa / and had obeyned / and the principal men that ministered for the worke vnto the Leuitus in þe temple / ij. c. and xx. men / whose names are all tolked vp in wytyng.

I Then commaunded I a fasting vnto the þe yonge men before the Lorde / that I myght i. Esdr. viij. 4. desire of hem a prosperous iourney / a good waye for vs / yea for vs / for oure children / and for the cattell / because of the laynges waye: and I durst not require of the kynge / his men / and fortynen / to conserge vs safely agaynst oure enemies / for we had sayde vnto the kynge / that the power of the Lorde oure God shoulde be with them / that seke him with thei whole hart. And therefore we besought God oure Lorde / carnely because of thei synnges / and he was mercifull vnto vs / and herde oure prayer. And I separated hem amonge the rulers of the people / and from the priestes of the temple / xij. men / and Debia / and Dania / and reu aken of thei burthen with them. And I wayed them the golde / and the siluer / and all the passly ornaments of the house of oure God / which the kynge / and his coun / saill / and his priuies / and whole Israel had geuen. And when I had wayed it / I gaue them an c. and lxx. talents in syluer / an c. tal / ents of syluer vessels / an c. talents of golde / and of golden vessels / seven tymes twenty /

Esdr. viij. 4.

The III. booke of Esdras.

and vessel of other metall / yee / of good metall. / as glisteringe as the golde / and sayde vnto them / ye also are holy vnto the Lo:de / and the vessels are holy / and the golde and the silver is promysed vnto the Lo:de the God of our fathers. The diligent new / and kept vntill the tyme that ye deliuer it to the ierles of the people / to the pyncles / to the Leuites / and to the principall men of the ciues of Iherusalem / and in the chamber of the house of cure God.

1. **Esdras** viij. **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100** **101** **102** **103** **104** **105** **106** **107** **108** **109** **110** **111** **112** **113** **114** **115** **116** **117** **118** **119** **120** **121** **122** **123** **124** **125** **126** **127** **128** **129** **130** **131** **132** **133** **134** **135** **136** **137** **138** **139** **140** **141** **142** **143** **144** 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1. **Esdras** ix. **1** **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100** **101** **102** **103** **104** **105** **106** **107** **108** **109** **110** **111** **112** **113** **114** **115** **116** **117** **118** **119** **120** **121** **122** **123** **124** **125** **126** **127** **128** **129** **130** **131** **132** **133** **134** **135** **136** **137** **138** **139** **140** **141** **142** **143** **144** **145** **146** **147** **148** **149** **150** **151** **152** **153** **154** **155** **156** **157** **158** **159** **160** **161** **162** **163** **164** **165** **166** **167** **168** **169** **170** **171** **172** **173** **174** **175** **176** **177** **178** **179** **180** **181** **182** **183** **184** **185** **186** **187** **188** **189** **190** **191** **192** **193** **194** **195** **196** **197** **198** **199** **200** **201** **202** **203** **204** **205** **206** **207** **208** **209** **210** **211** **212** **213** **214** **215** **216** **217** **218** **219** **220** **221** **222** **223** **224** **225** **226** **227** **228** **229** **230** **231** **232** **233** **234** **235** **236** **237** **238** **239** **240** **241** **242** **243** **244** **245** **246** **247** **248** **249** **250** **251** **252** **253** **254** **255** **256** **257** **258** **259** **260** **261** **262** **263** **264** **265** **266** **267** **268** **269** **270** **271** **272** **273** **274** **275** **276** **277** **278** **279** **280** **281** **282** **283** **284** **285** **286** **287** **288** **289** **290** **291** **292** **293** **294** **295** **296** **297** **298** **299** **300** **301** **302** **303** **304** **305** **306** **307** **308** **309** **310** **311** **312** **313** **314** **315** **316** **317** **318** **319** **320** **321** **322** **323** **324** **325** **326** **327** **328** **329** **330** **331** **332** **333** **334** **335** **336** **337** **338** **339** **340** **341** **342** **343** **344** **345** **346** **347** **348** **349** **350** **351** **352** **353** **354** **355** **356** **357** **358** **359** **360** **361** **362** **363** **364** **365** **366** **367** **368** **369** **370** **371** **372** **373**

The iii. booke of *Esdras*.

Azarias. Of the sonnes of *Josica* / *Lymothas* / *Asinien* / *Nathanias* / *Josias* / *Jedubus* / and *Elisus*. And of the *Leuites* / *Josababus* / *Samiris* and *Colmos* / *Calzeas* / *Lezeas* / *Colmas* and *Elonias*. Of the singers of the Sanctuary / *Elzarib* / *Zaccarias*. Of the porters / *Sallunius* and *Coldanes*. And of *Israell* / of the children of *Soto* / *Ofy* and *Reumas* / and *Weddas* and *Melchias* / *Micheles* / *Leazarus* / *Zemmelbias* and *Bannas*. And of the children of *Solaman* / *Ebanas* / *Zabary* / *Togedinis* / *Joddis* / *Leumath* and *Nabas*. And of the sonnes of *Zabaim*. *Eudias* / *Kisafanus* / and *Zochias* / *Larmoth* / *Sabbis* and *Lebedias*. And of the sonnes of *Jedee* / *Zohannes* / *Imaniso* / *Zabdis* and *Emicus*. And of the sonnes of *Bannus* / *Olamus* / *Malchus* / *Jedbus* / *Jafub* / *Abus* and *Tecimoth*. And of the sonnes of *Abdin* / *Marus* and *Moissias* and *Calceus* / and *Azanas* / *Maasias* / *Mathathias* / *Besil* / *Bannus* and *Manasse*.

And of the sonnes of *Maue* / *Amos* / *Azeas* / *Melchias* / *Sancias* / *Demas* / *Benjamin* / *Malchus* and *Marras*. And of the sonne of *Asid* / *Carnacus* / *Mathathias* / *Bannus* / *Eliphalech* / *Manasse* / *Semy*. Of the sonnes of *Bannus* / *Jeremy* / *Moodias* / *Abnias* / *Jedeb* / *Bancas* / *Pelaas* / *Jonas* / *Larmoth* / *Misib* / *Mathaneus* / *Lehasis* / *Orzas* / *Helius* / *Ermedius* / *Jambis* / and *Joseph*. Of the sonnes of *Abdus* / *Jedus* / *Mathathias* / *Sabadius* / *Zededa* / *Sedus* / *Jesseus* and *Bancas*. All these had taken widdowish women to marriage / and they put them away with theyr children.

The priests and *Leuites* / and al they that were of *Israell* / dwelt at *Jerusalem* and tharowout at the land / in the new moone of the seventh month / and the children of *Israell* were in their dwellinges. And the whole multitude came together upon the floore at the West side of the holy poire of the temple. And they spake vnto *Esdras* the hie priest / a rede / that he wolde heyrge the lawe of *Moses* / whiche was geuen of the *Lord* God of *Israell*. So *Esdras* the hie priest thoughte the lawe vnto the whole multitude / to men and women / and to all priests / if they might heare the lawe / in y new inuoc of the seuenth

moneth. And he red in the floore / that is before the holy poire of the temple / fro the morninge earlye vntill the eueninge / before men and women. And they applyed theyr mynde all vnto the lawe.

And *Esdras* the prieste and redde of the lawe stode vpon a scaffold of wood / whiche was made therfor / and vpon his right hande there stode by hym *Mathathias* / *Sarnus* / *Znamos* / *Azarias* / *Dnias* / *Orethias* / a *Balsamus* / vpon his left hande stode *Saldene* / *Misael* / *Malachias* / *Abusabus* / *Sabus* / *Abodias* and *Zaphary*. Then toke *Esdras* the booke before / whole multitude / for he was the principall / and had in most haunter of them all. And when he had red the lawe / they stode all farrthe vpon upon theyr feet. So *Esdras* sayed the *Lord* the most hie God / the Almightye God of heouen. And all the people answered / Amen / and held vpon theyr handes / fell vnto face vpon the earth / and prayed the *Lord* : *Jesus* / *Beneuen* / *Saccias* / *Zabdimus* / *Acubus* / *Sababrus* / *Calitheo* / *Azanas* / *Josabus* / *Znamos* / and *Philius* the *Leuites* whiche taughte the lawe of the *Lord* / and ed the laue of the *Lord* in the congregation / and every man for those besay that vnderstande the lawe. Then spake *Mathathias* vnto *Esdras* the hie priest and redde / a to the *Leuites* that taughte the multitude / sayinge : This daye is holy vnto the *Lord* / and all they that heere the lawe / wepte. So *Esdras* sayde : Departe youre wayes then / and eate the drift / and drynke the frentell / and sende giftes vnto them that haue noyng : for this daye is holy vnto / *Lord* / and be not ye foy. Then wente they thre waye everychone / and *Esdras* ate and drynke / and wote mery / and sende remainde vnto the that had noyng / that they also myghte eate with gladnesse / for they were exceedingly reioyced / thowme the warden that were red vnto them in the lawe : And so they were all gathered to gether at *Jerusalem* to hold the feast / accordinge to the commandment of the *Lord* God of *Israell*.

The ende of the thirde booke of *Esdras*.
The

The fourth booke of Esdras.

The first Chapter.

12
13
14



The seconde booke of the prophet Esdras / the son of Sacerias / the sonne of Azarias / the sonne of Helcias / the sonne of Salum / the sonne of Sadee / the sonne of Achob / the son of Amicia / the sonne of Azarias / the sonne of Marioris / the sonne of Sarabias / the sonne of Vais / the sonne of Bocca / the sonne of Abisuf / the sonne of Dinitas / the sonne of Eleazar / the sonne of Azoon / the scribe of Leui / whiche was prisoner in the lande of the Medes / the charge of Artaxerxes King of Persia.

15
16

And the words of the Lorde came unto me sayinge / Go thy way / and shewe my people thate synfull dedes / and theye dyde their wickednesse / whiche theye haue done against me / that theye maye call their chyldren thence / the same / for the synnes of their fathers are increasid in them. And wher theye haue forgotten me / and haue offerid vnto straunge gods / denie not / I can be that broughte them out of the lande of Egypte / from the house of bondage. But theye haue provoked me vnto wrath / and despised my counsaile. Will thou ouer them / the hee of chy heade / and wilt all out our them / for theye haue not bene obediēt vnto my laue.

17
18

It is a people without learninge / a nauourour. How longe shal I forsake them / vnto whom I haue done so much goodde. Many Kinges haue I destroyed for their sake. Darius was his seruante / and all his power haue I synneyn bounde and slayne. All the nations haue I destroyed / and roted out before them / and in the East haue I broughte two landes / and people to nauight / euen Egipt / and Chanaan / and haue slayn all their enemies. Speake thou thise vnto the / sayinge / Thus

19
20

sayerh the Lorde / I led you thowme the

see / and haue giuen you fire stecke / since the beginninge. I gaue you / I Iosue / to be your captaynes / and Aaron to be the priest / I gaue you Iudith a pyller of fyre / and grece women. Thus you haue forgotten me / saith the Lorde.

Thus saierh the almyghty Lorde / I gaue you qeasles to eate / and tentes for your accomode / neuerthelesse / ye murmured / and ascribed not the victory of your enemies vnto my name / yet / the same daye / do ye yet murmoure. Whiche are the synnyes that I haue done for you? Whan ye were hungry in the wyldernes / I yd ye notrice vnto me. I wherby hulle thott shough ye into this wylernes / to eate. It had bene better for vs to haue feeded the Iegyptians / then to dys in this wylernes. Then had I putte vpon your mourninges / and gaue you / I Ianna / to eate. Ye are aungels foods. I wher ye were chyly / I yd not / I hew the hard stone / and caused water to geyt / to stowe thereout. For the heare / I eured you with the leaues of the tree. A good plesoure set lande gaue I you. I yd cast out the Canaanites / the Pherysyes / and Philistynes before you. Whan shal I do inose for you / saierh the Lorde.

Thus saierh the almyghty Lorde. I wher ye were in the wylernes / in the wane of the Amooce. Egeyne a thysell / and blaspemyng my name. I geue you not fyre for your blasphemous / but cast a tree into the water / and made the ryuer steele. What shall I do vnto the / D Jacob. Thou Juda waldest not obize me. I will eue me to another people / and vnto chofe wyl / I geue my name / that theye maye kepe my statutes. Egeyne ye haue forsaken me / I wyl forsake you also. Whan ye besyue me to be gracione vnto you / I shal haue no mercy vpon you. I whan ye call vpon me / I wyl not heare you. For ye haue defiled your hande with bloud / and your face are swife to com my / man / law geuer. Ye haue not forsaken me / in a manner / but your owne selles / saierh the Lorde.

Thus saierh the almyghty Lorde / haue I not playd you as a false hie sonne / as a mother her daughter / and as a noist hie yonge / wher / that ye wold be my people / and I shoulde be your God / that ye walde

The IIII booke of Esdras.

Ma. xxv. b
Es. i. a
an. lxxi. a

Be my chydren/and I shoulde be youre own
 father: I gathered you together/as an hene
 gathereth her chickens vnder her wynges.
 But now what shal I do vnto /I you shall
 cast you one for my face. What ye offe vnto
 me /I shall turne my face fro you: for your
 selene kalle daye/your new moone a your
 circumcisions haue I forsaken. I sent vnto
 my seruantes the prophetes/whom ye haue
 taken and slayne/and toin their bodies in
 peeces/whose bloude I will requyre of your han
 des/sayeth the Lord.

Es. lxx. a
Rom. p. c

E Thus saeth the almyghty Lorde/your
 house must be desolate. I will cast you oute
 as the wynde North the seaue: your chydren
 shall not be fruitfull/for they haue despised
 my commaundment/and done the thinge
 that is euill before me. Your house wyll I
 gene vnto a people that shall come/and they
 that neuer herd me /shall beke in me: and
 they vnto whom I neuer shewed token/
 shall do the thinge that I commaunde them.
 They haue synne vs prophetes/yer shall they
 call they: synne to remember me /and
 knowlege them. I repute me vnto the grac
 that I wyll do for the people whiche is to
 come /whose chydren receyue in gladnesse
 and though they haue not sene me woth
 sovely they shal in sperte they kesse the thinge
 that I saye. And nowe rather beholde what
 greates wo: shippes/and fe the people that co
 mery from the East/ vnto whom I will
 geue the kyll: name of Absharn /Isaac and
 Jacob / of Ofcas / Amos and Mischa / of
 Joel / Abby / Jona / Uzum and Abacue / of
 Sophony / Aggeus / Zachary and Malachy /
Mal. vi. a
 whiche is called also an aungel for messan
 ger of the Lord.

Es. lxx. b
Luc. xli. c
Mat. vi. b

E Thus sayd the Lorde: I thoughte
 this people ouer of bondage/I gaue the
 my commaundmentes by my seruantes
 the prophetes/whome they wolde not heare/
 but despised my counsaile. The mother that
 bare them / sayeth vnto them: Wo youre wey
 ye chydren / for I am a wydowe and forsaken:
 I thoughte you vp with gladnesse: but
 with sorow and heauynesse haue I lost you:
 for ye haue sinned before the Lorde your
 God/and done the thinge that is euill be
 fore myn. I: But what shall I nowe do vnto

you: I am a wydowe and forsaken: ga
 youre wey: a my chydren/and ye receyue of
 the Lorde. Do for me a sorber: I cal vpon
 the for a witnesse ouer the mother of these
 chydren/whiche wolde not kepe my counsaile:
 that they synge them in confusyon/
 and they mother to a spople that she beare
 nome: Let their names be feared aboade
 amonge the chydren/let them be put ouer
 of the earth/for they haue thought scorn of
 my couenaunt.

Es. lxx. c
Gen. lxxv. b

Wo be vnto the Assire/whom that he best
 the vnghtuous by the. Thou wicked peo
 ple / tremble wher I byd vnto Soddam
 and Gomora/whose laide is turned to pitch
 and asphes. Euen so also wyll I do vnto all
 them that be come sene/sayeth the almyghty
 Lorde. Thus sayeth the Lorde vnto
 Esdras: Tell my people/that I wyll geue
 them the kyngdome of Ierusalem /whiche I
 wolde haue geuen vnto Israhel. They glory
 also wyll I take vnto me/and geue them the
 succelashinges abernacles / whiche I had pre
 pared for thof.

Es. lxx. d
Luc. xli. c
Mat. vi. b

The tree of lyfe shalbe vnto them a freet
 smyllynge symment: they shall neyther la
 boue nor be weery. Wo ye vnto weye /and
 ye shall receaue it. Praye for your selfe a few
 dayes/that they maye dwell therein. Nowe
 is the kyngdome prepared for you / therfore
 watch take because and ceasse to reuylle:
 for I haue chosen the euell in peeces/and crea
 ted the goodnes for I lyue saeth the Lord. Nowe
 ther embrace they chydren/and synge the op
 woth gladnes: make thea sete as fall as a pil
 ler/for I haue chosen / sayeth the Lord.

Es. lxx. e
Luc. xli. c
Mat. vi. b

And those that be dead wyll I reyse vp as
 gayne from their places/and bring them oute
 of the graues/for I haue knowen my name
 in Israhel. Feare not this mother of the chyl
 dren/for I haue chosen the / sayeth the Lorde.
 And for thy helpe I shall lendeth my
 seruantes Esay and Ieremie / after whose
 counsaile I haue sentised and prepared for
 the. sit. reuylle with diuers frutes / as an many
 welles flowing with myle and boyll / a felle
 mountaunes/wherupon there growe roses a
 lilies/wherin I will syl my chydren aboue.
 I will kepe iustice for the wydowe/ beudge for
 fatherles: geue to y poore: defende y eafles:
 claie

darke the naked: beate the wounded and felt:
laugh not a lame man to scoone: defende the
crooke/and let the blind come into thy gyfte of
my cleannes. Receiue the elde and yonge with
in thy walles: wherefore thou synest the
wealden them/and burye them/and I shall
geue the first place in my resurrection. Holde
still O my people/and take thy rest/ for thy
quyetnes is come. I. de thy children O thou
good noife stablish their feet: As for the stra-
nunters whom I haue geuen the/there shall
not one of them perishe/for I will see them
from thy number/soe nat thy selfe.

For when the voye of trouble and beyo-
nes cometh/orber shall wepe and be sorrow-
full/ but thou shalt be merry and plentifull.
The Scythen shall be gelyous/ but they shall
be able to do nothinge against the/ sayeth the
Lorde. Thy handes shall couer the/ so that
thy children shall not see the fyre euell slange.
Be wysful O thou mother with thy children/
for I will deliuer the/ sayeth the Lorde. Re-
membere thy dead children/ for I shall bringe
them out of the earth/ and shewe mercy vnto
them/ for I am mercifull/ sayeth the Lorde
almighty.

¶ And because thy children / vntill I come and
shewe mercy vnto them/ for my welles cunne
auer/ and my grace shall not faile. I Esdras
receaued a charge of the Lorde vppon the
mount Oreb/ that I shoulde go vnto Isra-
el. But when I came vnto them/ they sceme as
naught/ and they spoyled the commaundement
of the Lorde. And therefore I saye vnto you/
O ye Scythen/ that heare and vnderstande:
Looke for youre shepheardes/ he shall geue you
merit/linge rest/ for he is nye at hande/ that
shall come in the ende of the world. Be ready
to be receaued of the kyngdome/ for the euer-
lasting lyfys shall thine vpon you for euer-
more. For the shadowes of this world/ because
thei are full of yare glory. I desire my fa-
uour openly/ O because the gyfte that is ge-
uene you/ and be glad/ grimage thanke vnto
hym that hath called you to the beauty kyng-
dome. Theye say/ and stande fast: Be bold/ the
number of those that be slaine in the scake
of the Lorde/ which are departed from the
shadowes of the world/ end haue receaued
glorious garments of the Lorde. Take thy

number O Zion/ and thus up thy purged/ man
which haue fulfilled the lawe of the Lorde.
The number of thy children whom thou lo-
gest shall be fulfilled. Beside the power of the
Lorde/ that thy people which haue been called
from the beginninge/ may be halowed.

I Esdras saue vpon the mount Zion a
great people/ whom I coude not number. I
doe. And they all praised the Lorde with songes
of thankesguyng. And in the myddist of
them there was a yonge man of an hie stature/
more excellent then all they/ and vpon eury
one of these heedes he set a crowne/ and was
euer higher and higher/ which I manuyed
at greatly. So I asid the angell and sayde
Ezra/ what are these? He answered and said
vnto me. These be they/ that be pure of the
mortal clothinge/ and put on the immortall/
and haue resyded and knowledged the name
of God. Now are they receaued/ and receaue
the rewardes.

Then sayd I vnto the angell/ what yange
person is it that crowneyd them and geueth
them the palmes in theyr handes? He an-
swered and sayde vnto me: It is the sanne
of God/ in whom they haue knowledged in the
world. Then beganne I greatly to comenda
the/ that glode so selfe/ asly for the name of the
Lorde. And so the angell sayde vnto me: Go
thy way/ and tel my peopl what maner of
things/ and howe great wonderes of the Lorde
thy God thou hast sene.

The IIII. Chapter.

¶ In the thynne place of the sal of the cite/ I
I sawe as Babylon/ and laye coubled vpon
my bed/ and my thoughtes came vnto me
wherefor I sawe the desolation of Zion/ and
the plentifull wealth of them/ that dwel in
Babylon/ and my spere was sore moued/ so
that I beganne to speake these full wordes to
the meast herself/ and sayde: O Lorde Lorde
thou speakst at the beginninge/ when thou
spakest at the beginninge/ when thou plant-
dest the earth/ and that thy selfe slome: a
greatest commaundement vnto the people/ and
a body vnto Adam/ which was a creature of
the bodye/ I and heste steeched in hym the
Gen. 4. b
Gen. of hys/ and so be hured before the/ and
then leddest hym vnto paradyse/ which garden
of pleasure thy right hande had plantet/ or

and to see forth the similitude before the
 woodes/for thou canst declare me one / I will
 shewe thee also the waye that thou desirest / co
 me and I shal shewe thee the waye whence the wic
 ked beere cometh. And I sayde: tell on my
 Lord: Then sayde he vnto me: Go thy way /
 wege me the weight of thy / or measure me
 the stoll of the winder / or call me againe the
 waye that is past. The answered: I said said:
 What man haue I is able to do that? Why re
 quierest thou such of me? And he sayde vnto
 me: If I shoulde see thee how depe welling
 ges are in the see: Or how great water spring
 ges are vpon the firmament? Or how great
 water springes are in the beginninge of the
 depe: Or which are the ouerguynges of Para
 dise? Or adadmitture thou wouldest see vnto
 me? I neuer wene thoue yet vnto the vpe
 no: in hill / neyther had I euer thymme vp in
 to heauen. Ne yett hellesse / nowe haue I eyed
 the waye onely of fyre and wynde / as the way /
 where thoure thou hast reuayled / and from
 the which thou canst nat be separated: and yet
 canst thou geue me no answer of them.

B He saide inoore: vnto me: Thus wene
 thinges / and such are geoue up with the
 canst thou not knowe how shoulde thy vessel
 then be able to comprehend the waye of the
 heghel: and nowe ouerchely in the corrup
 tion: do I understande the corrupcion: he
 is aydwel in my syght: Then sayde I vnto
 him: It were better that we were not at all
 in that we should lye in wick ednesse / and
 to suffere / and not to knowe wherefore. He an
 swered me / and sayde: I wente in a woodes /
 and the wete wold such a waye and sayde:

Mat. 23 Come let vs go / and fight agaynst the see /
 for the thynge that I maye deparre a waye before vs / and that
 we maye make vs yett more woodes.

The floudes of the see also in like maner wold
 this deuce / and said: Come / let vs go vp / and
 fight agaynst the trees of the wood / that we
 maye make oute lande the wyder. The thought
 and deuce of the wood wold thus cause a no
 thinge wold / for the fyre came and consumed
 the wood: The thought of the floudes of the
 see came likewise to naught / also / so that sande
 floode up and stopped them.

E If thou wene iudge nowe betwene these
 two / whome wouldest thou iustlye / or whome

wouldest thou eddemne? I answered a said:
 Woele it is a foolish thinge that they both
 haue deuyed. For the grounde is geuen vnto
 the wood / and the see also hath his place to
 graue his floudes. Then answered he thus a
 sayde: Thou hast geuen a right iudgement /
 why iudgest thou not thy selfe also? For I see
 so the grounde / so geuen vnto the wood / and
 the see to his floudes: I wene so they that wold
 vpon earth / maye vnderstande nothinge / but Ioba: he
 that wold be is vpon earth / and he that wold be
 lesh about the heauen / maye onely vnder
 stande the thinges that are about the heauen.
 Then answered I and sayde: I desire that
 the Lord see me haue vnderstandinge: for
 it was not my mynde to be curous of the be
 thinges / but of iude as we doyle medle with
 all / namely / wherefore that Israel is blasphe
 med of the heuthen / and for what cause the
 people / whome thou euer hast loued / do geue
 ouer to be punished of vngodly notions: and
 why the lare of ouer sarkes is thought to
 naught / and the wete in conuentione come
 to none affere / and we passe awaye out of the
 wete: so the grethoppers / and ouer life is a
 very feare / and we are not worthy to apione
 spee. What wold he do then vnto his name /
 which is called vpon ouer vs: Of these thing
 ges haue I eyed question.

D Then answered he me and sayde: The
 more thou seardest the more thou shalt mar
 uell / for the wete is hatched fast to passe away /
 and can not comprehend the thinges that
 are promised fast righteous in time to come /
 for this wete is full of vngodlynesse: I. Job. 28
 and wretchene.

But as concerninge the thinges wherof
 thou seest me / I saye all that. The euill is so
 wold the best wete / that it is no cye came.
 If the euill nowe that is so wold / be not turned
 ephide / and if the place where the euill
 so sauen / passe not awaye / then can not the
 thinge come that is so wold with the good. For
 the come of euill / soe hath thus so wold in the
 here of man from the beginninge / and how
 much vngodlynesse hath he thoughte vnto
 this tyme / and how much that he yett bringe
 forth / vntill he come into the deuce?

Wondre me by thy selfe / what the soue
 of euill / soe our deuce / howe great a barne
 shall

The III. booke of *Asdras*.

shal be syde: I answered and sayde: Howe/3
 when shall these thynges come to passe?
 Wherefore are our peaces few and euill? And
 be answered me/sayinge: Hast not thou to
 much upon the Kyngdome/for thynges to be
 aboute him is thine vayne/ thou makest to
 muche a do. Dyd not the foules also of the
 righte waye are question of these thynges in
 their holynes sayinge: Howe longe shall I
 hope of this saluacion? When cometh the
 fruite of iustice/and my reward? And upon
 this I answered the a/chaunged ge: we them
 answered/and sayde: Euen when the num-
 ber of the sydes is filled in you: for he hath
 theyed the worlde in the Galatunee in measure
 and numbre hath he measured the tyme/ and
 moued it in/only the same measure be ful-
 filled. Then answered I and sayde: O Lord
 be Loue/ who are we al of synne/ and for
 our sake. p. raduicence it is not/ that the
 barne of the righteous shall not be filled/
 because of the synners of them that dwell upon
 earth.

2pac. w. b

So he answered me/and sayde: Go thy
 waye to a woman with chyldre/ and age her
 when the hath fulfilled her: nee neches/ if
 her chyldre shal maye kepe the synn any lon-
 ge within her. Then sayde I: No Lorde/
 that can be not. And he sayde vnto mee: In
 hell the secret places of soules are lyke the
 praye chamber of a woman. For lyke as a
 woman that trauaileth/ maketh haill/ when
 the tyme is necessitee of the brath to be hender:
 Euen so theye the haill to velyuer/ a that is
 comend outa her. Take what thou desy-
 rest to se/ he shal shewd the from the begin-
 nunge. Then answered I and sayde: If I
 haue founde fauoure in thy syde/ and if e
 be possible/ and if I be more ther/ shew me
 then / whether thou be moie to come then to
 passe/ or moie pass then is foete come. What
 is pass/ I knowe not: what is foete come/ I
 knowe not.

And he saide vnto me: Stande up upon
 right syde/ and I shall espyde the synnende
 vnto the. So I stode/ and beholde/ an whore
 sunnyng euen wente ouce before me/ and it
 happened: that when the flume was gone/ by
 the flume had the vpperhande. After this
 there wente ouce before me a watery cloud/

and wene vnto muche rayne with a flamer
 and when the stormy rayne was passe/ the
 whoppes remainyd still. Then sayde he vnto
 me: lyke as the rayne is moie then the drop-
 pes/ and as the sye exceedeth the smoke/ euen
 so the measure of the thynges that are passe/
 hath the vpperhande. Then wente the whop-
 pes and the flume aboute/ and I played and
 sayde: Maye I lye/ (thyngs) thou? vnyll
 that tyme? Or what shall happen in those
 dayes? He answered me/ and sayde: Do for
 the tokens wherof thou askest me/ I maye tel
 the of them in a parte: But as touching thy
 lyfe/ I maye not shew the/ for I am not sint
 therfore.

The V. Chapter.

¶ Euen the flume concerning the tokens/ I
 make thes: Beholde/ the dayes shal come
 that they which dwell upon earth/ shal be ta-
 ken in a great numbre/ and the waye of the
 treuch shal be hyd/ and the lande shal be barren
 from frucht: Thus iniquyte shall haue the v-
 pperhande/ lyke as thou hast sene now/ and as
 thou hast heede longe ago. And the lande that
 thou seest now/ is haue rule/ shal thou spair
 ly fewe. But if God graunte it/ to lye/ in
 thou shal se after the thirde trompet/ that the
 Sunne shal suddenly lye again in 7 nyght/
 and the Moone the tyme in the voyce/ and
 stonde shall droppe out of wood/ and the stone
 shall geue his voyce/ and the people shal be in-
 quiete: and euen he shall rule/ whome they
 hope not that dwell upon earth/ and the sou-
 les shall flue/ and the Sodomit/ lyke shal
 ouer his syde/ and make a noyse in the nyght/
 which many shall not knowe/ but they shall
 all heare the voyce thereof.

There shal be a confusio also in many pla-
 ces/ and the sye shal be sente agayne/ and
 the wyde flottes shal go they waye/ a men-
 streous woman shal diare monstres/ and salt
 waters shal be found in the strettes/ one frende
 shal fyght agaynst another/ then shal all wep
 and vnderstandinge be hyd/ and put ahyde
 in theye strette places/ and shal be soughte of
 many/ and yet not be founde: then shall one
 righteousnesse and voluptuousnesse haue the
 vpperhande upon earth. One lande also shall
 spe vnto the/ and say: Is righteousnesse gone
 from we the? And u shall saye: No. At the
 same

same tyme shall men hope / but nothinge appa-
ynte: they shall labour / but their wayes shall
not prosper.

¶ **C** For these the such tokens I haue leue / and
of thou wilt praye agayne / and wepe as now /
and shall suten vayne / thou shalt heare yet grea-
ter thinges. Then I wayled / and a fearfulness
wente vpon me / all my body / & my mynde was
fible and carefull / so that I almost stroued
withall. So the aungel that was come to talke
with me / helde me / comforted me / and set me
up vpon my feete.

¶ **C** And in the secunde night it happened / that
Salarbel the captayne of the people came
vnto me / sayinge: Where hast thou denet / and
why to thy countenaunce so heavy? Knowest
thou not that Itraid committed vnto the / in
the lande of their captiuitie? Up then / and cast
and forsake us / as the shepherde that lea-
ueth his flock in the handes of wicke wolues.
Then sayde I vnto him: Go thy waye fro me /
and come noe nye me: and he herde it: and so
I sayde / so went he his way fro me. And so I
fasted seuen dayes / mourned and weeping /
like as Dauid the aungel commended me. And
after sixe dayes it happened / the eite though-
t of my hert were very greuous vnto me /
gayne / and my soule receaued the spere of vnder-
standinge / and I begane to talke with the
moost by ghest aungel / and sayde: O Lord
Loide / of eery wood of the earth / and of all
the trees thereof / thou hast chosen the one onely
vineyard: and of all lades of the whole worlde /
thou hast chosen the one pye: and of all floures
of the ground / thou hast chosen the one hylde:
and of all the shepethes of the see / thou haste fil-
led the one ryuer / and of all buylded tynne / thou
hast halowed Sidon vnto thy self: and of all the
sules that are created / thou hast named the
one vnto: and of all the cattell that are made /
thou hast prouided the one shep: and amonge
all the multitudes of folkes / thou hast gotten
the one people / and vnto this people to whome
thou haudest / thou gauest a lawe / that is pra-
uisd of all.

¶ **C** And now O Loide / why hast thou geuen
this one people ouer vnto many? and vpon
the one rote / thou hast prepared other / and why
hast thou feared thy one only people amonge
many: which reade the doune / yet / which haue

auer withstande thy promyses / and neuer bele-
ue thy countenaunces / and though thou we-
nest enemye vnto thy people / yet shouldst thou
puniß them with thine owne handes. Now
whan I had spoken these wordes / the aungel
that came to me the night before / was sent vnto
me / and saide vnto me: Heare me / and heken
to the thinge that I saye / & I shall tell þe more.
And I sayde: Speake on my Loide. Then
saide he vnto me: Thou art fore vnto a trou-
led so for Itraile sake. Louest thou the people
better the him that made them? And I sayde:
No Loide / but of very grete and compassi-
on haue I spoken for my rayne a payne me every
houre / because I wolde haue sperituel of the
woyde of the moost by ghest / & to sete out parte
of his iudgement. And he saide vnto me: that
thou maest not. And I said vnto the Loide:
Whereunto was I down then? Or why was
not my motheres childes then / my graue?
So had I not sene the mysery a trouble of Ja-
cob / and the traucyle of my people of Itrael.

¶ **C** And he saide vnto me: Vnto me the thin-
ges that are not yet come: gather me together
the thoppes that are stoned: about me: fe me
the floures grene agayne that are withered:
open me the thynge that are close: and bring
me soun the waites that are shut up. Bewe-
me the image of a voyce / and then shall I be-
clare þe thing that thou labourst to knowe.
And I sayde: O Loide Loide / who maye
knowe these thinges / but he that both not his
deuelling with an? Is for me / I am vnwysse:
how maye I then speake of these thinges /
whereof thou askest me? The sayde he vnto me:
like as thou canst. So none of these thinges þe
I haue spoke of / thou so canst / thou not haue
ouer my iudgements / or in the ende the loue that
I haue promysed vnto thy people. And I
sayde: Beholde O Loide / yet art thou nye vnto
them that haue no end: and what shall they
do that haue bene before me / or yet / to be now /
or they that shall come after me? And he sayde
vnto me: I will by þu my iudgement vnto a
rynge. Like as there is no flacknesse of þe laste /
euen so is there no flacknesse of the first. So I
was vnreced and sayde: I woldst thou nouer
these that haue bene made / and that be ny /
a that are yet to come. In one that thou might-
est þe waye thy iudgement the sooner?

The III. booke of Esdras.

¶ Then answered he me and said: The creature maye not laste above the maker / neyther maye the worlde holde ite at once / shal shalbe created.

¶ And I sayde: How hast thou sayde then vnto thy seruants / that thou hyunge matter hath made the creature / yuange at once / a the creature bare it? euen so mighte it now also beare them that be p'sente at once. And he sayde vnto me: The childer of a woman / and saye vnto her: If thou bringest forth children / why dost thou a not together / but one after another. Praye her therefore / so hyunge fourthen children at once. And I sayde: she can not / but muste do it one after another.

¶ Then sayde he vnto me: Euen so haue I gotten a childer of the earth / for those that be soune vpon it by p'cessie of tyme. For like as a yonge childer maye not bringe forth the thinges that belonge to the aged / euen so haue I ordeyned the worlde which I made.

¶ And I erred and sayde: Saying thou hast now gotten me a waye / I will speake before: for our noyche of whom thou hast tolde me / to yet yonger / a now the daye with me vnto age. He answered me a sayde: Are a woman & beare a childer / a she shall tell the. Saye vnto her: whether as a not they / whom thou hast now brought forth. Like these that were before the / but in less of stature: And she shall answer the: They that be borne in y' youth of strenght / are of our fashion: a they that are borne in y' tyme of age / what childer / shal feyble / are other wyse. Considre now thy frid / howe he ys are less of stature / the thoke he were before you / a so are they that come after you / less then yet / as a creature which now begynne to be old / a haue passed out the strenght of youth. Then saide I: Lord & beside / if I haue founde sauoure in thy sight / shewe thy seruants / by whome thou hast created thy creature.

The VI. Chapter.

¶ When he sayde vnto me: In the beginninge when the grounde was made / before the worlde shode / or euer the wyndes blew / before it thoudred / and lightened / or euer the foundations of Paradyse were layed / before the saye floures were sene / or euer y' moueable powers were stablished / before the innumerable mynstrs of ayngeles were gathered together / or

enter the byghness of the ayre were lifted up / afore the measure of the firmament were named / or euer the chennycs in Eion were hoted / or the p'sente yeres were sought out / and as euer the imaginations of them that now synne / were put asyde / before they were sealed / a now garth saye / for a trasoure euen did I confidre and p'ouide all these thinges / and they all were made thow me / a thow none other: by me also they be ended / and by none other.

¶ Then answered I and sayde: which shalbe the parting asunder of the tyme? Or when shalbe the ende of the first / and the beginninge of the secoloweth? And he sayde vnto me: From Abichan vnto Isaac / vnto Jacob and I saw were borne of him / Jacobs hande bride fr: is the bele of E'au: for E'au is the ende of this worlde / and Jacob is the beginninge of the secoloweth. The hande of man betwene the bele and the hande. Or her question / Esdras / saye thou not.

¶ I answered then and sayde: O Lord & Lord / I haue founde sauoure in thy sight / I beseeche the / shewe thy seruants the ende of thy tokens / wherof thou shewest in our part / lest night. So he answered a sayde: vnto me: Stande vpon vpon thy feet / and heare the p'sente voyce and sounde. There shall to me a great motion / but the place wher thou standest shall not be moued: And therefore when thou hearest the wordes / be not asyde: for the ende shall the worlde / and foundation of the earth be vnderstande. And why? y' worde thys of irremedyth and quaryth / for it knoweth thowt muste be chaunged at the ende. And it happened / shew when I had bred it / I stode vpon vpon my feet / and here / and beholde / there was a voyce that spake / and the sounde of it was like the sounde of many waters / and it sayde: Behold / the daye come / that I will begynne to vnto me / and so wyrd them that dwell vpon earth / and will begynne to make inquisition of the / whar they be that haue bene comit with vnto righteousness / and whan the lower ceste of Eion shalbe fulfilled: and whan the wyrd / that that warnish tress / shall be cut / shall then will I do these tokens.

¶ The bolts shalbe opened before the firmament / and they shall be altogether / and a daye dien of a yere olde shall speake vnto thou

The IIII booke of Esdras.

best loide of all thy creatures. Whom come we all, and the people also / whome thou hast chosen specially vnto thy self. All this haue I saide now a litte / for before that I mighte shew thee how this thy worlde is made for oure sake. As for the other people which also come of Adam / thou hast sayde that they are no change / but like a pyrrhe / and hast lightened the abundance of their vnto a thoppe (that falleth) from the rofe of the house.

And now (O Lord) the Scithen which haue cities bene reputed as nothings / haue become to be loides ouer vs / a to deuouce vs: but we thy people T (whome thou hast called to be loides) and he sayde vnto me: O Lord Esdras / a heart the wordes that I am come to tell y. And I saide: speake on Lord my God. He said he vnto me: The see is to bein a wyde place / that it mighte be depe a greate: but the intreaunce is narrow and small like a ryuer. For who wolde go into the see / to lode vpon it / and to saile it? If he wnt not thowm the narrow / how mighte he come into the broad?

Then enoher I enie is buylded and set vpon a broad feld / and to full of all goodes / the intreaunce is narrow and so baine / like as if there were a syte at the ryght hande / an a dype water as it list / as as it were onely one straighte path betwixt them both / so small / that there comde but one man go thre.

If this one now were gyven to an eye / a be wnter wnter thowm this parkous waye / how wolde he recouere his inheritance. And I sayde: This is O Lord. Then sayde he: Euen so is Itael also a porton. And why? for their felde haue I made the worlde / and when Adam was angryd my seruice / then was the ryngie iugyd that was done. Then were the intreaunces of the worlde made narrow / full of fowre and manysle: They acc but few a eucl / full of payre and labour. See the intreaunce

of the four worlde were wyde and full / and broughte imm small frute.

If they now which are entred into this worlde / maye noe compendie thesi straighe and a wyne thinges / much lesse maye they chynge and vnderstande the secrete thinges: Why disquessit thou thy selfe / syngie thou art but a corruptible man: And what woldest thou knowe / where as thou art but mortelle. And why hast thou not recouered mo thine here the thinges that is for to come / but that is present.

Then sayde I: O Lord Lord / thou hast obeynd in thy lawe / T that the righteous shoulde inherite thesi thinges / but that the vnfaustfull and engadly shoulde perishe. He answered / the righteous shall suffre straig thinges / and hope: for they: for theye that haue lyued vngodly / and suffred straig thinges / shal not se the wyde.

And he sayde vnto me: There is no iudge aboute God / and none that hath vnderstandinge aboute the Highest. For there is man that perishe / because theye dispise the lawe of God that is set before them. For God hath gyven straig edmandmentis to such as come / that they knowe what they do / and how they shoulde lyue: as if they kepte this / they shoulde not be punyshed.

Heuer helos / they were not obdyent vnto him / but spake agaynst him: imagined wyne thinges / and purposed to synne / and said moreouer: that there was no God / and that God regarded it not. His wayes haue they not knowen / his lawe haue they despysed / and brynged his promyses: in his stonnes and other nauoures haue they not bene faustfull and stoufast / and haue not perfourmid his wordes.

And therfore Esdras / vnto the full / pliny: E to come the empty / empty is. Behold / the tyme shall come / that this toke whiche I haue tolde the / shall come to passe / and the syde shall appear and the earth that now passeth awaye / shall be betwix: a wnter wnter is delayered from the fow sayde eucl / shall be my wnter. For my sonne Itael shall openly declared / wnt those that be with him: and theye that comayne / shall be myc in foule hundred yeres.

After these same yeres shall my sonne Esdras

Esdras. f

gpc

they/and all men that haue lycie/and the world
shoulde be turned into the olde silence seuen daies/
like an in the iudgements/so that no ma
shall remayne. And after seue dayes/ I wolde
that yet a wylde nor/shalbe sayd vp/a shall
Ire corrupte. And the earth shall restore those
that haue slepe in her/ and so shall the dust
those that dwell in silences/and the secret places
shall deliuer those that be committed onto
them. And the moost hyghest shall openly
beclare upon the state of iudgements/a all
nasty shall vanye the wayes/and longe sufferinge
shalbe gasped to gether. But the iudgement
shall continue/ the truth shall emayne/ and
shen shall wase the seige/ the wyse shall folowe/
and the wicked shall be wode/ the righteous
nes shall wase/ and the vnghtoufnesse
shall beare no cyle.

Then sayde I: † Iudas prayd first for
the Sodomites/ and Ioseph for the shepherds
that strayed in the wilderness/ a he that came
after him for Israel in the tyme of Iudas and
Samuel/ and Dauid for the destruction/ a
Salomon for them that came into the Tem
ple/ Iulian for those that receaued sayne/
and for the dead that be myghte lyued. Wo
rdias for the people in the tyme of Senna
cherib/ and Dauid for eche in like maner which
haue prayd for many.

Turne so now/ syngyng I corrupte is growen
vp/ a wakenes intreated/ and the righteous
haue prayd for the vngedyd/ wherefore shall it
not be so now also?

He answered me/ and sayde: This present
wonder is not the ende/ there remayneth much
honoure in it/ therefore haue they prayd for
the wrake. But the hope of some shalbe the
ende of this tyme/ and the begynnyng of the
miracule that is to come/ where all corrup
tion vanyeth/ all vylousnesse is lowd/ all
mischaunce is a waye/ righteousness growen/
and the earth springe vp. Then shall no man
be able to saue hym that is destroyed/ nor to
opprelle hym that hath gotten the victory. I
answered then/ and sayde: This is my first
and last sayng/ that I had better/ nor to
haue gyven the earth vnto Adam/ or cle whā
I wase greuen hym/ as I praye him that he shoulde
not syngie. For what profit is it for men now
in this present tyme to lyue in beuynce/ and

after death to loke for punishment? O thou
God/ what hast thou done? For I thought it was
thou that synned/ thou art not fallen alone/ but
we all that come of the. For what profit is it
vnto vs if there be promysed vs an immortall
tyme/ where as we medle with veady wote
ke? and that there is promysed vs an curia
singe hope/ where as we our selves are cill
and vayne/ and that there are layd vp for vs
dwellinges of health and freedoms/ where as
we be vylous cull? and that the wisshipe
of the hyghest is kept to defende them/ which
haue led a pacient life/ where as we haue walk
ed in the moost wicked wayes of all/ and that
shen shalbe shewed a paradys/ whose frute
endured for aue/ where in the freedom a me
dicine/ where as we shall not go in? for we
haue walked in vngle of aunny places: And that
the faces of them which haue absteyned/ shall
shyne aboute the starres/ where as our faces
shalbe blacke and darcke: For whyle we lyued
and byd vnghtoufly/ we considered not that
we shoulde suffer therefore after death?

Then answered he me/ and sayde: This is
the consideration/ and though of the daye/
which man hath vngedyd/ that if he be ouer
come/ he shall suffice as thou hast sayde. But if
he get the victory/ he shall receaue the thinge
that I saye. For this is the life/ whereof Ioseph
spake vnto the people while he liued/ sayng:
I hope the life that thou mayest lyue. Cleue
theke/ they beloued him not/ neyther the pro
phets after him/ to no man which haue spo
ken vnto the/ that be aunny should not reach
vnto them in their destruction/ like as thou is
for to come our those that haue suffred them
selves to be enfourmd in saluacion.

I answered then a said: I knowe Lord/
that the hyghest is mercifull/ en that he hath
mercy vpon them/ which are not yet in the
wrake/ and vpon those also that walke in
darket: I that he is pacient alonge suffringe
towards those that haue synned in their woe
fere/ and that he is liberal to geue where as is
requyred/ and that he is of great mercy/ for he
multiplier his loynges vnto thes towards
those that are present/ and that are pass/ and to
thene which are for to come. For if he multiplie
not his meerce/ the world shall not be made
lyuynge/ with those that dwell there. I ge
F J 14 14

The IIII booke of *Aspidias*.

with also / for if he gaue none of his goodnesse / that they which haue done euill / might be casted / the ten thousande parte of men shoulde not be made lyinge. And if I iudge forgaue not those that be healed with his woide / and if he woulde bestrope the mislande that they wryth / there shoulde be very few left in an unnumerable multitude.

The VIII. Chapter.

AND be answered me sayinge: The most whyghell made thy woide for many / but the woide to come for few. I will tell the a similitude / *Aspidias* / Ze when thou asest / hearth / it shall saye onto the / In geueth much woide / whereof carthen vessels are made / but lile of us that golde consisteth of.

Then so is it with thy woide of this woide.

Mar. xi. d
and xij b

There be many created / but few shall be persoued. Then answered I and sayde: The swalowe vs the wicke / as thou saule / A creature she vnderstandinge / for thou art agreed to herfen and to geue ears / and wyllinge to prophete / for thou hast no longer space gaue / but only so lile. *O* Loide / wiler thou not geue thy seruaunt leue / that we maye praye before thee / and that thou maist geue seide vnto oure her / and buyde oure vnderstandinge / that there maye come feare of god that eury one which is corrupte / and beareth the state and place of a man maye lyue.

For thou art alone / and we all are one worke / and the poye of thy bondes / lile as thou hast sayde / and lile as the body is fashioned now in the chylde / and thou geuest the members / and thy creature is persoued in fire and water: a ix. monethes both thy woide iustre thy creature / which is fashioned in her: but the thinge that perserue / and is that to perserue / shall both be kepte together: and whan yme is / the chylde / deliuereth the thinge that is kepte and growen in her.

B For thou hast commaunded the deesse to geue mysef vnto the creature / that thinge which is created and fashioned / maye be needed for a tyme: and then thou disposell and obdurt as vnto thy mercy / bingest it vp with thy righteousness / mostourest it in thy lawe / a resourment is with thy vnderstandinge / mouifest it as thy creature / and makest it lyinge as thy woide. Canst thou then that thou best: yett I lue /

which which so great laboure is created and fashioned / that thou thy commaundement / thou candest lyghly obene also / that the thinge which is made / might be perserued.

And thus I spake now of all men in general / as thou knowest: but of thy people for whose sake I am sayng: and of thy inbrauice / for whose cause I mourne / and of Iseal / for whose sake I am wefulle: a for Iacob / for whose sake I am grieved: therefore begonne I to praye before thee / for my self and for Ierusalem / for I see the fall of ye / euen of vs / that will vpon earth. But I haue heide / I swiftnesse of the iudge / which is to come: therefore beare my voyce / a vnto stande my woide / a I shall spake before thee.

This is the beginninge of the woide of *Aspidias* / wherof he was created: *O* Loide / thou that dwellest in eternallnesse / whose eyes are left vpon a daye / whose floods are not dryed / whose woide / whose gloie / a mainly maye not be dependend / whose whom the hostles of beauen stande with tremblinge / whose kyngdome is turned in wende a fyre / whose woide is true / whose callinge is steadfast / whose commaundement is stronge / whose ordinance is feared / whose lofe / which is vpon the earth / whose wath maketh the mountains to melt awaye / and whose truth beareth wytnesse: *O* heare I praye of thy seruaunt / and maifest with thine eares the petition of thy creature.

For whyle I lyue / I will spake: and so lile as I haue vnderstandinge / I will answer. *O* lofe not vnto the synne of thy people / which serue the in the truth. Haue no respect vnto the wicked stude of the Gentiben / but to the desyre of those that kepe thy commandis with sorrowes. Think not vpon those that haue walked synfully before thee / but vpon them / which trust in thy name / no men thy fear.

Let it not be thy will to bestrope the / which haue had decessly maners / but to lofe vnto them that haue clearly taught thy lawe. Take thou no indignation at them / which are wicke the deesse: but loue them / that always put their trust in thy righteousness and gloie: for we and oure fathers haue all the same sickness and disease / but because of oure synnes thou shalt be called mercifull.

So: if thou hast mercy vpon vs / thou shalt be called mercifull / where as we haue no wo-

ke of righteousnes: for the righteous which
hauē layed up many good works together/
shall out of them receaue rewardes. For
what is man that thou shouldst take displea-
sure at him: Or what is the corruptible mor-
tal generacion that thou shouldst be so rough
to woe him?

¶ I of a truth there is no man amonge
the that be blame: but he hath dealt wickedly:
and amonge the faithfull there is none: which
hath not sinned amysse. For in this (O Lord)
thy righteousnes a thy goodnes shall be pray-
sed and declared: if thou be mercifull onto the/
which are not ryght in good works.

Then answered he me / and sayde: Some
thynges haſt thou spokē right: and as endinge
unto thy wordes it shalbe. For I will not ve-
rely confide the worke of them / which haue
synned before they be: before the iudgement: be-
fore destruction / I but I will cteyde auct the
worke: and thought of the righteous. I wil re-
membre also thē pynemage: thē holymakinge:
and the et woebe. Like as I haue spokē now:
so shall I come to passe. For as the housband
man soweth much seede vpon the grounde: and
planteth many trees: a yet alwaye the thinge
that is sowed or plantid is not all fruite safe:
nyghte doeth it all take rote: Euen so is it of
them that are sowed in the worlde: they shall
not all be profecured.

¶ I answered him and saide: If I haue
founde grace: wher is thy speake / Like as the
housbande mans side persweth / if it receaue
not cayne in due season / or if there come o-
uer cayne upon it: Euen so persweth mā also:
which is receaue vpon thy handes / and is like
unto thine owne iniurie: a to thy self: for whose
sake thou hast made all thynges: and thykened
him vnto the housbande mans side. We not
woud at we (O Lord) but spare thy people:
a haue mercy vpon thine owne inheritance:
O be mercifull vnto thy creature.

Then answered he me and sayde: Thin-
gones present are for the present: and thinges to
come for such as be to come. For thou wastest
yet much / seynge thou maicst loue my crea-
ture aboute me: I haue oft tyme diuinen aye
vnto the / but neuer to the vnrightrous. In
this also thou art maruailous before the Hy-
pocrit: in that thou hast humbled thy self: as it

becometh the: and hast not regarded thine
owne self: that thou art had in such honoure a-
monge the righteous. Therefore shall greate
wechardnesse and misery come vpon the: that
in the latter tyme shall dwell in the worlde: for
they haue walkt in greate pride.

But understande thou for thy self / and see
ouy glory for such as be like thyself: vnto you is
paradyse opened: the tree of life is plantid: the
tyme to come is preparid: plentyfoulnesse a made
ready: a time is buylded for you: a rest is pre-
parid: yee / perfect goodnes a wysdome. The
rote of euil is marshed from you: and wealnes
and more is byd from you: and into hell shal
corruption in foregynnes. So tyme a are v-
nyshed awaye: and in the ende is shewed the
treasure of immortallite. And therefore a: if thou
no more questions / concerninge the meane
aide of them that perishe. For they haue taken
liberty: despyed the Hyghell: thought scorn
of his lawe: and forsaken his waye.

Whouche they haue trode downe his righ-
teous / I sayde in ther heart that there is no
C. 25/ee: and that weynghly for they dye. For
life as the thinge I I haue spoken of / is made
ready for you: Euen so is thyself and perie pre-
parid for the. For it was not his will: that man
shoulde come to naught: but they which be
created: haue despyed the name of him I made
them: and are vnrighthell vnto him: which
preparid life for the. And therefore is my iud-
gemente now at hande. These rightrous haue I
not shewed vnto all men: but vnto fewe: no-
mely vnto the: and so such as be like the.

Then answered I and sayde: Beholde O
Lord: now hast thou shewed me the multi-
tude of the tokens: which thou wilt begynne
to do at the last: but at what tyme and when
thou hast not shewed me.

Ch. IX. Chapter.

He answered me then a sayde: Measure I
thou the tyme diligently in it self: when
thou seest that one parte of the tokne come to
passe: which I haue tolde the bifore / so shal
that understande: that it is very faim tyme:
wherein the Hyghell wil begynne to vnto the
worlde: which be made. And whā that shalbe
sene earthward a vntooure of y people in the
worlde: the shal thou wel vnderstande: I I maist
hyest spake of these thinges: fro the dayes that
I I was

D[ic]t. p[er] 4. a

¶ Then let I my thoughtes go / for I was
 ma and sued me vnto her / and saide a where
 doste wepest thou / why art thou so soye / and
 doste amored? And she saide vnto me: Why
 let me be wyllyng my selfe and take yet more
 sorowes for I am foyre in my minde / and
 thoughte very lowe. And I saide vnto her
 what aylest thou? who hath done any thing
 to churche me. She saide: I haue bene untru
 estful and barren / and haue had on house bande
 thre yeres. And these xij. yeres I do no
 thinge els save and nighte a al house / but
 make in payes to the byghst. After thre
 yeres God herd me thy handmaiden / looked
 vpon my misery / considered my trouble / and
 gaue me a sonne / and I was glad of him / so
 was my houseband also a al my neighbour / and
 we gaue greete honour vnto the mighty
 one. And I nourished hym with greete tra
 uyle. So when he grewe vp / and came
 to the tyme that he shoulde haue a wyfe / I
 made a feall.

The X. Chapter.

¶ And it happened that when my sonne
 wente into his chamber / he fel dauncel
 and dyed: then euerywhere we alle the lych
 ters / and all my neighboures rose vp so efore
 me. The ioke I my rest vnto the seconde daye
 aright: and when they had al rested / they
 myght comforte me: I rested also / and rose vp
 by nighte / a fled a some thir into this
 field: as thou seest / and am purposed not
 to come in the tyme / but to remain here / and ney
 ther to care nor synke / but continually
 to moure and to fast vntill I dye.

¶ Then let I my meditations and chaunge
 res fall: that I was in / and spake to her in
 the spleasure: Thou foolish woman / seest thou
 not oure becaunesse a mourninge / and what
 happeneth vnto vs? howe soon oure moche
 is all to trifull and soye / and howe she so cleene
 thoughte become a in misery / syng we be all
 now in becaunesse / a make oure moue / for we
 be all forwyl. As for the becauness that thou
 takest / is but for oure sonnes. Demourde the
 tarye / is the hal al that is to the thoughte
 by reason / to noure me for the sal of so many
 that grow vpon her. For from the beginning
 al we are borne of her / a other shal come: and
 behold / they walke almost all into destru-

tion / and many of them shal be rated out.

¶ What shoulde then by reason make more
 mourninge then the that hath lost so greete a
 multitude: and not thou / whydeste are foyle
 for one. But if thou woldst say vnto me: My
 mourninge is not like the mourninge of the
 earth / for I haue lost the frute of my bo
 dy: which I haue by becaunesses for eart
 seedings to the ordinauness of earth onely
 so that many are gone awaye in her / as it is
 come to pass: Then saide I vnto her / list
 as thou best doine with manuaile a for me / vnto
 the earth also from the beginning / greue her
 frute vnto man / for him that made her. ¶ And
 therefore woldste thy sorowe and becauness
 by thy self / and lost what happeneth vnto the
 beare it strongly. For if thou woldst list
 and ende of God so be righteous and good /
 and reuerent his counsaile in nines / thou shal
 be commauended them. So thy way then is
 to the tyme to thy housebande.

¶ And she saide vnto me: that wil I not do /
 I wil not go in the cite / but here wil I dye.
 So I remoued more with her / and sayde
 do not so / but the counsaile / a followe me: for
 how many falles hath thou? Be of good co
 forse because of the towne of Jerusalem. For
 thou seest that oure Sanctuary is lated / waite
 our altar broken / oure temple destroyed / oure
 playnne of instrumentes and singing layed
 downe: the thankes / scourges put to silence / oure
 myrthes vanished awaye / the lighte of oure
 candlestick is quashed: ¶ The of the educational
 is taken from vs / al our body thinges are des
 troyed / a the name that is called vpon oure na
 me / is honoured / oure childre are put to bounde
 oure pen sles are burnt / oure Lincos are corne
 away into captiuitie / oure virgins are defyled /
 and oure wyfes ranshed / oure righteous men
 spoiled / and oure widdowes defiled / oure young
 men are brought in bondage / and oure seldg
 wretched are become weales: ¶ Thou / what
 scale is the greatest of al / do laud vnto the
 worshippe: for the so deliued into the han
 des of them that haue vs.

¶ And therefore shal of the greete becauness /
 and put awaye the multitude of sorrowes: that
 the myghte maye be entred vnto the /
 and that the byghst maye geue the rest / for
 thy labour and trauayle. And it happeneth
 ¶ J ¶ v

B

Ech. xij

E

The. iiii. booke of *Est* was.

that was I was talking with her/her face did shine and glister so that I was afrayed of her and misde what it myght be. And omme vnto the call out a great voyce/very feareful so that the earth shoke at the noise of her word: and I folede/and beholde the woman appeared vnto me no more: but there was a cene buylding/ and a place was shewed from the grounde and foundation.

Then was I afrayed / and with loud voyce/and sayde: where is God thy aungell? which came to me at my first: for he hath caused me to come in many considraciones and by thoughtes/and myne ende is wnted too euoyuon/and my prayer to rebulke. And as I was speakinge these wordes/he came vnto me/and loked vpon me/and I laye as one that had bene dead/and myne understanding was altered/for he tolde me by the rygth hande/ and comforted me/and set me vp vpon my feete/and sayde vnto me: what ayleth thee? and why is thine vnderstandenge vexed? and the vnderstandenge of thy heart/and wherefore art thou sore? And I sayde: Because thou hast forsaken me: and I haue done T accordinge vnto thy wordes./I wente into the felde/and there haue I sene a thynge/that I am not able to expresse. He sayd vnto me: Stande vp and be mauny / and I shall greue the exortacion.

Then sayde I: Speake vnto me my Lord: Del forsake me not/for I dye in wayne: for I haue sene that I knewe not/and herde that I do not knowe. Wt shall my vnderstanding be decreaced/and my mynde: But nowe I beseeche thee/that thou wilt shewe thy seruante of this wonder. He answered me then/ and sayde: heare me / and I shall enforeme thee/and tell the wherefore thou art afrayed/for the Hyghest hath opened many secretes thynge vnto the.

He hath sene that thy waye is rygth / and that thou talkest sounre continually for thy people/and makst greate lamentacion for Syon: and therefore vnderstande the vssion/ whiche thou sawest / sylete wchyle ago after this maner: Thou sawest a woman mournyng/and thou hast comforted her: Vnto the lesse maner/that thou the lyknesse of the woman no more/ but thou thou ghest there was

a cene buylded: and sylete as she tolde the of the fall of her sonne/ so is she the answerer. The woman whome thou sawest / is Syon: and where as she tolde the/that she hath bene thyr: yea: so vnfrutefull and barren / those are the xxx. yeres/wherin there was no offspringe made in her.

But after xxx. yeres Salomon buylded her/and offered/and then siet the Queen a sonne. And where as she tolde the / that she hath byrd hym with labour / that was the buylding of Jerusalem. But where as the sonne dyed in her chamber / that is the fall of Jerusalem: And thou sawest her lyknesse/ how she mouend for her sonne: and what els happened vnto her / I haue shewed the. And nowe God seeth that thou art sore in thy mynde/and suffrest from thy here for her/ and so hath he shewed the her clearnesse/ and the sayntes of her beuty.

And therefore I had the remaine in the felde/where no haue is buylded. For I knewe that the Hyghest wolde shewe this vnto the/ therefore I commaunded the to go into the felde: where no foundation nor buyldinge is. For in the place where the Hyghest will shewe his eyne / there shalbe no mans buyldinge. And therefore feare not / and see not thynge here be afrayed / but go thy waye in/ and se the glorious and sayre buyldynge/ and howe greate it is/ and howe greate thou thyselfe / after the measure of thynne eyne / and then shalt thou heare as muche as thynne eares maye comprehend. For thou art blessed above many othe / and art called with the Hyghest as the sime. But to mooue at myght thou shalt remayne here / and so shall the Hyghest shewe the vssions of bye thus: go/whiche he will do vnto them. ebor: Thus upon each in the lest vane. So I speere therefore mighte as he commaunded me.

The. Xl. Chapter.
Unto sawe I a vison: and beholds/ there I sawe xv. men the see an Egyle / whiche had xx. wynges and the beades: And I saw / and beholds/he sped his wynges ouer all the earth/and al the wyndes of the ay: blew in them/and so they were put to gether agayne. And I beheld/and oure of his fetheres there grewe other sylete contrarye fetheres: the bou
 200

des rested The head in the middell was greater then the other two I asked it the residue.

Moreover I sawe that the Angles stode with his wynges/and raygned vpon earth/ and ouer all them that dwel upon the earth/ and I sawe that all things vnder heauen were subiecte vnto him/and no man spake agaynst him/ nor no one crained vpon his earth. I sawe also that the Angles stode vpon his clawes/and gaue a sounde with his feathers/ and a voyce sayinge after this maner: waite we not altogether/ (sleepe every man in his owne place/and watch for a time/ but let the heade be persued at the last I vnderstode this: I sawe that the voyce wente not out of his heade/ but from the middell of his bodye. And I multiplied his contrary feathers/ and beholds/ there were eynghie of them. And I looked/ and beholds/ vpon the eynghie there arose one feather/ and raygned ouer all the earth. And it happened that whan it raygned/ the ende of it came/ and in the place thereof appeared nomoie. So the next fol: wyng stode ap and raygned/ and had a greace tyme: and it happened/ that whan it raygned/ the ende of it came also lyke as the first/ so that it appeared nomoie.

Then came thre a voyce vnto us/ and saide: Heare thou that haste keppe in the earthe so long tyme/ I say vnto the: before thou beginnest to appere nomoie: There shall none agresse the anye vnto thy tyme/ nor not haste the tyme. Then arose the thre/ and raygned as the other thre/ and appeared nomoie also. So wente it with all the residue one after another/ so that every one raygned and then appeared nomoie. Then I looked and beholds/ in pacesse of tyme the feathers that folowed were set vpon the right side/ that they mighte enle alle/ and some of them culd/ but within a while they appeared nomoie: for some of the were set vpon/ but would not. After this I looked/ and beholds/ the f. feathers appeared nomoie and the two wynges: and there was nomoie vpon the Angels bodye. But two beades that rested/ and fixe feathers. Then sawe I also/ that the fixe feathers were pacted in two/ and remained vnder the beade/ that was vpon the right side/ for the saue continued in the place. So I looked and beholds/ they that were

vnder the wynges/ thought to set vp them selfe/ and to haue the rule. Then was there one set vp/ but shortly it appeared nomoie/ as the seconde were sooner awaye then the first. And I beholds/ and lo/ the two thought also by their selfe to raygne: and whan they so thought/ beholds/ there waled one of the beades that were at rest/ namely/ it was in the myddell/ forthat was the greater of the two beades. And then I sawe/ that the two beades were filled with hym/ and the beade was turned with them that were by hym/ and ate vp the two vnder wynges that would haue raygned.

But this beade put the whole earth in fear/ and bare euen in euen/ all those that dwel vpon earth with muche labour/ and he had the gouernaunce of the world ouer all the sooles that haue bene. After this I looked/ and beholds/ the beade that was in the myddell/ suddenly appeared nomoie lyke as the wynges: then came the two beades/ whiche ruled vpon earth/ and ouer those that dwelle therein. And I beholds/ and lo/ the beade vpon the right side/ denoured it that was vpon the left side. And I herde a voyce/ which said vnto me: loke before the/ a canstide the thing that thou seest. Then I sawe/ and beholds/ as it were a Lyon that roareth/ runninge happilye oute of the wood/ and he sente oute a mans voyce vnto the Angle/ and saide: Heare thou/ I will talke with the/ and the Angell shall saie vnto the: It is no/ thou that hast the victory of the foure bestes/ in whome I made to raygne vpon earth/ and in my world/ and that the ende of their tyme mighte come thow thou seest.

And the fourth came/ and ournourne all the bestes that were past/ I had power ouer the world with greace/ (as salutes/ and ouer the whole compasse of the earth/ with I moost wretched labour/ and so longe tyme dwelt he vpon the earthe with vertue/ and the earth hath thou wged not with muche. For thou hast troubled the meke/ thou hast burnt/ peareccible and quiet/ thou haste bound/ thou hast destroyed the dwellinge of the/ that thoughte: southe frute/ and haste esse/ thoue the walle of suche as vnd the no harme: Therefore is thy unangious dealinge/ and blaspemye

The III. booke of Esdras.

came vp vnto the Hygheste/ as they sayd vnto h
mighty. The Hygheste also hath loke d vnto the
pouder nemo/ as heholde they are ended/ and
theire abhominacions are fulfilled. And ther
fore appeare namour: that Zege/ as they bo
rrible wringes/ and they wicked sifers/ and they
vngracious heade/ and they synfull clawes/ as
all they paine bodies: that the earth maye be re
freshed/ and come againe to her fill/ wha she
is deliuered from thy violence/ and that she
maye hope for the iudgement and mercy of
him that made her.

The. XII. Chapter.

And it happened vnto the Lyon spake
vnto these wordes vnto the Zege/ I sawe and
hecolde/ the heade that aske had the upper part
appeared namour: neither vnto the four winges
appeare any more: that came to hym/ and
were set vnto raigne/ as their kingdome was
small/ and full of vncure.

And I sawe/ and hecolde/ they appeared
namour/ and the whole body of the Zege was
drent/ and the earth was in greafe feare. The
awake/ I ouer of the traunce of my mynde/ as
from greafe faice/ and saide vnto my spere:
Lo/ this hast thou gyven me/ in that thou fear
chest out the waye of the Hygheste: lo/ yet am
I weery in my mynde/ and very weake in my
spere/ and lytle strength is there in me/ for
the greafe feare that I receaued this myghe
te/ therefore say/ I now desire the Hygheste/ that
he will comfote me vnto the ende/ and I

B saide: Loide Loide/ if I haue founde
greafe before the syghte/ and if I am iustified
with the before many ordres/ and if my prayer
become vp before thy face/ comfote me then/
and sbeve they rescaunt the interpretation
and playne v. sence of this horrible syghte/
that thou mayest perfectly comfote my soules
for thou hast iudged me worthy/ so sbeve me
the last of mynta.

And he saide vnto me/ this is the interpre
tacion of this syghte. The Zege whome thou
sawest come vp from the see/ so the kyngd
wiche was sene/ in the vision of thy disci
ple Daniel/ but it was not expounded vnto
him/ so now I declare it vnto the.

Beholde/ the voyce come/ that thre shall
ryse vp a kyngdome vpon earth/ and shall be
feared aboue al the kyngdomes that were be

fore. In the same kyngdome shall thre kynges
caine one after another. For he sene shall
begynne to caine/ and shall haue more synne
then the other/ and this vnto the sy. wynges
signyfy/ whiche thou sawest. As for the voyce
that spake/ and that thou sawest go out from
the heade. But not from the body. In the se
nerth/ that after tyme of that kyngdome/ there
shall arise greafe strynges/ and it shall stand
in part of salyng/ in vertibels/ it shall not yet
fall/ but shall set into his beginninge. And
the eyght vnder wynges whiche thou sawest
hange vnto the wynges of hym/ so that as
in hym there shall arise eyght kynges/ whose
synne shall be small/ and then yraue swif
and two of them shall decee. One vnto the
myddell tyme cometh/ there shall be two
kynges in the tyme/ vnto that tyme theygheste
to come that it maye be ended/ but two shall
kyng vnto the ende.

And where as thou sawest the greafe
restyng/ this is the interpretation. In his
laffe shall he Hygheste cally vp the kyngdo
me/ and call many agayne into them/ and
they shall haue the dominion of the earth/ and
of those that dwel therein/ with much laboure
aboue al those that were before them. There
fore are they called the heade of the Zege:
four is they that shall dynges/ four is his
fედnesse agayne/ and that shall performe/
and synn his laffe. And where as thou saw
west/ that the greafe heade appeared namour/
if thy synneth thare one of them shall dye vpon
his bed/ and yet with payne/ for the rea that
remayne/ shall stayne with the swarde.
For the swarde of the one shall deuour the
other/ but at the last shall be full thare one
the swarde hym self.

And where as thou sawest two vnderwin
ges vpon the heade/ whiche on the right syde
it signyfyeth that it is they/ whome the Hy
gheste hath kyng vnto thy synne: this is a
small kyngdome/ and full of trouble. The Lian
whome thou sawest arise vp oute of the
wood/ and roaunge/ and spalyng: vnto the
Zege/ as rebuynge him for his vngright cou
nesse/ in the wynde/ whiche the Hygheste hath
kyng: for them/ and for their wickednesse/ onto
the ende: he shall repute them/ and cene
them asunder before them. For he shall
spe

set them lyinge before the iudgemente / and
shal rebuke them: for the residue of my people
shal be deliuered with trouble: those that be ex-
cusede ouer mine endes: and he shal make the
ioyful vniuers the cominge of the daye of iudge-
ment: wherof I haue spoken vnto the from
the beginninge. This is the vicame that thou
sauest: and this is the interpretation. Thou
only hast bene able to knowe the secretes of
the Highe.

Therefore mynte all these thynges that thou
hast sene in a booke: and byde them / and each
of them the wyse III. the people: whose vicame
thou knowest maye comprehend and kepe
the secretes. But wayte thou here thy selfe
yet seuen dayes mo / that it maye be the
wynd the / wharsoeuer it pleaseth the Hy-
gheist to declare vnto the: and wch that he
wente his waye.

And when all the people pereaused / that
the seuen dayes were past / and I not come
agayne into the caine: they gathered them al-
together from the east vnto the moost / and
came vnto me: and sayde: what haue we of-
fended the: and what euill haue we done a-
gaynste the: that thou forsakest vs: and styrest
here in this place: for of all people thou on-
ly arte lefte vnto a grape of the vyne: and
so a candle in a darke place: and so an hauen
and a shippe persecuted from the tempestes.
Hau we not done aduersitie ynough / but
thou miste forsake vs: Were it not better for
vs: that we had bene thence with Syon: for
we are no better then they that dyed there:
and they wept with loude voyce. Then an-
swered I them and sayde: Ye of good com-
forte O Israel: and be not heauy thou house
of Jacob: for thy byghst hath you in remem-
braunce: and the myghty hath not forgotten
you in remembrance. So for me: I haue not for-
saken you: neyther am I departed from you:
but am come into this place to praye: because
of the mysery of Israel: that I myghte see
mercy for the lowe estate of youre Sanctuarie
/ And nowe go youre waye home euerie
man: and after these dayes wyll I come vnto
you. So the people wente thery waye into
the cyncle: as I commaunded them: but I
remayned still in the selde seuen dayes / so
the angell bad me: and I am only of the

flowers of the selde: and had my meate of the
herbes in those dayes.

The XIII. Chapter.

What it happened after the seuen dayes: /
What I sawe: and became by myght. And
Beholde: there came a wynde from the west: that
moued all the floudes thereof. And I leste /
a beholde: the man was stronge: and increas-
ed with the cloudes of brauen: and when he
turned his countenance: sa consider / all the
chynges trembled that were sene vnder him:
and when his voyce went out of his mouth:
all they thence that heede him: like as the earth
when it shaketh the syll.

After these I sawe: and beholde: there ga-
thered together a multitude of men oute of
numbre from the four wyndes of the hea-
uen / so fyghte agaynst the man that came
ouer from the see. And I leste: and beholde:
he graued hym selfe a greate mountain: and
flew vp vpon it. But I wolde haue sene the
agayne: a place / wherout the hyl was gra-
uen: and I coulde not.

I sawe after these: that all they which came
to fyght agaynst him: were sore afraied: and
yet durste they fyghte. Neuertheles: when he
sawe the fearenesse and violence of the peo-
ple: he neyther lyste vpon his hande nor helde
sworde: / nor any weapon: but onlye as I
sawe. He sent ouer of his mouth as it had bene
a blast of fyre: and ouer of his lippe: the
wynde of the flamme: and ouer of his ronge
he caste oute sparkes: and stormes: and they
were all mynne together: the blast of fyre: the
wynde of the flamme: / and the greate storme:
and fell vnto a rushe vpon the people:
whiche was prepared to fyghte: and thence
them awaye: wherof that of the innume-
rable multitude there was nothinge sene:
but onlye dust and smoke. Wher I sawe this:
I was afraied.

Afterwarde sawe I the same men come to
B: and came from the mountains: and callinge vnto
him another peesable people: and there
came much people vnto him: some were glad:
some were sorrowful: of them were thounde: so
that they were carried and brought south.

Then was I sike thowghte greate feare:
and I waked / and sayde: thou hast sene
thy frownde: all thy wondres from the be-
gynninge.

The IIII. booke of Esdras.

gynninge/and hast counted me worthy/that
now myght I receaue my prayer: shewe me
nowe for the interpretation of this dreame.
For thus I can fynde in my vnderstanding:
Wo vnto them that shalbe left in those dayes/
and mude more wo vnto them that are
not left behynde: for they that were not left
were in heauynesse.

Nowe vnderstande I the thynges that
are layd vp in the latter dayes / whiche shall
happen vnto them/and to those that are not
left behynde. Therfor as they come into
greater pacela/and many necessitee / lyke as
these dreames declare. Yet so it easer / that
be whiche suffereth hurt/come in these / then
to passe a waye as a cloude oute of the world/
and nowe to se the thynges that shal happen
in the last.

E Then answered he me/and sayde: The
interpretation of the syghes that I shewe the/
and I will open vnto thy the thynges that
thou hast requyred. For thou haste spoken of
them that are left behynde / and this is the
interpretation. He that taketh awaye the
perill in that tyme/ hath kept hym selfe. They
that be fallen into harme/ are sude as haue
wokes and sayd vnto the moost myghtye.
Knowe this therefore/ that they whiche be left
behynde/ are most blessed then they that be
dead. This is the meaninge of the vision.

Where as thou sawest a man commynge
vp from the deep of the see/ the same to be
whome God the Hychest hath kepte a great
season/ whiche by his owne selfe shall vchuer
his creature/ and be the order them that are
left behynde. And where as thou sawest/ that
out of his mouth there came a blast of wind/
fyr and storme/ and hore that be lyft vp neer
ther towards the weapen / thus that the rust
burste in of hym destroyed the whole mul-
titude/ that came to fyght agaynst hym: sig-
nifyeth / that the dayes come / when God
will destroy them that are vpon the / and
in a maner of mynde shall become vnto the/
that dwell in the earth. And one shall vnto-
take to fyght agaynst another / one one
agaynst another / one place agaynst another /
one people agaynst another / and one realme
agaynst another. When this cometh to passe/
then shall the toke come/ that I shewe the

before: and then shall my sonne be declared/
whome thou sawest clymbe vp as a man.
And whiche people heare his voice / every
man that in that owne lande leaue the bar-
tal/ that they haue one agaynst another / an
innumerable multitude shall gathered to-
gether/ as they that be willinge to some and
to outcome him by fyghting. But he shall
stande vpon the topp of the mount Zion.
Then shal the / Zion shal come/ and shal be
weld/ theynge prepared and builded for all me-
lyte as thou sawest the byl graue forth with-
out any hande. But my sonne shal rebuke
the people that are come for their wickednes/
with the tempest/ and for their euil ymagina-
tion: as they paynes / with which they shall
punished/ as they were vnto the flame: and
withen any labour / shal be destroyed/ as
by the lawe/ whiche is comparde unto the fyr.

And where as thou sawest/ that he gathered
red another peaceable people vnto hym: whiche
are the ten trybes/ which were carryd awaye
paysoners oute of theyre owne lande / in the
tyme of Oseas the kynge: / whom Salma-
nasar the kynge of Assyria toke paysoners / and
carryd them ouer the water/ and so came they
into another lande.

But they gaue them this counsayl/ that
they shoulde leaue the multitude of the Gy-
ren/ and to go forth into a farther countrey/
whose name man fynde vnder: that they
myghte there kepe their statutes/ whiche they
newe kepte in their owne lande. And so they
entered in at the narrowe passagge of the wa-
ter of Euphrates/ and God shewed to some
of them/ and helde still the floods till they
were passed ouer: for whome that countrey
there was a greate waye/ namely of a yere/ as
an halfe iourney/ for the same region is called
Acher. Then dwell they there vnto the late-
r tyme/ and when they come fowd agaynst
the Hychest/ shal hold still the springes of the
streame agayne/ that they maye go thowse/
the same sawest thou the multitude in the
prace. And they that be left behynde of the people/
are those that be founde within my floodes.
Nowe when be destroyed the multitude that
is gathered together/ the shal be: whiche
people that remaine/ and then shall be the
greate wondere.

114. 115

116. 117

117. 118

Then

¶ Then saide J: O Lord/Lorde/become
tho: wherefore haue I seie the man comminge
vp from the sepulchre of the see:

And he sayde vnto me: Lyke as thou calle
neither seest thou nor knowest the thynges that
are in the sepulchre of the see: euen so mayest thou
not see my (one) of those that be with hym: But
in the tyme of the seie. This is the interpre
tation of the dreame / which thou sawest /
therefor thou onely art here lyghened: for
thou hast forsaken thine owne lawe / and ap
plied thy wylgenc vnto myne / and soughte it.
¶ The lyfse hast thou dyed in thyfedomes /
and hast called vnderstandinge thy mother /
and therfore haue I shewed the the treasure
of the Byrgell. After this vayne I wyl shew
the moie a talk with the moie as large / yee /
beauti and wonderous thynges wyl I ve
clare vnto the.

581g
Dm 174

Then wente J forth into the felde / getting
peyfe and shales greatly vnto God / because
of his wonders which he did in tyme / and be
cause he gouerneth the same / and such as is in
tyme / and there J sat by the vaine.

The XIIIII. Chapter.

¶ **W**hen the wynde say J sat vnder an Oke
tree / then came thre a voyce vnto me
out of the bush / and sayde: Esdras / Esdras.
And J saide: here I am Lord / and stode vp
vpon my feete. Then spake he vnto me: ¶ In
the bushe byd J appeare vnto Mosse / and
talked with hym / when my people seued in
Egypte / and J seite hym / and led my people
out of Egypte / and thought him vpon the
mounte Synaie: here J helde hym by my a
longe season / and tolde him my wonderous
woikes / and shewed him the fretyces of the
tymes / and the ende / and commaunded him /
sayinge: These woikes shalt thou vclare / and
not byde them. And nowe J saie vnto the
that thou laye open thine heere the veynces
that thou hast seie / and the interpretations
which I haue shewed the: for thou shalt be re
membred of all / thou shalt be rucned / and re
mayne with my counsaill / and with suche as
be lyfe the: vntill the tymes be ended. For the
wynde hath lost his youth / and the tymes be
gyne to wase olde. For the tyme is drawed
into twisse partes / and ten partes of it ce
gone already / and halfe of the tenth parte:

62014

¶ Yet euenly there that / which is after the
halfe of the tenth parte.

¶ Therefore prepare and adde thy house / and
refouces thy people: conforste suche of them
as be in trouble: and haell none of the despayre
euenly go from the mortal thynges: caste
awaye the burthen of man: put of the weak
nature: laye vp in some place the thynges
that are most deuyr vnto the: and haell the
to fly from chise tymes: for suche sell and
well conesse as thou haste none: seme happen
shall they do yet much worse. ¶ For the wasser
that the woude and the tyme is the more shall i. Job 4. 8
senne / and wylfedenesse increace / in them
that dwell vpon earthe. For the trowth is
sted faste awaye / and lesynge is harde
to haunde. For none shall see the sygn to come
that thou hast seie.

¶ Then answered J and sayde: Beholde
Lorde / I will go as thou haste commaun
ded me / and refouere the people which are
peyfe. But they that shalbe so: me after ward
who wyl exhorde or rebuke them?

¶ Thus the woude is seie in Balennes / and
they that dwell therein: are withoute lighte for
thy lawe is kyled: because no man knoweth
thynges that are done of the: for hit shalbe
done. ¶ If I haue founde grece before the:
sende the holy ghoost vnto me / and I shall
wyte all that hath bene done in the world
sence the begynninge / which was wyren
in thy lawe / that men maye fynde the
pact: and that they which wyl lye in the la
ter vayne maye lyce.

¶ And he answered me / sayinge: Wo thy
waye / gathereth thy people together / and saie
vnto them: that they seke the not for thy waye:
but take thou gather the manye kynges / reu
and take with the: Sarcas / Sabas / Selemas /
Echamus and Alshall: these fyue / which are
ready to wyte fastly / and come byde: and
I shall lyghte a candle of vnderstandinge in
thine bette: which shall not be put out: till
the thynges be perfourmed: which thou shalt
begynne to wyte. And then shalt thou de
stace some thynges openly vnto the: perfecter
and some thynges shalt thou seue secretly
vnto the: wyl. To morowe as this houre shalt
thou begynne to wyte.

¶ Then wente J forth / as he commaunded

The. iiii. booke of Esdras.

me and gathered all the people together and
sayde: Heare these wordes o Israel: Once sa-
thers from the Beginning were straungers
in Egipte / from whence they were deli-
uered / and receaued the lawe of lyfe / whiche
they kepe not / whiche ya also haue transgre-
sed after them. Then was this lande / and the
lande of Sion parted amonge you by the lot
to possesse. But youre fathers and your fel-
lowes also haue done vnrightheousnes / and haue
not kept the wayes whiche the Highest com-
maundeth you. And forso muche as he is a
righteous iudge / he toke from you in tyme
the thinge that he had geuen you. And now
are ye here / and youre diuyns amonge you.
Therefore is soe that ye will subdue youre
owne vnderstandings / and resourme youre
hearte / ye shall be mercifull / and after death
shall ye optayne mercy. For after death shall
the iudgement come / whan we shall lye a-
gayne: and then shall the names of the righ-
teous be manifest / and the names of the vn-
godly with their workes shall be declared. Let
no man therefore come nowe vnto me / nor aske
any question at me thes xl. dayes.

So I toke the fyue men / as he commaun-
ded me / and we wente into the felde / and re-
mayned there. The next daye a voyce called
me sayinge: Erisas / Open thy mouth / and
shew me that thou sayest. Then opened I my
mouth / and beholde / and reached me a full
cuppe / whiche was full of water / but the ca-
pouture of it was lyfe fyre. And I toke it and
dranke. And whan I had dronken it / my
hearte had vnderstandinge / and wysdome
grew in my heart: for my spyte was kepte in
remembraunce / and my mouth was opened
and shew nomore. The Highest gaue vnder-
standinge vnto the fyue men / that they wote
the thynges of the night / whiche they vn-
derstood not. But in the night they vnder-
stood: as for me / I spake in the day / and helde
not my tongue by nighte. In xl. daies / they
wrote two hundred and foure booke.

And it happened whan the xl. dayes were
fulfilled / that the Highest spake sayinge: The
fyre that thou hast wyten / speake openly /
for the worthy and vnrworthy maye rede it.
But kepe the lxx. last / that thou mayest speake
it only to such as be wyse amonge thy peo-

ple. For en them in the spryng of vnderstan-
dinge / the fountayne of wysdome / and the
stream of knowlege / And 3. yd. fo.
The. X. V. Chapter.

Beholde / speake thou in the carre of my
people the wordes of prophesye / whiche
I will put in thy mouth / sayeth the Lord /
and cause them to be written in a letter / for it
is the truth. Feare not the imaginacions as
gainst thees / for not the ansaytfulness of them
woulde the that speake against the. For all the
vnsaytfull shall lye in they: ansaytfulness.
Beholde sayeth the Lord: I will bringe
plagues vpon the world: the swearde / hun-
ger / death and destruction / for wycednes.
harsh the vpperhande in all the earth / a they
shamefull workes are fulfilled.

Therefore sayeth the Lord: I will holde
my tongue nomore vnto their wickednesse /
whiche they do so vngodly: for they will I
suffre them in the thynges that they woule
wrethfull wycedly. Beholde / the inuincible
bloude of the troubled cryeth vnto me / and
the soules of the righteous crye continually:
and therefore sayeth the Lord: I
will surely avenge / and reccauce vnto me all
inuincible bloude from amonge them.

Beholde / my people is led as a flocke of
shepe to be slayne: I will not suffre the crye
that well in Egipte: but they shal be cut
with a myghty hande / and a freid: aboute
comel and smyte with plagues as afore: and
will destroye all the lande of it. Egipte shall
mourn / and the fountaines of it shall smyte
with the plague: and punishmente that
God shall bringe vpon it.

They that yll the groundes / shall mourne
for their seedes shall be destroyed: the more
the blastinge and hale / and an horrible flarre. Wa-
ter the woulde and thim that dwell there
in / for the sword and the destruction shal
wreth nye: and one people shall stande vp to
fights against another / and streddes in they
handes: for men shall be vnto / and some
shall be violence vnto other: they shal not
gather they kynges and prynces: the wayes of
thee voyages and bandinges in they pow-
er. I man shall desire to go into the crye
and shal not be able. For cause of their pride
the cines shall be thoughte in feare: the blisse
shall

Da. ii. 11

Esdr. iii. a
2. p. c. f. b

Dis. 111.
Rem. 11.
1. c. 11. b

shall shake / and men shalbe afrayed. I man shall haue no pyre upon his neyghboure / but one shall pounce another vnto battayl / so spoke they goodre / because of the hunger of death / and because of the great trouble.

- B**ehold / I gather and call together all the fryges of the earth / which are from the vyrgyne / fro the South / fro the East / a Libanus is turne vnto the / and restore the rhynges that they haue gotten them like as they do see this vnto my chosyn / so wil I do also / a recorde pteint in this dosome. These sayeth the Lorde God / My ryght hande shal not spare the synners / and my swerde shall not recassure them / that shed the innocent bloude vpon the earth. The fryns gone out fro his wrath / and hath consumed the foundations of the earth a the synners / like a floure that is kownd. Wo vnto them that shynne / and depene vnto comaindementes / sayeth the Lorde / I wil not spare them. Go your waye ye childre from violence / desyle not my Sanctuary / for the Lorde knoweth all them that synne agaynst him / and therefore vilycteth be them vnto death and destruction. For now are the plagies come vpon the world / and ye shall remaine in them. For God shall not vclurre you because ye haue synned agaynst hym.

E Beholde / an horrible vision cometh from the East / where generacions of Diaggones shal come out / the people of the Arabes with many chariotes / and the multitude of them shalbe as the wynde vpon earth / the all they which beare the rayinge in they: wrath / maye feare and be afrayed: and as the wynde blowe out of the wood / so shall they go out / and with greut power shall they come / and slay: fighte with them / and shall wyffe the poision of the lande of the Assyans.

And then shal the Diaggones haue the vpphande / not remembryng they: byrth / and shall turne aboute swearinge together in greut power / to persecute them. But these shall be afrayed / and fepe silence at they: power / and shall flye / and one out of the lande of the Assyans shall besige them / and consume one of the / and in they: boost shalbe feare a didee / and they: amonge their kynges.

F Beholde / cloude from the East / and from the North vnto the South / and they are very

horrible to take vpon / ful of warth and flame. They shall smyre one vpon another / and they shall smyre as the a greute floure vpon earth a theur floure / and the bloude shalbe from the swerde vnto the belly / and the smofe of man vnto a Camelde sterre: And there shall greute fearfidence and seemblinge vpon earth / a they that is the warth shalbe afrayed / and a remblinge shall come vpon them.

And then shall there come greute rayns from the South and from the North / a parte from the West / and from the stormy wynde from the East / a shall blowe the vpp agayne / and the cloude which be rayfed vp in warth / and the floure to cause feare towards the East and Westwinde shalbe destroyed: and the greute cloude shalbe lift vp / and the myghty cloude ful of warth / and the floure / that they maye make alle the earth afrayed / and then they shal brek therein / and that they maye poure out our all places an horrible floure / fyre and hyle / and theynge swerde / and many waies: the all felde maye be full / and all tpyres / and they shall drete downe the trees a wallee / mountaynes and hilles / all trees / wood and f grass of the medowes / and all their frute. And they shall go sleefest vnto Babylon / and make her afrayed / they shall come to her / and besige her / the floure and all warth shall they poure out vpon her.

Then shall the dust and smofe go vp vnto the heauen / and all they that be aboute her / shall bewaile her / and they: that remaine vnder her / shall be struce vnto them that haue put her in feare. And thou Asia that consistest thy selfe vpon the hope of Babylon / keart a worbypp of her persone. Wo be vnto the thou weich / because thou hast made thy selfe vnto her / and hast dect the thyngs in wisdom / that thy: myghte trumpe and please thy louces / which haue alwaye desired to commite whodom with the: thou hast loved the abhominable crite in all her works and intentions.

Therfore sayeth God: I will sende plagues vpon the: whodom / hope / pauerte / hunger / warre and pillence / to wayn the: pouerte with destruction and weach / a the glory of thy power shalbe thyed up as a floure / vnto the heate arsyth that is sent out chy. Thou shalt

G be fey

The IIII. booke of Esdras.

be free as a poore wyfe that is plagued / and
 becaen of women: so that the myghty and
 lowen shall not be able to receaue the. Wolde I
 so haie the saye the Loide: If thou haddest
 not alwaie saye my chosen / ealtnage / stroke
 of thy hande / a fynde ouer theyr deaht / when
 thou wast dyonken: so foue the beaue of thy
 countenance.

The reuerde of thy whoedome shalbe re-
 compensed the in thy bofome / therfor shalbe
 thou receaue reuerde.

A Lyke as thou hast done vnto my dofen
 (saye the Loide) euen so shall God do vnto
 the / and shall deliuer the into the plagut.
 Thy chylden shall dye of hunger / and thou
 shalst showe the swearde. Thy synes shalbe
 dyken vnto / and all thus. shall perishe with
 the swearde in thefelde. They that be in the
 mountayne / shall dye of hunger / a eat their
 owne flesch / and drynke their owne blynde: for
 very hunger of bread a thirst of water. Thou
 vnhappy shalt come thow the see / a receaue
 plagues agayne.

In the passage they shall cast doune the
 sayn ains / and shall rote oueome parte of thy
 laide / and consume the portion of thy glory.
 They shall made the yome lyke floudle / and
 they shalbe thy fyre / and thall consume the thy
 ains / and thy laide / thy wood / and thy frute-
 full: as if they burne up wath the fyre. Thy
 chylden shall theye eraye captiue: a glofe
 what thou hellyerth shall spoyle / and marre
 thy beuty of thy see.

The XVI. Chapter.

When the Babylon and Asia were vnto
 the Egypte and Syria: gyde your selfe a
 with clathes of sack and heere / a mounte for
 your chylden: be loy / so: your vntuon is
 at hande. A swearde is sent vpon you / a who
 will turne it bak / a fyre is kindled amonge
 you / and who will quenche it? Plagues are sent
 vnto you / and what is he that will dyne them
 awaye? Maye any man vyue awaye ou
 hynge Lyon in the wood? O maye any ma
 quenche the fyre in the stubble / what is he that
 gyueth a butte? Maye one turne agayne the
 arrowe that is shot of a strange archer? The
 myghty Loide sendeth the plagues / a what
 is he that will vyue them awaye? The fyre is
 kindled a gone (saye in his wrath) / and what

is he that will quenche it? He shall cast lighte-
 ninges / a who shall not feare? He shall spou-
 der / and who shall not be afayed? The Loide
 shall thraue / and who shall not vnto be
 becaen to powder at his pynnce? The earth
 quaketh / and the foundacions thereof the sic
 arsyth vp with waues from the vnto / and
 the floudes of it are vngate / and the fishes
 thereof also befoe the Loide / and befoe the
 glory of his power. For stronge is by a ryghte
 hande that holdeth the bowe / his arrowe that
 be shuter ar sharpe / and shall not mysse / what
 theye begyne to be shot into the endis of the
 world.

Beholde / the plagues are sent / and shall not
 tynne agayne / till they come vpon earth. The
 fyre is kindled / and shall not be put out / till
 consume the foundacions of the earth. Likas
 an arrowe which is shot of a myghty archer
 reuenerth a barwarth / euen so the plagues that
 shalbe sent vpon earth / shall not tynne agayne /
 Wdome / was to me / who will deliuer me in
 choie dayes? The begynnyng of sorrowe and
 greac mourninge: the begynnyng of vnto a
 greac deaht / the begynnyng of warres / and
 the power shall ryde in feare: the begynnyng
 of enies / a they shall rembe euey one. What
 shall I do in these thynges wha the plagues
 come? Beholde / hunger and plagut / trouble
 and anguyshe are sent / as scourges for a moun-
 demen. But for all these thynges they shall
 noyeme from theyr wickednes / nor be de-
 maye / vnderfull of the scourges.

Beholde / what so shalbe so good shepe vnto
 pon earth / that they shall thynke them selfes
 to be in good case: a euen then shall myschaunce
 gyueme vpon eith / warres / vnto and greac
 dyffynces: for many of them that dwell vpon
 pon earth shall perishe of hunger / and the othe
 that scape the hunger / shall theye swearde
 threpe: and the vnto shalbe cast into a vnto
 and there shalbe noman to conioin them-
 selfe: for the earth shalbe wayfeth / and the moun-
 shalbe cast vnto: the earth shalbe no man left
 vnto the earth / a so for eue. The need shall gyue
 frute / and who shall plucke the of and gather
 the? The grace shalbe vnto / a who shall re-
 de them? For all places shalbe desolate of men /
 so that our man shall vnto to se another: vnto
 heare his voyce. For of one whelpe cure there
 shall be

shal be ten left/and two in the felde/whch shal
be euen selfe in the thicke busshes/ and in
the chiefe of stones: lyke as when there remaine
eith of foure olyues upon the olyuetree/ or as
when a wyneyarde is gathered/ thre are left
in some grasps/ of them that vniuenly fought
betwene the vniuersade.

Euen so in thos dayes there shal be the
soule left for the that search thre houses with
the sword. And the earth shal be left wast/ a
the siders of the waste olde: a hee wayes/
and all her paths shall growe full of thornes/
because no man shall teacyle thre throte.
The vniuersades shall moue hauinge no by-
degrees: the womene shall make lamenta-
tion/ hauinge no husbands/ thre vniuersades
shall inuene/ hauinge no helpe/ of thre
bydegrees. In the wastes shall they be
fleeing/ and their housbandes shall purysh of
hunger. O ye seruantes of the Lord/ heare
these things/ and make the. Beholde the
worde of the Lord. O receaue it: beholde the
plagues thare nye/ and are no leske in rary-
ng. Lyke as a teasynging woman/ which
the is inuery bright for a soone/ when
the bouce of the byth is come/ an houre two
or the afore that the paynes come vpon her
body/ and when the chyld cometh to the
birth/ they saye not the crynginge of an eye:
Euen so shall not the plagues be slack to come
vpon earth/ and the word shall moue/ and
soules shall come vpon it on every hyde.

Euen people/ heare my worde/ make you
ready to the battayl: and in all euill be euen as
pynne vpon each. He that selleth sic him
be as he that synch his waye: a he that buyth/
as one that wil leste. Who so occupieth mar-
chandises/ as he that syncheth not: and he that
buyth/ as he that shall not dwell therein: he
that selleth/ as one that shall not escape: he
that syncheth the wyneyarde/ as he that shall
not gather the grapes: they that marry/ as
they that shall get no chyldren: and they that
marry not as the wydowes: and thysore
they that labour/ as they that payne. For straun-
gers shall reape thre frutes/ and spoyle thre
goodes/ and thre vniuersades busshes/ a wale the
chyldren captiue: for in captiuite and hunger
shall they get chyldren. And they that occupie
thre marchandises with robbery/ howe longe

seeke they thre chies/ thre houses/ thre possi-
sions/ and persons: the more will I punysh
them for thre synne sayeth the Lord. Lyke
as an whore anywher and honest woman/ who
shall eightheous/ as heate iniquite/ when he
seecheth her self/ and shall accuse her to her face/
when he cometh that defendeth/ which shall
make inquisition for al synne vpon earth. And
therefore be not ye late thertunto/ nor so howe
few thertof/ for of euer it be longe/ inuene shal be
taken awaye one of thre earth/ and righteous-
nes shall caryne amonge you.

Let us the sinner saye that he hath not sin-
ned: for coles of fyre shal burne vpon his brades/
whch shall be before the Lord God and his
giuyng: I haue not synned. Beholde the Lord
knoweth all the works of man/ thre in-
ginnacions/ thre thoughts/ and thre deces-
t. For he speake but the wordes. Let the earth be
made/ as it was made: the becaus it was made/
and a was made. In his worde were the farr
re made/ and he knoweth the numbre of the.
He searcheth the grounde of the depe/ and the
recesses thre of the hart/ which he see/ and
what it cometh. He hath seen the secret in the
middest of the waters/ and vpon his wate
hart be brought the earth vpon the waters.
He syncheth one the heauen like a velle vpon
the waters hart be founded it. In the velle
and they wyndes hart be made synch
of water/ and poules vpon the toppe of the
mountaynes/ that the foudis might pouce
vonne from the stony cades to waite the
earth. He made man/ and put his beet in the
myddes of the body/ and gaue him heyl/ lyke
and vnderstandinge/ see/ and he synch of the
almighty God/ which made all thinges/ and
hart searched the grounde of all the secretes of
the earth.

Behoweth youe imaginacions and in-
uencions/ and what yet think when ye synne
and wold hyde your synnes. Thysore hath
the Lord searched a sought out all your wo-
les/ as he shall be wase you all. And thysore
synne are brought forth/ ye shal be ashamed
because in a youe owne synnes shal be your
occasions in that case. What wil ye do? O how
will ye hyde your synne before God and
his angels. Beholde/ God him self is the
iudger/ as he synch of of your synnes/ and
G 4 forget

Gen. 1

The booke of Tobias.

forget your vniuersitie of and medle no more with them: so shall God lide you forth: and helpe you from all trouble. For birds hold the heare of a greare multitude is fimbled ouer you: and they shall take a waye certayne of you: and sde the yde tusk. Doles: and they that conseru vnto the / shalbe hab in deuision / laughed: so feare and roden endelesse.

B For vnto the places there shalbe a place: and in the next time a greac infection vpon those that seare the Lorde. They shalbe lide and men: they shall spare no man: they shall paye a waye full as feare the Lorde: their goodes shall they take from them: and shew them out of their houses. Then shal it be knowen whoe are my chosen: and they shalbenyed as the golde in the fyre. **Prace** O ye my beloued: seare the Lorde: he holdeth the dayes of trouble: are as hande: but I will helpe you from the same. Be not ye feard: vniuersite: not for God is your captayne.

Who so heperth my commandmentes and preceptes: / sayeth the Lorde God: / ke not your synnes: wryte you youne: / let not your vniuersitie synnes be left vp. / Do by vnto the that are subdued vnto these synnes: / and wrought in their wickednesse: / lye as a felde in bed get in with bushes: / and the path thereof covered with thornes: / that no man maye trawle thorne: / and so he is taken: / and casten the fyr: and bren.

The ende of the iij boke of
Tobias.

The booke of Tobias.

The first Chapter.

Tobias was of the tribe and cite of Apherahy: which lyeth in the bye countie of Galile: about Naoson the waye toward the West: hauinge the cite of Sephet vpon the left side. Though he was tak. in prison: as he was

of Salmansar kynge of the Assyrians: in iud. p. 12. werthelca: beinge in captiuitie: he sought not the waye of strucht: In so much that when he sawe he myght gra: he passed it vnto the waye of his felow prynces and bishopp: that went of his kynred. And though he were younger than all they in the myde of the spah: yet he was not bechaue him self as theyd in his wylke. And when all the other went to the golden calice: / which Jerobom the kynge of Israel had made: he was still alone: and all the other companye: / and gaue hym to Ierusalem vnto the temple of the Lorde: / and there worshippid the Lorde God of Israel: / sayeth fully Toffer. In the thirde yeare he ministered all the tribes of Israel vnto the straunges and conuertes. This and thus: / such lye charynges: / he was accordinge to the lawe of God: when he was yet but a yong.

But when he was a man: he toke / out of his owne begate a wyfe called Anna: / and of this hec he begate a sonne: / whome he called after his owne name: / and taught hym from his yere vp to feare God: / and to ceasynge from all synne.

Now when he was with his wyfe: / his sonne: / and with all his kynred: / was come in captiuitie vnto / Elimelech: / what tyme as they all dyd. Gen. 38. the care of the meate of the / Zepher: / he kept his Iudith: / and was in care of his lye in their meate. / And for so much as he was: / myndfull of the Lorde: / in all his here: / God gaue him fauoure in the presence of Salmansar: / the kynge: / which gaue him power to go where he would: / and so had he lyberite to do what him lyst.

So wente Tobias vnto all the that were in prison: / and comforted them: / and gaue them / whelome: / and horacions. / And when he came to Ragoe: / some of the Medes: / hauinge taken the cite of sicut: / of the thynge: / wher with the kynge of Assy had honoured hym: / and sawe a myghte a great / companye of people of his kynred: / some of the / which was of his owne tribe: / beinge in / necessity: / he gaue them the / sayd: / weight of siluer: / vnto an hand: / weight.

After a longe season: / when Salmansar the kynge was dead: / a Sennacherib: / the sonne: / raygned in his steade: / which had the thirde dyn of Israel: / Tobias wente vnto the / out all his kynred: / and comforted them: / and gaue

gave of his goodes to every one of them as much as he myght: he fed the hungry / clothed the naked / and buried the dead and flaine / and that diligently.

¶ And when Sennacherib the kinge came agayne and fled out of Jewry / what tyme as Gob pangs / bid hym for his blasphemy / and in his wrath slew many of the children of Israel: Tobias / buried their bodies. But when it was to be the tinge / he commaunded to slaye hym / a take awaye all hys goodes. Wherefore Tobias wryt his wyffes his waye / and was byd naked / for there were many / bound hym. But after this, Saye / the kinge was flaine of his owne / since Then came Tobias agayne to his house / and all his goodes were restored unto hym.

The II. Chapter.

¶ After these thynges upon a solempne daye / of the Lord / Tobias made a good feast in his house / and sayde unto his soune: Go thy waye / a bringe hyther sonis of our tye / such as feare God / / they may make merry wth us. And wha he was gone / he came agayne and tolde his father / that one of the chyldren of Israel laye upon the stre. And immediately he leapt fro his table / left the feast / came fastinge to the dead coase / toke him and bore him puruely into his house / ther whon / Sunne was downe / he myght safely burye him. And when he had byd the toase / he byd care his meate wth moung and keate remembre the wordes that the Lord sayde by the prophet Aime: Yourre byt fastis shall be turned so faste and heauynce.

¶ But wher the Sunne was downe / he wente his waye and buried him. Then all his neighbours reioyced hym / sayinge: It is not longer / since it was commaunded to slaye the because of this manne / a hast faate escaped / the wanger of death / and bucest thou the dead agayne / Wherefore / Tobias feareinge God / imoe then the tinge / toke the bodies of / flaine / byd them in his house / and buried them at mynheight.

¶ It happened upon a daye / that he had buried / dead / and was weary / came home / and layed him doune by the wal and slepe. And while he was a slepe / there fel downe vpo his face warme voyge out of the starowes nest /

for that he was blinde. / This venison byd / God suffice to happen vnto him / / the which and x. ii. a came after / myghte haue an example of his paye / Joas. of a cience / like as of holy Job. For in so much as and / he ever feared God / fed his pouth vp / a kepte his commaundementes / he was not heauy agaynst God / that / plague of blinde / faste / ed vnto him / but remained stedfast in / feare of God / a thanked God all / byes of his life.

For like as blessed Job was had in / prison / of henge / euen so was he laughed to scorne of his chere and / insollence / which sayde vnto hym: I wether to thy hope / for the which thou hast done almece and buried the dead. But Tobias rebuted them / and spak: I hope not for / Tob. vii. a for we are the chyldren of holy men / and loke for the lyfe / which God shall geue vnto them / that neuer turne the care behest from him. Anna he wryt / were dayly to the wouringe / waker / and loke wherly winge / she coulde gett with the labour of her hande / she brought it. And it happened that she toke a hyd and brought it home.

And when her husband heed it / he sayde / I loke that it be not stolen / restore it agayne to the owners: for it is not lawfull for us to care: to touch any thinge of this. Then was his wyfe angry / and sayde: How is thy hope become wayne openly / and thy almece / becoms agayne manifest. With this / a sayd like wth dea / byd the cast him in the ceech.

The III. Chapter.

Then Tobias toke it heauily / a with reate / hee be ganne to make his prayer / sayinge: O Lord / thou art righteous / and all thy iudgements are true / / Thy / all thy wayes are / mercy / faithfulness / and iudgement. And now O Lord / be myndful of me / and take no vantage of my sinne / / neyther remember my mysdedes / nor the mysdedes of my chere. For we haue not bene obedient / vnto thy commaundementes / therefore are we spoiled / brought into captiuitie / into death / into / prison / and shame vnto all nations / amonge whon thou hast scattered us. And now O Lord / thy iudgements are greuous / for we haue not bene obedient / to thy commaundementes / neyther haue we wylled innocently before the. And now O Lord / heale wth me: according to thy wyl / and commaunde my spirit to beate

are naked with thy clothes. See thy back and wyne vpon the backe of all the righteous/ and be not chary care and banke thereof with the synners. The cure counsaill at the wyse.

Be alwaye thankfull vnto God/ and beseeke him that he will order thy wyces/ and that whatsoeuer thou desyrest is safest in hande/ it maye come apace in hym. I certifie the also my sonne/ that what thou wast yet but a babe. ¶ I beseeched it valentes of syluer vnto Garbriell/ at Ragas a cite of the Medes/ and he hath wunnege haue I by me. And therefore seeke some meane/ how thou mayest come by hym/ and receaue of hym the sayd weyght of syluer/ and geue hym his hand wunninge a gaime.

My sonne/ be not affrayed/ trust in io / we shall see here a good life / but grate good shall we haue if we feare God/ and depaure from all synne/ and so well.

The V. Chapter.

The answered Tobias vnto his father/ and sayde/ father/ all that thou hast commaunded me/ will I do/ and thee diligently. But how I shall require thya money/ I care notcell. Whether shall be knowe me/ nor I him. What cost shall I geue him: And as for the waye thither/ I knowe fiere it. Then his father answered him/ and sayde: I haue his hand wunninge by me / which when thou seest him/ immediately he shall paye the. But go thy waye now/ and get the same faithfull man to go with y/ for an hys/ that thou maist receaue the money/ while I am yet liuinge.

B Then wente Tobias out/ and vpo the thre he founde a saye yonge man standinge/ apparelled vp/ and as it were ont ready to take his iourney. And he knewe not that it was an aungel of God/ but saluted him/ and sayde: From whence art thou/ thou good yonge man: He answered vnto the children of Israel.

And Tobias sayde vnto hym/ knowell thou the waye / that leadeth vnto the countie of the Medes: He answered: I knowe it well/ and all those stretes halle I gone of rymoe / and banckedged with ouer brother Gabdiel / that dwelleth in Ragas a cite of the Medes / which lyeth vpon the mounte of Arbathania. Tobias sayde vnto him: I praye the/ say for me/ till I

haue tolde my father these thinges. Then wente Tobias in / and tolde hys father all. At the which his father maruayled / and prayed that he wolde come in vnto him.

Now when the aungel came in / he saluted him/ and sayde: ege be with thes euermore. And olde Tobias a saide: what ioye can I haue / that sye here in Sardinea / and I see the light of brauen: The yonge man sayde vnto hym: Be of good chaire/ God shall helpe the shortly. And Tobias said vnto him: Canst thou bringe my sanna to Gabelus/ vnto the cite of Ragas in Medes: And when thou comest agayne/ I shall paye the thy hys. And the aungel sayde vnto hym: I shall lede thy sonne / and bringe him to Ragas. The Tobias answered him: Tell me I praye the/ of what house/ or of what tye art thou?

The aungel Raphael sayde vnto him: I seest thou after the kind of an hyrlinge / or seest thou a gyde for thy sonne to go with him: But that I made the not carefull/ I am Sannas the soune of greate Banaias. And Tobias answered: Thou art come of a greate kind / but I praye the/ be not displeasid / thec I desyred to knowe thy kind. The aungel sayde vnto hym: Thy sonne shall I lede forth safely / and bringe him whole to the agayne.

Then answered Tobias and saide/ well go on your waye/ a God bein your iourney/ a his aungel beare you company. So when they had prepared all thinges/ that they wolde take with the in their iourney / Tobias had his father a his mothere farewell / and they wente on their waye both together. Now when they were gone/ his mothere beganne to wepe/ and saide: The staf of our age hast thou taken awaye/ and sent him from vs.

Wolde God that money had neuer bene/ for y that thou hast sent him awaye. If we had bene content with our pouerte / this had bene greate reioys vnto vs/ that we sawe oure sone here. Then saide Tobias vnto her: we praye not oure sonne shall come to vs agayne/ seft and sonde/ and thine eyes shall it him: For I trust that the good aungel of God shall beare him company / and order well all the thinges that be doeth: so that he shall come to vs agayne with ioye. At these wordes his mothere leff from weeping/ and helde her in ioye.

The booke of Tobias.

The VI. Chapter.

The angel Tobias wrote on his waye / as a digge followed him / and the first nyght they abode by the water of Egiptis. Then wente he out to wash his feet / and beholde / there came forth an horrible fish to deuoure him. Of whome Tobias was affrayed / and cried with a loud voice / sayinge / *Lord be he cometh vpon me.* And the euell sayde vnto hym: *Take him by the taile / a daine him to the.* And he dyd so / and bitt him vpon the taile / and the fish beganne to leape at his feete.

Then sayde the auugel vnto him: *Take out the bowels of this fish / and as for the herre / the gall / and the leuer / kepe them by the.* For these thinges are necessary and good for medicine. Tobias dyd so / and roasted the fish / and they toke him with them in their iourney: the residue they salde / as much so was sufficient for thim / till they came to Ragaa. The Tobias aske the auugel / and sayde vnto hym: *I praye the doe her Zarias / tell me / whether are these thynges good of the fish / that hath bydden my to kepe.*

The auugel answered him and sayde: *If thou layest a peece of the hece vpon the coales / the smoke thereof dryueth awaye all maner of euell spirits / whether it be from man or from woman / so far from thence forth the same shall come no more vnto them. The gall is good to annoynt it to fraile the eyes withall / where as there is any blemish in thim / so shall they be whole.*

E And Tobias sayde vnto him: *where wilt thou that we remaine?* The auugel answered and sayde: *I there is a nye kinsman of thine / called Raguel by name / which hath a daughter called Sara / a harp neither sonne no: daughter but her. All his good belongeth vnto the / and thou must marry her / and she shall geue thee the wyfe. The answered Tobias and sayde: *In I vnderstande / she hath bene married vnto seven husbaides / and they all are dead: and I haue herde saye / that the euell flew the. I am affrayed hereto / lest such thinges be open vnto me also: which if it come to pass / (kyngs I am the onely sonne of my father and my mother) I should bringe them in their age with sorrow to these graces.**

Then saide the auugel Raghuel vnto him: *Scare me / and I will tell the / what they do of whome the euell hath power. Tamiis / they shal receaue marriage of such a saluati / that they shal see God out from the and from herbert / and geue them selfe rather euill lust / then as it were an hoise / a misle / which haue no vnderstandinge: vpon fish hath the euell power. But when thou takest her / she come into the chamber / withhold the self from her the dayes / and geue the diligence vnto no thyng / but vnto prayer with her.*

And in the firste nyght floure of the fish / and the euell shalbe dryuen awaye. The secunde nyght shalt thou be receauid into the company of the holy patriars. The thirde nyght shalt thou optaine the blessinge of God / so shal he whole and sounde childe shalbe borne of you. After the thirde nyght shalt the mayden in the care of Gods / and more for the desyre of children / the for any fleshy lust / that in the side of Abraham thou maiest optaine the blessinge in children.

The VII. Chapter.

Then wente they into Raguel / which had receauid them ioyfully. And when Raguel looked vpon Tobias / he sayde vnto Anna his wyfe: *How lyk is this yonge man vnto my sister sonne. And wha he had spoken thus / he sayde: whence be ye good berie? They saide: Of the nyght of Nabuth / ouer of the captiuitie of Ninus. Then said Raguel vnto the. Know ye my brothee Tobias: They sayde: yea / we knowe him well. And when he had spoken much good of him / the auugel sayde vnto Raguel: Tobias of whom thou speakest / is thys thyng mans father. Then Raguel bowed him selfe downe / and wepte / toke him aboute the neck / and kysed him / and sayde: *I Gods blessinge be vnto you my sonne / for thou art the sonne of a good vertuous man. And Anna his wyfe a Sara his daughter wepte also.**

Now wha they had talked together / Raguel had kyll a wyche / and to make a feast. And when he prayed them to syt downe to dinner / Tobias saide: *I will neither eat nor drinke here this daye / except thou first graunte me my portion / a poultice me to geue me thy daughter Sara. Wha Raguel herde this / he was ajoynged / for he knewe what had happened vnto the*

the other fouen men, that went in vnto her: and he began to feare, that it should chaunge into him also in lyke maner.

And whyle he stode so in doubt, and gaue the yonge man no answer, the angel saide a newe hym: feare not to geue him thy daughter, for vnto this man that feareth God, / becometh thy daughter as wyfe, the fore might none other haue her.

Then saide Raguel: I doubt not but God hath accepted my prayere and reues in his sight, and I trust he caused you to come unto me for this cause, inuent / the other his daughter of mine might be married in her owne kintred, / according to the lawe of Moyses. And now doubt ye not, for I will geue her vnto to the: So he toke the ryght hande of hys daughter, and gaue her into the right hande of Tobias, and sayd: The God of Abraham / the God of Isaac, and the God of Jacob be with you, hope you together, and fulfill his blessing in you. And they toke a letter and made a testyng of the marriage. And then made they merry, and played God. And Raguel called Anna his wyfe vnto hym, / a bad hee prepare another chamber, and thither he brought Sara his daughter, and she wept. Then sayde he vnto her: Be of good chere my daughter, / the Lord of heauen geue thee ioye, for the beautyesse that thou best suffrest.

The. viii. Chapter.

¶ **N**OW after that they had supped, / they brought the yonge man into her. Then thought Tobias vpon the wordes of the angel, and toke out of his bagge a peece of the leuile of the fysh, and layed it vpon the hore scales. So the angel Raphael toke halfe of the scale, and sente him away, and saund him in the wyldernes of the hyls of Egypte. Then spake Tobias vnto the airghne, and said: O Sara, let vs make our praye vnto God to day, / to morrow, and next morowe: for the the ryghte wyll we reconcele our selues with God: and when the thide holy night is past, we shall soye together in the deuise of marriage. For we are the chyldren of holy men, and we maye not come together as the heathen, that knowe not God.

Then stode they vp with together, and be-

sought God earnestly, that he wolde preserue them. And Tobias sayde: O Lord, be of our fathers / prayd be thou of heauen, in earth of the sea, wylles, a fouldes, / & of all the creatures that be therein. Thou mayest haue the mould of the earth, / I gauest him Adam for an helper. And now Lord, thou knowest that it is no bicause of voluptuousnes, that I take this sylter of mine to wyfe, / but onely for the loue of children, / in whome thy name be blessed for ever. And Sara sayde: haue mercy vpon vs, O Lord, / haue mercy vpon vs, and let vs both come whole and sounde to a good age.

And aboute the ceete trowe, it happeneth that Raguel called his seruantes, / and they went with hym to make a graue. For he sayde: we haue dined vnto hys seruantes, wylles, & the other scull, / and I went in a nyght. Now, when they had made the graue, Raguel come agayne to his wyfe, and sayde vnto her: kende one of thy mayens to loke if he be dead, / that I maye burye him as fore he be lyghte daye.

So she sent a mayden to see, whiche when she came into the chamber, she founde them whole and sounde, / sleeping together. And so she came agayne, and brought good tydinges. Then Raguel and Anna his wyfe, / sayed be the Lord, / and sayd: Praise be the Lord, God of Israel. For it is not happened vnto vs as we thought, / for thou hast bein mercifullly with vs, and put awaye from vs the enemye that persecuteth vs, and hast shewed mercy vnto vnder two sheldes. O Lord, deuis them to magnifye the more perfectly, / and to offere the sacrifice of thy people, / and of thyi brethren: that all people maye knowe, that thou only art God in all the earth.

And immediately, Raguel commaunded his seruantes to fyll the graue, that they had made, with earth, / as it was light, and had his wyfe prepare a feest, / a to make ready all thinges that were necessarye for meate, to such as wente by the waye. He caused two fat kyne, also, and foure wylde be, to slayne, and meate to be prepared, for all hys neighbours and frendes.

And Raguel charged Tobias to remaine with

Gen. ii. b

1555
1576

1574

1575

The booke of Tobias.

with him two weekes. As for all the good that he had, he gaue Tobias the one halfe of it, and made his wynges, that the halfe which remayned should fall vnto Tobias after their death.

The IX. Chapter.

Then Tobias called vnto hym the angel whome he thought he had ben an angel, and sayde vnto hym: Brother Ananias, I praye þe herle vnto my wybe: If I shoulde geue my self to be thy seruant, I shall not be ferre thy prouyde. Cleues helias, I beseeþe þe that thou wilt take the bealtes and the seruantes, and go vnto Gabdus in Ragas the cite of Medes, and deliuer him his handwritings, and receaue the money of him, and paye him so come to my marriage. For thou knowest thy self, that my father called the Dayes, and if I tary one Daye to longe, he will be for in his mynde. I haue seylt thou home earnestly, Raguel hath enquired me, so that I can not saye hym nay.

Then iske Raphael foure of Raguels seruantes, and two Camels, and wente vnto Ragas the cite of the Medes: and when he had founde Gabdus, he gaue him his handwritings, and receaued all the money. He tolde him also of Tobias the sonne of Tob, howe all thinges had happened, and caused hym to come with him to the marriage. Now when he was in the house of Raguel, he founde Tobias sitting at the table, and he kepte vp, and they bysted one another, and Gabdus wept, and prayed God, and sayd: The blessing of the God of Israel haue thou for thou art the sonne of a right iusteous, and iust man, and of one that searþh God, a geuerer greate almes. And bless thy wyfe, and your parentes, that ye maye fe your children, and your chudrens children, vnto the thiede and fourth generation, and that your side maye be blessed of the God of Israel, whiche raygeueth wybe withoute ende. And when they all had saide Amen, they went to the feast, but with the feate of the O Lord helde they the feast of the marriage.

The X. Chapter.

Then while yonge Tobias made longe iacence, by reason of the marriage, his father was full of care, a heauynesse, a thought

what shoulde be the cause that my sonne taryeth so longe: Why shoulde he be kepte so longe there: Pradueniure Gabdus is dead, and no man will geue him the money. Thus beganne he to be very sorrowfull, he and Anna his wyfe with hym, and beganne to wepe with together, because theyr sonne was not come agayne vnto them at the Daye appoynted. As for his mother, she wept with wisdom, fortable iare, and saide: What is me, my sonne: What sayd vnto I sende the away into a straunge countrey, howe light of aure eyes, thou shalt of four age, thou camst foote of fourt ysen, thou hope of foure generation: Whinge the thinges that we haue are onely in the tree, shoulde not haue sente the awaye from vs.

Then Tobias came forth her, and sayde: Holde thy tounge, and be not wisom, for I cure sonnes to whole, and sounde: the mal that we sente him withall, is saychfull ynough, neuertheless, he might in no wyfe be raymed, but Dayly wente oure, looked abouie, and wente abouie all the streues, whereby the thoughte he shoulde come agayne, that if it were possible, he might fe hym cominge a foote of.

But Raguel sayde vnto his sonne in later O raye here, and I shall sende a messinger vnto thy father Tobias, to tell hym that thou art in good healtie. Tobias sayde vnto hym: I am sure that my father and my mother counte eury day, and that they here as they saye.

So when Raguel prayed Tobias with many wybes, and he would in no wyfe beare him, he deliued Sara vnto him, and the half parte of al his goodes, in seruantes and handmaidens, in sheeps, in camels, and in hynel, and good money, and so sent him awaye with hym with peace and ioye, and sayde: The holy angell of the Lord be with you in your iourney, and blyngge youe foith safe a founde, that ye maye fynde all thinges in good case with your chere, and that myne eyes maye se your children afore I dye.

So the elders embraced theyr daughter, theyd her, and let her go, and blyngge her to honoure her father, and moire in lawe, no loue her husband, and to rule wyl her houshold.

Tob. 24.

The XIII. Chapter.

AND after that Tobias had gotten his sight againe, he liued fifty yeares / and sawe his childrens children. Nowe when he was an hundred and two yeare olde / he dyed and was buried honourably in Ninive. For when he was sixe and fifty yeares of age / he loste the sighte of his eyes / and when he was ix yeare olde / he gat his sighte againe. The residue of his liue led he in ioye / and increased well in the feare of God / and departed in peace.

But in the houre of his death he called vnto him his sonne Tobias / a seuen yonge spin gilde / his sonnes children / and sayde vnto them: The destruction of Ninive is at hande / for the worde of the Lorde can not faile / a since when thare are scoured out of the lande of Israel / shall come thither againe. And the whole lande of it that haue bene waste / shall be filled: In the house of God that was bene in it / shall be builded againe / and al such as sere God shall returne thither: the Chaldeen also shall forsake theyr Idole / and come to Jerusalem / and dwell there / and al the kinges of the earth / shall be glad of her / and worshippe the Lorde God of Israel.

And therefore my children / heare your fathers voice the Lorde in faithfullnes / keepe after his will / do the thing that pleaseth him. Commaunde your children that they be right / geue alme: Be myndefull of God / and euer to be thankfull vnto him in trust / with al theyr power. Heare me therefore my children / abide not here: But in what daye soeuer ye haue builded your newe citye / geve you frent hinc: For I set bat the wickednes of it shall bringe to destruction and ende.

After the death of his mother, Tobias departed away from Ninive / with his wyfe and children / and with his childrens children / came againe to his father and mothe in lawe / and founde them whole and in a good age / and heare of the Lord and els: they created was here vnto all Nations good / and sawe the sighte generall / and dyed in chryden. And when he was xx. yeares of age / he dyed in the feare of the Lorde / and his syns / all were forgiven him. And all his posterite continued in a good lyfe / and holy

asacrificion: so that they were loued / and accepted both of God and men / and of all the people of the lande.

The ende of the Boke of Tobias.

The Prophet Baruch.

These are the wordes of the booke that Baruch the sonne of Nerias / the son of Niasias / the sonne of Sedechias / the sonne of Sedech / the sonne of Sedech / wrote at Babylon in the fifth yeare the fourth daye of the month: I what nine as the Chaldee manne uske from Jerusalem / and Babilon.

The first Chapter.



And Baruch thy rede the wordes of this booke / that Iedonias the sonne of Iochim Kinge of Iuda hath heare: and in the presence of all the people / that were come to heare: before mee and before al the noble Kinges sonnes. Before the lordes of the countie / and elders: and before the whole people / from the first vnto the last: before al them that dwelle at Babylon / by the water of Eddy. Which when they heere / wept / fasted / and prayd before the Lorde.

They made a collectis also of money / accorde to every mans power / and sent it to Jerusalem vnto Iochim / the sonne of Sedech / the sonne of Salon / with the other priests: and to all the people which were with him at Jerusalem / what tyme as they had gotten the ornaments of the temple of the Lorde / that were taken awaye out of the temple / that they mighte buye them againe into the lande of Iuda the x. daye of the month Synul: namely syluer vessels / whiche Sedechus the sonne of Ioyas Kinge of Iuda had

The Prophet Baruch.

the Lord will we praise. For thou haste
piously feared in our be care to the intent that
we should call upon thy name and possess the
in our captivities: and that we may give name
from the wickedness of our forefathers: that
they should be named after thee.

Bar. viii. 1
Psa. lxxviii. 1

B Behold we are yet this daye in our capti-
uities: where as thou hast feared vs to be an
abomination / curse a synne: like our hath
happened vnto our fathers also / because of
all their wickednesse a departinge from the-

Psa. lxxviii. 1

O Israel: heare the commaundements of
lyste: pendie them well with thine eares: that
thou mayest leaue wisdom. But how hap-
peneth it Israel: that thou art in thine ene-
mies land: thou art waye olde in a country/
and visited with the dead. Why art thou be-
come like them: that go vnto one they gra-
ue: Euen because thou haste forsaken the
wille of wisdom: for in thou haddest waled
in the way of Gods truly thou shouldest
haue remained sh safe in thine owne lande.

Jer. ii. 6

psa. i. 10

To learne then where discretion is: where
virtues is: where understandinge is: that thou
mayest knowe also from whence cometh
long lyse: a necessarye hyunge: the light of
the eyes and quietnes. Whoeuer founde out
her place: or who came out into her re-
surrey.

Psa. vii. 1
Eccl. viii. 1

E Where are the pynces of the Genten
come: and sude as ruled the Beastes upon the
earth: They saye had they pastime with
the foales of the ayre: they that hooded up siluer
and golde: wherein men trust so much: and
made no ende of they gatheringe. What is
woud of them: that ceayned siluer / and were
so careful: and coulde not byunge they: wou-
les to passe: They be rotd out: a gone vnto
to hell / and other men are come up in their
steade. Yonge men haue sene light: and wand
upon earth: but the way of reformation haue
they not founden: nor order: and the pathes
therof: neither haue their children receused it:
ye: right feare it from them. It hath not
sene herde of in the lande of Canaan: neither
had it bene sene at Cheman.

S The Agarens sought after wysdom: but
that which is carlye: lyke as the marchauntes
of the lande do. They of Cheman accoun-
tinge also: and they labouce for: wysdomes a

understandinge: but the waye of true wys-
domie they knowe not: neither do they thinke
upon the paynt: whereof O Israel: thou graue
in the house of Gad: and howe large is the
place of his possessioun: Great is he and hath
no one ende: bye and vnumesurable. What is
become of those: for cause graunte: that were
so great: vnto vs: a so worthy men of warre:
I hope had not the Lord: the men: neither haue
they founde the waye of reformation: therefore
were they strayed: and for so much as they
had no wysdome: they perished because of they
folishnesse.

Wh a hath gone up into beaun to take
wisdom there: and brought her vnto
the cloudes? Wh a hath gone ouer the fire: to
synne her: and hath chosen her about golde:
and so thought in her hiter: No man knoweth
the waye of wysdom: in earth: is there any
that can seke out in perpeit. But he that
worch all thinges / knoweth her / and he hath
founde her one with his fornowing. This
same is he which prepared the earth at the be-
ginninge: and filled it with all maner of so-
les and Beastes. When he sinderth oute the
lyghte: hee god: and when he calleth it againe:
it obeyeth him with feare. The starres fixe
their wandre: and geue theyr lyghte: yee: and
that gladly. When he calleth them: they saye:
here we be. And so worch they: as fulfille: they
swey the vnto him that made them. This
is our God: and there shall none other be
depaynt vnto hym: It is he that hath sene
oute all wysdomes: and hath geuen her vnto
Jacob his seruante: and to Israel his Be-
loved. Afterward he had sene him self vnto
earth: and trevel amonge men.

Jer. 31. 34

Eccl. 1. 1

Psa. 139. 1
Job. 31. 1

The III. Chapter.

This is the bolle of the commaundment
of God: and the lawe that endureth
for euer. All they that kepe it: shall come to
lyfe: sude as he saileth: as heal come to health.
Turne the a Jacob: and take holde of my wylle:
by this waye thou wilt be happy: and
thyne. Gene nor thine honoure to all: as
thy wofshippe to a strange people. O Israel:
thou art happy: we wylle singe that God hath
showed vs: sude thinges: as are pleasaunt
to him: Be of good cheare: a thou people of
God: a thou auntynt Israel. There are
folde

Psa. 139. 1

Eccl. 1. 1

saide eudge Sythen/ he ween/ not for your
order distressed/ because ye promised God
the Lorde to: wash and dispelure/ therefore
were ye deliuered vnto your enemies: for ye
displeasid the euerlasting God that made
you/ offering vnto Beels and not God. Ye
haue forgotten hym that brought you vp/ and
your nose haue ye greued/ o Ierusalem.

B When he saue that at the weath of God was
continuing vpon you: she sayde: Heken o ye
that dwell aboute Syds/ for God hath brought
me into greate heavinesse: and why: for he
the captiue of my sonnes / of my daughters
and younglinges / which the euerlasting God will
bring vpon them. With soye syd I no: ys
bring / but now must I leaue them with we-
pinge and sorrowe.

Let no man reioyce ouer me wydwow/ and
forleake which for the finnes of my chyldren/
an desolace of eury man. For why: they de-
parted from the lawe of Gods: they wolde not
know his righteousnesse / nor walke in frowe
of his commaundementes/ and as for the pa-
thers of the trouth and godlynesse/ they had no
lust to go in them.

C O ye dwellers aboute Syon: come/ and let
us call to remembrance the captiue / that
the euerlasting God hath brought vpon my
sonnes a ny younglinges. For he hath brought
a people vpd them from farre / an uncurteous
people / and of a straunge language: which
nether regarde the elde / nor yette the yonge.

These haue caried awaye the Beare beloued
of my wydwowes/ leauinge me alone/ both ye-
solace and chyldless. But also / what can I
helpe you / that he that hath brought the
plagues vpon you / deliuer you also from the
hande of your enemies.

Go your waye (O my chyldren) go your
waye: for I am desolace and forsaken / I haue
put of the clothyng of peccer / and put vpon
me the sackcloth of prayer / as for my ryme I
will call vpon the mercie of Synghet. Be of good
cheare/ o my chyldren: I haue vnto the Lorde/
and he shall deliuer you from the power of
peccer/ your enemies.

For verely / I haue gyt a good hope of your
prosperous health: yee / a very gladnesse to
come vpon me from the holy one / because of
mercy that ye shall haue of oure euerlasting
sauiour.

With mourninge and wepyng d I let
you go fro me / but with soye and perpetual
gladnesse / shall the Lorde bringe you agayne
vnto me. Lyke as the neyghboure of Syon
saue your captiue from God/ Euen so hal
they also fe shoully your saluacion in God/
which shall come on you with greate honoure
and euerlasting worshippe.

O my chyldren / I suffice patiently the weath of
that shall come vpon you. For the enemye hath
persecuted the / but shoully thou shalt see des-
truction / and shalt treade vpd his nefse. My
dearlinges haue gone rough hard wayes / so
they are led awaye as a flocke that is scared
abroade with the enemies. But he of good es-
sours (O my chyldren) and crye vnto the Lorde:
For he shall ke you awaye / hath you yet in re-
membrance: and lyke as ye haue bene min-
ded to forsake fro your God / so shall ye now
endeuoure you selfes / yee come in to turne
agayne / and to see him. For he that hath
brought these plagues vpon you / shall bringe
you euerlasting soye agayne with you health.
Take a good heere vnto the o Ierusalem: for
he which gaueth the name / speaketh the so
to do.

The wicked doers that now put the
trouble / shall peryshe: and such as haue reioyced
at thy fall / shall be punished. The ones whome
thy chyldren serue / and that haue caried awaye
thy sonnes / shall be correcte. For lyke as they be
now glad of thy decaue / so shall thy mourn-
ing in that owne destruction. Thy soye of this
multitude shall be take awaye / and then cheare
shall be turned to sorrowe. For a sye shall fall
vpon them from the euerlasting God / longe
to endure / and it shall be inhabited of deuels for
a greue season.

The V. Chapter.

Jerusalem / loke aboute the towarde the
East / and beholde: the soye that cometh
vnto the frō God. For lo: thy sonnes / whome
thou hast forsaken / and that were scared
abroade / come gathered to gether: frō the East
and West / reioycinge in thy word of thy holy
one vnto the honoure of God.

Doe of thy mourninge cloibes (O Ierusa-
lem) and thy sorrowe / and decke the with the
55 wo

The Prophet Baruch.

worshippe and honoure that cometh oute of the Lord with currlastinge glory. God shall purge the chafe of righteousnes: he upon the/ and let a crucie of everlastinge worshippe upon thine heade: for upon the will God declare his brightnes that is vnder the heauen: For an everlastinge name shall be giuen the of God: with peace of righteousnesse / and his honoure of Gods face.

B Arise O Jerusalem / stande vp on hie: loke aboute the towarde the East and beholde thy children gathered from the East vnto West: which reioyce in his holy woide / hauinge God in remembrance. They departed from the on fore/ and were led awaye of their enemies: but now shall the Lord bringe them caried with honoure/as children of the kingdom: for God is purposed to bringe home all those mourninges / yet / and all thy reproes / to fill the valleys / as to melt them euen with the ground: that Israel maye be diligent to iourne vnto the honoure of God. The woodes / and all pleasaunt trees shall over shadowe Israel at the roundeabout of God. For hyrcher shall God bringe Israel with ioyfull myght / and in the light of his manly: with the mercy and righteousnesse: that cometh of himself.

A copie of the epistle: that Jeremy the prophet dyd sende vnto the Iewes / which were led awaye prisoners by the kynge of Babilon. Wherin he certifieth them of the thinge that was comaunded him of God.

The VI. Chapter.

Because of the synnes that ye haue done / O Iewes / shall I led awaye captiue vnto Babilon / euen of Iekubodonosor the kynge of Babilon. So when ye be come into Babilon / ye shall remayne there many yeares / and for a lōge season: namely vii generacions: and after that will I bringe you awaye peaceably from thence: Now shall ye see in Babilon goddes of golde / of siluer / of wood / and of stone: haue vnto manns shuldres / to cast out a fraile filth: before the High. But loke that ye

do not as the other: be not ye afrayed / and feare not the feare of them ouercome you.

Therefore / when ye see the multitude of people / worshipinge them behinde and before / saye ye in your heartes: O Lord God I will not feare: for thou art our strength: onely to be worshippid. Myne care: also shall be with you: and I my self will care for your soules. So for I vnto the goddes / the carpenter hath polished them: recyltred they / and layed ouce with siluer / yet are they but vaine thinges / and can not speake. Like as a wench that toucheth peramione is trynly defiled / thus so acceth she made and hanged with golde. Crouches of golde vncly haue their goddes upon their heades: so the priests them selves take the golde a siluer from them / and puerce to their owne consciences / they giue of the same vnto barlions: and mynne they whoso worship. Agayne / they take it from the whodes / and defile their goddes therewith. Yet can not these goddes vnto them / sit from ruste and mothes. When they haue couered them with clothinge of purple / they wype their faces for the dust of the temple / wherof there is much anoyse them. One hath a serpent in his hāde / as though he were vnder of the rounner / yet can he not rise / such as of sende him. Another hath a sword: as an are in his hande / for all that is he neither able to defende himselfe from bareyll / nor from more thereto.

By this ye maye vnderstande / that they be no goddes: therfore se that ye neither worshippe them / nor feare them. For like as a vessel that a man vsith / is nothinge worth when it is broken / euen so is it with these goddes. When they be set vp in the temple / they can be full of dust / therow the feet of those that come in. And like as the vaine are set in rōnde aboute vpon him / that hath of sende the finge: Or as it were a dead bodye Feptebeside / graue: Thus so the priestes seepe the vaine with barres and laces / lest their goddes be spoiled of the robbers. They set vp candles before them / yea merely / and that many / wherof they can not see one / but euen as they stande they in the temple. Thus sayde / that he serpenes and whowes / which come of the earth / gnawe out their heries / eatinge them / and their choyce also / and yet they like not

Jer. xxx.
a. b.

Their faces are blacke thowt the smoke that
is in the temple. The oules / sivalowes / and
byrdes flye upon them / yee / as the carres runne
ence their heades.

B By this ye maye be sure that they are not
goddes / therefore make them nos. The golde
that they haue / is to make them deuyfull / for
all that / excepte some body v. g. of their iusts /
they will geue no thyrne: and when they were
cast into a fourme / they felt it not. They are
bought for nothing / and haue no birth of lyfe
within them. **T**hey must be boien upon
mens shoulders / as those that haue no seie:
wherby they declare vnto men / that they be
of a nothinge worth. **C**onfounde be they then /
that worshippe them. For if they fall to the
ground / they can not rise up agayne of them
selues. **Y**et / though one helpe them up / and set
them vpryght / yett are they not able to stande
alone: but must haue pioppes to set vnder the
feet of their. As for the thinge that is offered
vnto them / the priestes sell it and abuse it / yee /
the priestes wyse sake thereof / but vnto the
scke and poore they geue nothinge of it / the
women rich childe / and the murtherous / se
hardes of their offerings. By this ye maye
be sure that they are not goddes / therefore be
not ye a fraide of them. From whence com-
meth it then / that they be called goddes? The
women sit before the goddes of syluer / golde
and woodes / and the priestes sit in their tem-
ples / hauynge open clothes / whose heades
and beardes are shaven / and haue nothinge
vpon their heades / wearinge and erenge vpon
their goddes / as men do at the feast when one
is dead.

The priestes also take awaye the garni-
shes of the ymagis / as a deefe there wykes a chil-
dren mouth. Whether be good or euell that
any man do vnto them / they are not able to re-
compence it: they can neither set vp a fynge
nor put him to shame. In like maner they noye
neither geue iudges / nor rewardes. **T**hough
a man make a vow: vnto them / and keepe
it / they will not / quere it. They can not deli-
uer a man from death / neyther are they able
to sende the weak from the myghty. They can
not / loose a blinde man to his sight / nor helpe
any man / that is hnde. They can helpe no meicy
to the wydowe / nor do good to the fatherlesse.

Their goddes of wood / stone / gold and syluer /
are but men as other stones / that be between
of the maine yme. They that we / suppe them /
shalde confounded. How shoulde they then
be taken for goddes / yee / how shoulde men call
them goddes: And though the Caldees woulde
shipped them as beaunge that they were but
womme and could not speake: Yett they them
selues offre vnto them / and woulde sayne haue bin
to speake: as wds saye / they could sile that may
not tounge. But when these men come to vnder-
standinge / they shall forsake them / for their
goddes haue no feelinge. A greute soire of
women gyred with coardes / sit in the streete /
and burrete olde verres. How if one of
them be conueyed awaye: and he woth any
sich as come by: she casteth her veryghbonnet
in the earth / because she was not so wothly
reputed / nor her coarde broken. What iour-
ney to them / is as bus in vayne and losse:
Who maye it then be thought / as I sayde that
they are goddes? Carpenters and goldsmys-
thes make them: whether be any other thinge /
but euen what the wofe men will make of
them. **Y**ee / the goldsmithes them selues / that
make them / are of no thinge countynance: How
shoulde then the thinges that are made of
them be goddes: Vayne therefore are the thinges
yee: very shame is it / that they leane be-
hinde them their posterite. For as often they
cometh any ware or plague vpo them / then
the priestes ymagyn / where they maye hyde
them selues woth them. How can men thinke
then that they by goddes / which neither maye
besende them selues from warre / nor deliuer
them from mysfortune: for seynge they be but
of wood / of stone / of syluer and of golde: all
people and kynge shall knowe hecause that
they be but wayne thynges: yett / it shalbe
openly declared / that they be no goddes: but
euen the very workes of mans handes / and
that God hath nothinge to do with them. They
can see nothinge in the lande / nor geue rayne
vnto it. They can geue no sentence of iudice
neither besende the laide from wronge:
for they are not able to do so much as a
frowe / that flyeth betwixt heauen and
earth.

When there happeneth a fyre in the house of
those goddes of wood / of syluer / and of golde /
A B I the

The booke of Iudith.

the priestes will scape and save them selves / but the goddes burne as shee dooetherein. They can not withstande any finge or bar: as: how maye it the be thought or graunted / that they be goddes? Moreover these goddes of woode / of stone / of golde and syluer / maye neither defende the selves fro thes nor robe them: yee / the very wicket are stronger then they. Best stryke them out of their apparell / that they be cloyed withall / these take theyr golde and syluer from them / and so get them awaye: yet can they not helpe the selves. Therefore it is much better for a man to be a finge / and so to haue hya power: as is a profittable vessel in a house / when he that oweth it / myght haue pleasure: yee / to be a Voie in a house / to spee such thinges as hee is therout: then to be such a wayne god. The Sunne / the Moone / and all the starres when they geue their syne and light are obedient / as do men good: When the lighteninge glistereth / all reioyce: The wynde bloweth in every countrey / and when God commaundeth the cloudes to go rounde aboute the whole worlde / they do so they are bydden: when the syne is sent downe from aboue and commaunded / it burneth by hills and woodes: But as for those goddes they are no like one of these thinges / neither in beuty nor strength. Wherfore men should not thinke / nor saye that they be goddes / for they can neither geue sentence in iudgement / nor to men good. So: so much more as ye are sure / that they be no goddes / then haue the not: for they can neither speake euen nor good of finges. They can heare no toke no in heauen for the Hythen / neither syne as the Sunne / nor geue light as the Moone: yee / the unreasonable bestes are better then they: for they can get the vnder the rof / and so to them selfe good: So can ye be terrified by no manner of meance / that they be goddes: therefore feare the not. For like as a fraybaggerde in a garden of cucumbers kepeth his hyngs / euen so are theye goddes of woode / of syluer and golde: and like as a wythe thorn in an orcharde that eury byrd fyereth vpon it: like as a dead body that is cast in the Rafe. Euen so is it: these goddes of woode / syluer and golde.

By the purple and scarlet which they haue

upon them / as soone sayberd awaye / ye maye vnderstande / that they be no goddes: yee / they them selves shall be consumed at the last / which shall be a greate confusion of the lande. Blessed is the godly man that hath no image / and worshippeth none: for he shall be saue from all perill.

The ende of the prophet Baruch
whiche is now in the Canon
of the Scriues.

The booke of Iudith.

The first Chapter.



Asphages King of Mes-
doe subdued many people
vnto his Dominion / and build-
ded a noble stronge citie
which he called Egabathes-
mos. The walle of it made
he of fre stone / four faine
red / seuenne cubites hie / and thirte cubites
broad. He made towres there vpon of an
hundred cubites hie. But vpon the foure
corners eury side was twenty fote broad.
He made the portes in the height like as the
towres. This finge trusted in his myghty
host / and in his glorious charriot.

Some the next yeare of his reigne / it hap-
pened that Nabuchodonosor the Kinge of the
Assyrians (which reigned in the great cite
of Babel) sought agaynst Asphages / and o-
uercame him in the grate cite called Na-
gaur / betwixt Euphrates and Tigris / and Sa-
bason / in the cite of Arsoth the finge of the
Elites.

Then was the Kingdome of Nabuchodon-
osor exalted: and his bert was lifted up: and
he sent vnto all them that dwelt in Helicia / in
Damascus / in Libanus / and vnto the Kinge
then that dwelt in Carmel and Cedar / and to
such as dwelt in Galile in the grate cite of
Sidon / to all them that were in Samaria /
and

and beyonde the water of Iordane vnto Jerusalem / and the whole lande of Iesse vnto the mountains of Libanus. Vnto all these he had Nabuchodonosor the Kinge of the Assyrians made messengers. But they all thone consent wold not agree vnto him / a sent the messengers againe vnto him / a put them awaie without honoure. Then Nabuchodonosor the Kinge toke indignacion at all those kides / and firste by his trowe and by his kingdom / that he wold be avenge of all these countreys.

The II. Chapter.

IN the xij. yeare of Kinge Nabuchodonosors / vpon the xxij. daye of the first moneth / it was deuised in the court of Nabuchodonosor the Kinge of the Assyria / that he wold be vnto him self. So he called vnto him all the elders / all his captiues and men of wicere / and shewed them his secret counsaill / and tolde the that his purpose was to bringe the whole earth vnder his Dominion. Now when they were all consent with this sayinge: Nabuchodonosor the Kinge called Holofernes the chiefe captaine of his warres / a saide vnto him: Go thy waye forth against all the kingdomes of the West / and specially against those that haue disobeyed my commendement. Thou shalt spare no realme / all stronge cities shalt thou bringe in subitron vnto me.

When Holofernes called together all his captiues a rulers of all his power in Assyria / and mulled the fouldres vnto his boost / like as the Kinge commaunded him / namely / an hundred and twenty thousand fightinge men vpon fure / and twelue thousande archers vpon bowshafte. All his ordinaunce sent he before with an innumerable multitude of Camels / so that the boost was well prouided for / with oyle and smal carrel / and that without number. He caused come to be prepared out of all Syria his best boost. Much golde and siluer also toke he out of the Kinges house. So he toke his iourney / and he and all his boost / with chariots / horses / and archers: of whome there were so many / that they covered the grounde of the lande like the grassheppes.

And when he was gone past the borders of the Assyrians / he came towards the great mountains of Tigre / which lie vpon the left side of Eclia: and so he wente vp into all

their castles / and vnto every stronge holde. So for the wiche one of the Idolatrie / he dike in thome / and spoyled all the children of Ephraim and the Simeonites / which laye towards the wilderness / and vpon the South side of the lande of Eclia. He wente ouer Cappadocia also and came vnto Mesopotamia / and dike thome all the bige cities that were there / from the booke of Nambat till a man come to the sea: and he toke the borders in first Eclia vnto the castles of Sappot towards the South. He carried awaie all the Madianites / and spoyled all their goodes: a whosoener withstode him / he slew the with the sword. After this he wente thome vnto the side of Damascus in the tyme of baruch / and burnt up all the counte and all the trees / and caused the fire to be cut thome. And the feare of him fell vpon all them that dwelle in earth.

The III. Chapter.

SO the Kinge and prince of all cities a Thelando sent their Embassadours / namely they of Syria and Mesopotamia: Syria Sodal and Lydia and Eclia: which came to Holofernes / and sayde: Let thy wrath cease towards vs: For we haue for vs sent the great Kinge Nabuchodonosor with our letters / and to be subiecte vnto the / then that we shoulde vs and be slayne / and receaue greater hurt. All our cities and possessions / all mountains and hills / all kides / great and small / carrel / sheepe / goates / hoise / and carrels / all our goodes / and dwelsholde be in thy power / vnder thy subiectioun be it also. We our felicitie also and our children wyl be thinge vnto come vnto vs a peccable lorde / and see our succour at thy pleasure.

When came Holofernes thome from the Mountains with his men and great power / and conquered all stronge cities / and all that dwelle in the lande. And out of all noce he toke stronge men / a such as were mee for the warre / to helpe him. There came such Iudith v. a score also vpon those countreys / that the dwellers of all the counte / the prince and rulers a the people regeat / wrote forth to inrite him so he came / and receaied him honourably with garlandes and robes / with haunces / a breues and pyces.

Ulcerythos / though they dyd dye / yet E

B G ij mighte

The booke of Iudith.

might they not swage his egiuous stomack: but he destroyed their eies / a heere young their moode. For Nabuchodanos for the kinge had commaunded him / that he shoulde rote out all the goddes of the lande / to the intent that he onely might be called and taken for God of the nacione which Belofierces with his power brought vnder him. So wrote he to show Syria Sobal / and those wall Appama / and all Mesopotamia / came to Idumeane in the lande of Gaba / and Sepiopol: and toke their eies: and remained there chery dayes / where in he ceased all the whole multitude of his hoost to be gathered together.

Th. III. Chapter.

¶ Thus the children of Israel that dwelt in Jeruysal: they were fore afeared of him. There came such tremblinge also and feare vpon them / that they feared he shoulde do vnto the cite of Ierusalem / and the temple of the Lord: as he had done to other cites and their temples. So they sent into all Samaria countrie aboute vnto Terido / toke in / a occupied all the toppes of the mountaine / made cast the countie with walles / and prepared cast for them agaynst the battayl.

Elachim also the priest wrote vnto all them that dwelt towarde Iudaea (which hech auer a gainst) the greake felde by Sarba Im) vnto all those by whom men might haue passage vnto the / that they shoulde take in the wayes of the mountaine / where there might be any waye and passage to Ierusalem: and that as they shoulde hold vigill watch / where any straunge way was betwixt the mountaine. And the children of Israel vsd as Elachim the priest of the Lord had commaunded the. ¶ And all the people ended earnestly / and humbled their soules with fastinges and prayes / they and their wyfes. The priestes put on heery clothes / and layd the yonge babes before the temple of the Lord: and couered the altar of the Lord with they heery cloth. And with one accord cried they vnto the Lord God of Israel: that their childre shoulde not be geuen into a pray: and their wyfes into a spoyle / that their onces shoulde not be layed wast: / that their Sauerour shoulde not be vnbeloued / and so they to be thine and tribute vnto the Parthen.

¶ Then Elachim the hie priest of the Lord

wente rounde aboute all Israel / a spake vnto them sayinge: Be ye sure that the Lord will heare youre petitions / if ye continue steadfast in fastinges and prayes vnto the sight of the Lord. Remember the Massachi seruante of the Lord / which ouerthrewe the Amalchites (that truste) in their might and power / in their hoost / their sheldes / in their chariotes and horses: / not with weapons / but with holy prayes. Thus so shall all the enemies of Israel be by ye commue in this wote that ye haue begonne. So vpon this exhortation they continued in prayer before the Lord. In so much that they which offered dienesacrifices vnto the Lord / offered the offerings vnto the Lord: theynge arayd in heery clothes / and had asses vpon their brada. And they al besought God from their whole hart / that he wolde vsur by the people of Israel.

The V. Chapter.

¶ And word came to Belofierce the prince of the waxes of the Assyrians / that the childre of Israel prepared them selves to make resistance / and how they had stoped the wayes betwixt the mountaine. Thin was he exceedinge wroth / and called all the princes of Moab / and the captaine of Ammon / and sayde vnto the: Tell me / what people is this that kepeth in the mountaine: Of what maner of cities are they: What is their power: Of what maner of hoost haue they: Who is their captaine: And why do they despyse vs: / More then all those that dwell in the Wall: that come not forth to mee vs / that they might receiue vs with peace.

¶ Then Nabos the captaine of all the Ammonites answered / and sayde: O myn seignior / I will tell thee truely before the / concerninge this people that dwell in the mountaine: and thou shalt knowe it out of my mouth.

This people is of the generation of Caldees / that dwell first in Mesopotamia: for they wolde not follow the goddes of their fathers / were in the lande of the Caldites / a so forsoke they the custome of their fathers: / which had many goddes. And we worshiped our God: that moude heauen in warre: which also should be thine: that they shoulde goe from thence: and dwell at Garan. ¶ Now vnto the: ¶

Eccle.
p. 10. b

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which God had geat them / that they should
walk in it / they were destroyed in sweete bar-
235les of many nations / and many of the were
carried away prisoners into a strange coun-
try. But now lately they haue turned them
selfe agayne vnto the Lord their God / and
are come together againe out of the countrey
where they were scattered abroad: a thus haue
they conquered these mountaines and dwel-
 therein: as for Jerusalem where their Sancte
mary towre haue it agayne in possession.

And therefore my loue / make diligent in-
 quiry: if this people haue done wickednesse
in the sighte of their God / then let vs go vp
 agaynst the / for doubtles their God shall deli-
 uer them into thy handes / and subduce them
 into thy power. But if this people haue not
 displeas'd thau God / we shall not be able to
 withstande the / for their God shall defende the / Iudith. xj. c
 and so shall we be a shame to all thy worldis.

Now when Abiath had spoken our these
 wordes / all the paines of Holofernes were
 wrought / and thoughte to slaye him / a side one to
 another / whar is he this / which Parac saye
 the children of Israel are able to withstande.
 Nabuchodonosor the Kinge his host: wher
 as they are an vnacquainted people / without
 strenght or vnderstandinge of the feare of
 warre: That Abiath therefore may knowe that
 he hath deceaued vs / we will go vp into the
 mountaines: and when the mighty men of
 them are taken / he also shall stande with the
 swordes: that all the people maye knowe / that
 Nabuchodonosor is the God of the carth / and
 that there is none other without him.

The VI. Chapter.

So when they had left of speakinge: Ho-
 2 lofernes toke four indignation / and sayde
 vnto Abiath for so much as thou hast proph-
 etized vnto vs sayinge: that I people of Israel
 shall be defende of their God / I will be-
 lieue that there is no God / but Nabuchodonosor.
 See when we slaye them all as one man /
 thou also shalt perishe with them: wher is the
 sword of Assyrians / a all Israel shall be
 destroyed with the / wher thou wilt that
 Nabuchodonosor is the lord of thy worldis terris.
 Then shall I sword of my Kingdome goe
 vnto thy cyties / and thou shalt fall downe flat
 amonge the wounded of Israel / and shall not
 be

The booke of Iudith.

come to thy self agayne / but be verily destroyed with ite. But if thou thinkest thy prophesie to be true; why dost thou then change thy colour; why art thou afraid? Thinkst thou that my wordes are not able to be performed? But that thou mayest knowe; that thou shalt see these things with thine eyes; hold; from this houre forth will I sende the vnto yonder people / that when the punishment of my sword (which they haue wrought) shall be fulfilled vnto them; thou mayest be punished with them.

So Holofernes commaunded his seruantes to take Achior; and to carry him vnto Bethulia; and to deliuer hym into the handes of the chiefe men of Israel. Then Holofernes commaundes toke him; & wente thowen the plaine felde. But when they drew nye vnto the mountaine; the strong castles came out against the Hebrewes; they put them awaie by the hyde of the mountaine; and bounde Achior hand a foot to a tree; and so left him bounde; and returned agayne vnto their loide.

Now which thinge / the children of Israel wente younge from Bethulia; came vnto him; looked vnto him; brought him to Bethulia; set him in the middelt of the people; & asked him what the matter was / that the Assyrians had left him bounde.

Judith the sonne of Mitha of the tribye of Simeon; and Charitum (which is also called Gorbelen) were the principall rulers at that same tyme. Now when Achior stode in the myddelt of the Senators; and before the all; he tolde the that what answer he gaue Holofernes; to the thinge that he asked him; & how Holofernes people wolde haue slayne him for so saying; and how Holofernes him self was wroth; and commaunded him for the same cause to be deliuered vnto the Iherusalem; that when he entreame the children of Israel; he myght commaunde Achior; also to be put to death with vnto the menaces; because he saide; that the God of heauen is their defender.

And when Achior had plainely tolde one all these thinges; at the people fell vnto upon their faces; prayinge the Lord; & poured out their prayere together vnto the Lord; with a general complaint; and weeping; and saide; O Lord; God of heauen and earth; beholde

their payde; and loke vpon ourte leuylnes; and consider how it sladdeth with thy sanctite; and make it to be knowne; that thou forsakest not those / which holde them fast by the; and that thou bringest the lowe; that punishment of them selfe; and make their host in their own strength. O when the weeping and prayer of the people (which they had made the whole daye longe) was ended; they castred Achior sayinge; the God of our fathers; whose power and strength thou hast playd; shall so reward the; that thou shalt rather see their destruction. When the Lord vnto God the halg; gaue his seruantes his libertie; God be with the also amonge vs; so that if it please the; with thyne might; dwell with vs.

Now when Othias had ended the counsaile; he toke him into his house; and made a great supper; called all his eldres to it; and so they refreshed them selves after the fasting. And afterwarde was all the people called together; which made their prayere all the night longe in the congregation; and brought the God of Israel for helpe.

The VII. Chapter.

Judith the daughter of Holofernes commaunded her host to go vp against Bethulia. There were at that tyme thousand fighting; Jew men on foot; & two an hundred horsemen; beside the preparation of them that were women; and came to them on euery side out of the countre; and tines which be hidde. All these prepared them selves vnto the battayle; against the Iherusalem; and came on by the hill side; vnto the top; that loke vnto the against Bethulia; from the place whiche is called Bethana; vnto Bethluis; that lyeth towards the descent.

Now when the children of Israel sawe so great multitude of the Assyrians; they fell vnto the ground; upon the ground; showed affere vnto their heades; and prayed with one voice; that the God of Israel wolde shewe his mercy vpon his people. And so they toke their weapons; and sat betwixt the mountaynes in the narrow place; and kepte the waye daye and night. But whyle Holofernes was going about; he founde the water springe; which floweth from the South side; was conueyed vnto the one by a conduit; this commaunded he to be

directe another waye: / it to cut their conduytc
in sldcc. These were wrailes also not farre frō
the wallis / whiche they used secretly / more for
pleasur then for necessity.

C Then wente the Ammonites a the Moa-
bitains vnto Holocarn / and sayde: The chil-
dren of Israel truste neither in speare nor a-
rowe / but haue taken in / and kepte the maun-
tayne and hille. That thou mayest ouer-
come them / therfore without the stinkinge of
my battail / let men to kepe the welles / that
they drinke no water oute of them: so shalte
thou destroye them without sword: or at the
least they shalbe so feble / that they muste be
fayne to geue auer the curre / which they thinke
not able to be wonne / for so muche as it lyeth
in mountayne. These wordes pleased
Holocarn well and all his men of warre /
and he for an hundred men at euery well
rounde aboute.

And when this watch had endued twene-
tye dayes / the cisternes & all springes he had wa-
ter / layd them that dwel in the cite of Be-
thulia: so that in the whole cite they had not
waite ynough for one day: for the people had
waite them therein daily in a measure. Then
told the man and woinn / ynonge pefiance a
childen all vnto Oloas / and saide all with one
voce: I God be iudge betwene vs and the
foe: for haue heale cruel with reuolun words
not speake so treachly with the kynge of Assi-
riane / that he hath God sold vs in they
hendes: / that in no maner to helpe vs / where
so we are brought: haunc he saue they eyes in
dust and greate desolucion. Therefore ga-
there nowe together all the people that be in
the cite / that we maye all yelde oure liues
willingly vnto the people of Holocarn: for
better it is that we be capture and praye the
Lorde with oure liues / then to be slayne
and payde: and to be laughed to scorn: and
shamed of euery man whom we se ouer we-
ste and chydren bye before oure eyes. We
take heauen and earthe this daye to recorde /
and the God of oure fathers: whiche puni-
sheth vs / according to the deservynge of our
synne: / and geue you weapyn / that ye geue
vs the kynge receiue into the power of Holo-
carn hoffs: / that oure cite maye be shoue
with the sword / which do shal endure longe

for wante of water and for thirst.

When they had spoken these wordes / &
there was a greate weeping and howlyng
in the whole congregacion / and that of eu-
ery man / and they cryed an whole houre
longe vnto God with one voyce / sayynge
I we haue synned with oure father: we haue
vnto amysse / we haue deathe wredely. Thou
that art graciouse / haue mercy vpon vs / pu-
nyshe oure vnrightheousnesse with thine owne
seuenge: / and geue noe hope vnto that know-
lege the / vnto a people whiche fromer the
not lesse they say among the Genten: wher
is the God.

And when they were so weery with this
crente a weeping / that they held their tun-
ges / Oloas stode vp with reaire eyes / and saide:
To take good herre vnto you: / heare this
children / and be of good cheare: / and let vs waite
yet eche fyue dayes for mercy of the Lorde:
for aduunee he shal cut away his indigna-
cion: / and geue glory vnto his name. But if
he helpe vs not with this fyue daies in pass /
we shal do as ye haue saide.

The VIII. Chapter.

SYND it happened when this wordes
he saide to the cite of Iudith: a wyrd ower
whiche was the daughter of Utrai: the son
of Ios / the sonne of Ioseph: the sonne of
Oloas: the sonne of Elas: the sonne of Jams-
mes: the sonne of Iedan: the sonne of Kap-
phorn: the sonne of Iudith: the sonne of Mel-
chior: the sonne of Itham: the sonne of Marba-
nia: the sonne of Salathiel: the sonne of Si-
mon: the sonne of Kuben. And her hous-
bande was called Manasse: whiche dyed in
the daye of the barthe baruel: for whyle he
was bynding the sheaves / as hee in he felde /
the beate come vpon his heade / and hee ferd
at Bethulia in his cite: and there was hee bur-
ied beside his father. Now was Iudith his
destitute wydow: the which was a skilfull inueter.
And in he higher partes of her house she made
her selfe a peny chamber: where she dwelle /
beinge closed in with her maidens. She dyd
weare a smocke of beete: / as fasted a fyue daies
of her life: excepte the Sabbathes: a new mo-
one: / and the solemne dayes that the people
of Israel kept. She was a saye and beauti-
ful person. Her housbande also had left her
H. E. = greare

The booke of Iudith.

greate riches/a plentifulous householde / greate
 unmovable possessions a mighty canell. This
 Iudith was a woman of a very good report
 wherby one of the Lord greatly
 and there was no bodye that spake an euill
 worde of her.

Judith. vi. a. When this Iudith herde how Olophnes had
 promised the people / that after the fiftie daye
 he wold geue up the cite onto the Assinians /
 the sent for the elders Chamby and Chamein
 and when they came to her / she sayde: What
 thinge is this / wherein Olophnes hath consented /
 that if God helpe not within thre dayes / he
 wyl geue ouer the cite to the Assinians: What
 are ye that ye tempte the Lord? This daye
 were openeth no mercy of God / but prouo-
 keth him into wrath and displeasure. Wyl
 ye see the mercy of the Lord a tyme / and ap-
 point him a daye after your wyl?

E Veruely belisse / for so much as the Lorde
 is patient / he wyl rather amende oure felicitie /
 pouringe outte reace / and bestyunge him of
 grace. If ye God threareth not as a man /
 neither wyl he be provoked into wrath as a
 chylde of yern. And therefore let vs hertely
 saluour before him / and serue him with a
 meke fygge / and with wepyng eyes saye vnto
 the Lorde / that he deale with vs accordyng
 to his owne will and mercy: that lyke
 as oure heritic is now vored / and brought lowe
 vnto the pyde of them / it maye so be com-
 fortede in some by grace: in so much as we
 followe not the synners of oure fathers / whiche
 forsake they: God / and we styppede other
 goddes: for the whiche synne they perished
 with the swordes / were spoyled and broughte
 to slauage of all theyr enemyes. As for vs /
 we knowe none other God / but onely hym /
 for whose consoule let us tary with nether.

Jer. xxiij. a.
and xxx. a.

Judith. ij. b.
ij. a. vj. a.

Sec. xxxij. a.

Deu. viij. a.
ij. p. xxxv. f.

E Veruely belisse / for so much as the Lorde
 is patient / he wyl rather amende oure felicitie /
 pouringe outte reace / and bestyunge him of
 grace. If ye God threareth not as a man /
 neither wyl he be provoked into wrath as a
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 meke fygge / and with wepyng eyes saye vnto
 the Lorde / that he deale with vs accordyng
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 as oure heritic is now vored / and brought lowe
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 with the swordes / were spoyled and broughte
 to slauage of all theyr enemyes. As for vs /
 we knowe none other God / but onely hym /
 for whose consoule let us tary with nether.

D Therefore deare Brethren / seynge ye see the
 honorable and elders in the people of God /
 vnto whome all the people haue respect / and
 vpon whome the life of the people standeth /
 list vp their hartes with youre exhortacion /
 that they maye call to remembrance / I howe oure

fathers also in tymes past were tempted / that
 they mighte be proued / if they waished their
 God: a righte they oughte to remember / I howe
 oure father Abraham beinge tempted / a righte
 throughe many tribulaciones / was founde a sa-
 uour and friend of Gods / was I Isaac / was
 Jacob / so was I Ioseph / a righte they that plea-
 sed God / beinge tryed throughe many trou-
 bles / were founde standfast in faith. Again they
 that receaue not their temptacion with the
 feare of God / but put their felicitie forth with
 vnpatience and murmuringe agaynste
 God / I perclyped of the destructione agaynste
 the slayne of serpentes. And therefore shoulde not
 we vndersteke to be auenged / for the thinge
 that is done vnto vs: but to consider / that all
 these punishmentes are sette vs before / oure
 synnes and misdedes: Decluyng the althow
 this carrection cometh vnto vs / as to the
 seruacion of God / for amendement / and not
 for oure destruction.

E Then sayde Olophnes and the elders vnto
 Iudith: All that thou sayest is true / and no
 man can reprove thy wordes. Praye thou for
 vs now therefore vnto God / for thou art an
 holy woman / and fearest God. And Iudith
 sayde vnto them: I seynge ye knowe that
 my wordes are of Gods / then prouo my coun-
 sayll / and wepyng saye to the Lord: and se-
 lecte Gods / that he wyl bringe my counsayll
 to a good ende.

E Thus haue I wepyde: Ye shall stande
 vnto myght before the people / and I wyl go
 forth with Abas my mayden: Praye ye then
 for vnto God / that he wyl graciouslye in-
 terceid his people of Israel / within thre dayes / as
 ye haue sayde. As for the thinge that I goe in
 hande / wyl I saye ye no question of it / wyl I
 open it vnto you my selfe / so ye nothinge do
 but praye vnto the Lorde your God for
 me. Then Olophnes the prince of the people of
 Iuda sayde vnto her: What thy wepynge praye
 the Lorde dooeth with the / that we maye be
 auenged of oure enemyes. And so they went
 from her agayne.

The lxx. Chapter.

Now when they were gone then weyl
 Iudith wente vnto her oratorye / vpon
 an heere smocke / throughe which she
 heade / set vnto the Lorde / and saide

Gen. iij.

Gen. iij.

Gen. iij.

Gen. iij.

Gen. iij.

Gen. iij.

Gen. iij.

Gen. iij.

Gen. iij.

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Gen. iij.

Gen. iij.

Gen. iij.

Gen. iij.

Gen. iij.

Gen. iij.

Gen. iij.

Gen. iij.

into him saying: O Lord God of my father Simeon / which gauest him a sword for a defence against the enemies / that of violence and wilfulnes / a that vanquished the virgins / and put her to dishonour. Thou that gauest their wises into a pray / a their daughter into captiuitie / and all their praye for a spoile onto the strauants / which dare a ycle into the helpe me wydome / O Lord my God / I beseech the. For thou hast done al things from the beginning / and take what thou best taken in hande and beuyd / n came euer to passe. For all thy wayes are prepared / a thy iudgements are done in thy everlasting four knowledge. O loke now upon the armies of the Assyrians / like as it was thy pleasure for tyme to loke vpon the hostes of the Egyptians / when they byngne wrapped / persecuted by strauants / and put their trust in their charrettes / harness / and in the multitude of their men of warre. But thou lokest vpon their host / casting a thicke darkness before them: and when they came into the depth of the waters ouerwhelmed them.

B Eue so Lord / lett go with this that trust in thy power and multitude of their meares / and in their charrettes / arrows and speares / and know not that thou art our God / I beseech the firstest warres from the beginning / and that thou art the Lord. O lift vp thine arme now like as euer from the beginning / and in thy power byngne they power to naught / cause their myghte to fall in thy weath. They make their boast / that they will vnhalowe and defile thy Sanctuary / and to waite the tabernacle of thy name / and to custe vnder the dome of thine altar with their wearde. Byngne to passe / O Lord / that the pyde of the enemy may be cut down with his owne sword: that he may be taken with the snare of his owne / and that thou mayest smyte him with the hyppos of my keue. O geue me a stedfast mynde / that I maye despyse hym and his strength / and that I maye vntrope him.

C This shall byngne thy name an everlasting remembrance: / I of the hande of a woman that inuinceth me. * For thy power O Lord. O Mendeth noem the power of man / neither hast thou any pleasure in the strength of horse.

There was neuer proude person that plee Iudith vnto the / but in the power of the humble and Discreit / meth hath thy pleasure bene euertore.

O thou God of the heauens: thou maker of the weaues / and Lord of all creatures / heate me poore woman / calling vpon the / and puttinge my trust in thy mercy. Remember thy Ec xxxvja conuenteunt O Lord / and minister wordes in my mouth / and stablish this verite in my hart / that thy house maye continue fill in holynes / and that all the heithen maye knowe a vnderstande / that thou art God / a that there is none other but thou.

The X. Chapter.

Ind when she had liste of coming to the Lord / she rose vp from the place / where she had lye flat before / O Lord / and called her maids / went down into her house / layed the beery dory from her / pur of the garnetie of her widowhede / offered her body / a mynord her self a precious bynges of sweete fauour / stoyded a plumed her hert / sit on about vnto her brade / and put on such apparel as biliangeth vnto gladnesse / suppet vpon her face / a meletes / a spange / a teares / a gonging rings / and velle her self with a her best arraye.

The Lord gaue her also a speciall verite and saynesse / for all this bechinge of her selfe was not done for any volupuousnesse and pleasure of herselfe / but of a righte discrecion and vertue / therefore vnto the Lord increace her verite. So that she was creatching amiable and well fauoured in all mannes eyes. She gaue her mayde also a bottell of wyne / a pot with oyle / a portage / a keas / a wax and chere / and went her waye.

Now when she came to the porte off citie / the sounde of shaw and the chidinge of the citys warninge there. Which when they sawe her / they were astonnyed / a murmured greatly at her beuy / a nether helde / they axed no question at her / but let her go sayinge: The God of our fathers geue the his grace / and with his power persourme of the verite of thy hart: that Jerusalem maye reioyce ouer the / a that thy name maie be an the nombre of the holy and righteous. And al thy that were there / sayde with one voyce: so the / so be. Iudith made her prayer vnto the Lord / and went out at the porte / she and her wayde.

The booke of Iudith.

And as he was going thow the mountayne/it happened hec aboute the springe of the daye/the spye of the Assirians inct wach hee/and take her/sayinge: whence comest thou? Whither goest thou? She answered: I am a daughter of the Hebrewes/and am fled from them/for I knowe that they shall geuen vnto you to be spoyled: because they thoughte some to yelde them selfe vnto you/that they mighte fynde mercy in your sighte. Therefore haue I refused by my selfe after this manner: I wil go before the pauise Holofernes/and till him all their secretes/and wyl be woe him/how he maye come by them/and myne them/so that not one man of his hoste shall perishe.

And when these men had heede her wordes/and considered hec saye face/they were all amazed/for they wonderd at hec excellent beautye/and sayde vnto her: Thou haste saved thy life by fyndinge oute this waye/that thou woldest come thvnto oue lorde: and hec thou sayest hec wã thou comest vnto him/ hec shall inuente the waye/and thou shalt please him herely. So they broughte her into Holofernes pãuilion/and tolde him of her. Whome when he came in before him/immiediately he was ouercome/and taken with her beautye. Then sayde his seruante: who wolde despyse the people of the Jewes/that haue so fayre women? Shoulde we not by reason sighte haue them for these? So when Iudith sawe Holofernes spynge in a camysse/that was wrought of purple/ylke golde/with a rags/and precious stones/hec loked fall vpon him/and fell thowne vpon the carch. And Holofernes seruante soke her vp agayne at that lorde commaundement.

The XL Chapter.

Then sayde Holofernes vnto her: Be of good cheere/and feare not in thine herte/for I neuer hurted man/that wolde serue Nabuchodonasor the kynge. As for thy people/they had not despised me/I should not haue lisy up a speace against the. But tell me now/what is the cause that thou art departed frã them/wherfore art thou come vnto me? And Iudith sayde vnto him: Oyes/understande the wordes of thy handmayden: for if thou wold do after the wordes of thy hand-

mayden/the Lorde shall bringe thy maner to a prosperous effecte. So truly as Nabuchodonasor a lorde of the lande lycyth/so truly as his powre lycyth/which is in the to the punishment of all men/that go wrong/all men shall not onely be subdued vnto him/thatow the/But al the bestles also of the field. For all people speake of thy pudent acyrtize/and at hath euer bene reported/haue thou onely act good and myghty in all his kyngdome/and thy discrecion is commended in all landes.

The thynge is manifest also that Achior B
spake/and it is well knowen/what thou commaundest to do vnto him. For this playne
Juda. 1
and of sueretye/that oue: Word is so worth it wã/By the reason of ouerfynne) that he hath shewed by his prophetes vnto the people/how that for their finnes he wil deliuer them oue vnto the enemye. And for so much as he is the childen of Israel knowe that they haue so bespiketh thee God/they are so afrayed of hi. They suffer greate hunger also/for wante of water/they are dead now in a maner. Moreover/they are appointed to lase all that carch/that they maie thinke the floud of the: and accapposed to spende all the holy ornaments of their God/whiche he hath bidden them to euche/for come/wine and ople. Sange now that they do bespikinge/it is a playne case/that they muste needs be destroyed. Which when I thy handmaiden perceaued/I fled from them/for the Lorde hath sent me vnto thee/so thew the thesinges. For I thy handmaiden worshipp God euen here now beside the/and thy handmaiden had go forth/and I wil make my prayce vnto God/and he shall tell me/whon he wyl enweade the thew sinne/then shall I come and shew the/a dunge that shaw to the middell of Jerusalem/so that thou shalt haue at the people of Israel/as I spece without a speche: but thece shall not so much as one dogge barketh against thee/for these thynge are shewed me by the providence of God: and for so much as God is displeasid with thee/for partlye me to ret the the same.

These wordes pleased Holofernes and all his seruantes/whiche were gathered at the myl dome of her/and sayde one to another: this

the spyra in the iustice he thio/they shal of necessity be compelled to flye back wards/and to raise vp theyr raynars to the battail So when their captaiues come into Holoserne payntles/and fynde the dead body wrapped in the bloude/carfullnes shall fall vpon them: and when ye perceaine that they flye/solowe them without all care/for God shal deliuer the vnto you to be destroyed.

¶ When Abai seynge the power of God/which he had shewed vnto the people of Israel/kill of from his Citie them/wh he se/a put his trust in God/and let him self be circumcised: as was he numbered among the people of Israel/so was he and all his posterite vnto this daye.

B Now as soone as it was daye/they shooke vpon Holoserne heade vpon the walles/and eury man toke his weapyn/and so they went out with an horrible crye. When the spyce sawe that they came vnto Holoserne tent. And they that were within the tent came before his chamber/a made a greates rustlinge to wake him vp/ because they thoughte wch knowe to haue raised him. For there durst not one of y^e Assirians fronte/go in/ nor to open.

¶ But when the captaiues and pynces/and all the chiefe in the kynge of the Assirians/heard name to gyth/they saide vnto the chamberlaine: Go youe waye in/and wake him vp/for his myse are crype our of thir holes/and haire pynckit vnto battail.

E The wench Vagaa into his chamber/stode before the bed/a clapped with his handes/for he thoughte he had bene sleepinge in Iudith.

¶ But when he had perceived perfectly with his senses/a saide peccatur no slouinge/he wente nyer to y^e bed/a left it vp/and the self same he the dead body of Holoserne laynge there without a heade/retiered in his bloude vpon heath/Then cried he with a loude voyce/and with weepinge rent his clothes/a wente into Iudiths tent/a found her not. And so he kept out vnto the people/and sayde one woman of the Trewe hath broughte all Nabuchodonosor people to shame.

¶ So/so Holoserne layeth vpon the ground and hath no habite.

¶ Wha the chiefe of y^e Assirians/heard herde why she teute their slouche/a these fil an intolerable leaue a tremblinge vpon the/so y^e they

anydeas were sore afayred. And there was an exceedinge greates crye in the whole booke.

The. XV. Chapter.

Now when all the hoste heard that Holoserne was headed/theyr mynde and counsaill fell from the/and such a fraie came vpon them: that they vnderste to desende them selfe by stronge waye/one spake not to another/But hangd vnto the i^e bridge/lest all theyr hande the/and made hast to escape from the/But as for they were had stronge to come after with their weapyn/and so they fled by the waye of the feltra/a thow come all the fourpartes of the vale.

¶ And when y^e children of Israel sawe that they fled/they folowed vpon them/and wente vnto the temple/throwinge a making a greates crye after them. So for the Assirians/they had no omd/a septe nor them selfe so gyther/But fled their waye. Wherby the/ the children of Israel fel vpon them with one crye party a side/a thow saynt as many as they mighte get. And wha sine in slayinge vnto all the cities and countres of Israel.

So all the regions and eurye one firste ouer their best men after them in banck/a iustice the/with the swordes/wh they came to the vntermost parte of their borders. And the other shawre/are in Bethulia/come into the tentre of the Assirians/and toke all the theyr which were fled/had left behynde them/and so they found greates good. And they that came againe to Bethulia from the battail/with the same thynge/so had theyr theyr were was no more of the castel/and of all he costlye welle/so that from the lowest vnto the highest/they were all made cythe of the spoyle of them. And wha when the byghe past at Jerusalem/ came to Bethulia with all the elders/that they mighte se Iudith.

Now when she came out vnto them/they beganne all to prayse her with one voyce/sayinge: wha wrenthippe of the one of Jerusalem/ then toyce of Israel/wha honoure of our people/theyr hast vnto/and theyr dret to comforted/ because thou hast lemd thyselfe/and chastyry/and haste knowen menant/But rhyme owne house/and therefore hath thy hande of the Lord/De comforted the/and thy selfe/and thalke thou be fortener. And all the people

lype:

The booke of Iudith.

sayde: So be it, so be it.

In thury dayes coulde the people of Israell scarce gather vp the spoiles of the Assyriana, and had bene his specialty/ whiche is worde of golde/ of silver/ of precious stones/ of clothyng/ and all ornamentes/ they gaue it vnto the Iudith. And all the people reioyced/ both women/ maydens/ and yonge people/ with pyppes and harpes.

The. XLVI. Chapter.

In the songe Iudith this songe vnto the Lord. **L**ord. Begynns vnto the Lord vpon the iobertes/ fenge vnto the Lord vpon the ambales/ O synge vnto him a new songe of thanksgyunge/ be ioyfull and call psal. 110. b vpon his name. **I**n is the Lord that bestroge warre/ vs the Lord is his name. Which hath purged his name in the myddes of his people/ that he myght deliuer vs from the bande of all our enemies. Assur came out of the mountaine in the multitude

Judit. 10. c of his strenght. His people stopped the water brookes/ and then boyses covered the valleys. He purposed to haue sime vpon land/ and to slay my yonge men with the sword.

Be wolde haue carryed away my children and virgins into captiuyne/ but the almightye Lord hurte him/ and behueded him into the bande of a woman/ which broughte hym to confusyon. For they myghte was not dismayed of the yonge men. It was not the finnes of Etran that slewe hym/ neyther haue the grete gountes set them selues against him: but Iudith the daughter of Merari with her saye/ beuyle both discomfited/ and brought him to iughe. For she layed

Judit. 11. a away her widowes garment/ and put on the apparell of gladness in the reioyngs of the children of Israell. She amoynted her face/ a bounde her beere in a haoues/ to beggyle hym. Her slippes ranshed his eyes/ her beuyle captiuyred his mynde/ with the swerde smote str of his necke. The Persians were astonnied at her stedfastnesse/ and the Medes at her boldnes. When bouled the armyes of the Assinians/ when my symple appeared

Judit. 11. b of the of byssil. A he. finnes of the Daughters haue pleased them thoroowe/ and slayn them as fugiue children: they perished in the boe

weyl/ for the very state of the Lord my God. Let vs synge a songe of thanksgyunge vnto the Lorde/ a new songe of playle weyl we synge vnto our God. Lord/ Lord/ thus art a grete God/ myghty in powere/ whom no man maye ouercome. All thy creature shoulde seeue the/ for thou speakest but the wordes/ and they were made: thou fallest the duste/ and they were created/ and no man maye withstande thy voyce. The mountaynes shall moue from the foundations with the maynt/ the stony rocke shall melt before the hyle weye. But they that feare the/ shall be great with the in all thynges. We vnto the people that rise vpon against my generation/ for the almightye Lord will avenge him selfe of them/ and in the daye of iudgement will he vnto them. For he shall gaue hys and woman vnto they: he shall/ that they maye burne/ and sle it for euer more.

After this it happened/ that after the victory/ all the people came to Jerusalem to prayse and thanke vnto the Lord. And when they were purified/ they offered of their sacrifices/ and they praynted a strynges and. And Iudith offered of holocaustes was peno/ and all the ieruels/ that the people had giuen her/ and the canny that he toke from his bed/ and hangd them vp vnto the Lord. The people was ioyfull/ as the victorie: and this ioye by reason of the victory with Iudith endured thre moneths.

So after these dayes/ every man wente home agayne/ and Iudith was great reuerenciation at Bethulia/ and righte honorable taken in all the lande of Israell. Vnto her person also was daylye ioynto/ that after her husbande Manasse byrd/ she must know man all the vane of her life. Vpon the hys solempne dayes she wente oute with great worshippe. She dwelt in her housbandes house an hundredth and fuyrcate/ and she her hand mayden/ reuold byrd/ and was grete byrd her housbande in Bethulia: and all the people enoured for her sween dayes. So longe as she liued/ there was none that troubled Israell/ and many yeares also after her death.

The daye wherein this victory was gotten/ was solempny holden/ and reuered by the Jewes.

Twelve in the number of the holy dayes / and
was greatly holden of the Jewes / over fence
unto this daye.

The ende of the booke of Iudith.

The reaste of the chapters of the booke of Esther: which are not founde in

the xxj. of the Hebrue nois / Chaldee
but in the Greke and Lann.

The XI. Chapter after the
Lann.

In this chapter is describ'd the vicame
of Mardocheus.

Mardocheus the sonne of Jair /
the sonne of Serui / the
sonne of Cisy of the tribe of
Benjamin a Jew: which
had his dwelling in Susa
a man of great reputacion / a excellent amonge
all the that were in the kinges court / (Neuer
this life he was one of the prisoners / whom
Nabuchodonosor the kinge of Babylon had
caried awaye from Jerusalem vnto Baby-
lon / with Zechonias the kinge of Iuda.) In
the seconde yeare of the reigne of great Ar-
taxerxes in the first daye of the moneth Chisan /
had this Mardocheus such a vicame: He
thought he had a great tempest / horrible
thunderclappes / earthquakes / and great up-
roue in the laude: and that he sawe two greete
dragons / ready to fight one against another.
Theye cried with great noise: As the which roaringe
and crye all they that were vp to fight against
the vngodly people. And the same daye was
full of vaine / a very vncleane / full of trouble
a anguish / yet a greate feare / for a woode there
in all the lande. The righteous were an-
sid / for they feared the plague and death that
was deuised ouer them / and were all poyn-
t

with them selves to dye. So they cried vnto
God / and while they were cryinge / the life
well grew into a greate eyer / a into many
waters. And with that it was daye / and the
Sunne rose vp agayne. And the cloudy were
equald and deuoured the glorious a proude.

Now when Mardocheus had seene this
vicame / he wote / and muste needs saye in his
heart what God wolde doo and sh be desired in
to me all the mercie / a his mynde was there
vpon vntill the nyght.

The XII. Chapter.

In this chapter is declared: howe Mardo-
cheus vntereth the treason of the two seruants
toe against the kinge / and therfore doeth the
kinge rewarde hym.

In the same tyme dwelt Mardocheus with
Zagabab and Tharus the kinges cham-
berlaynes and porters of the palace. But
when he herde their deuice / and bad diligently
considered their imaginations / he perceaued
that they wente aboute to laye theye cruel han-
des vpon the kinge Artaxerxes: and so he ce-
sified the kinge thereof. He then caused the kinge
to examine the two gelded with countours. And
when they had graunted it / they were pue
to death.

This the kinge caused to be put in the crow-
nicles for an euerlasting remembrance / and
Mardocheus wrote vp the same matier. So
the kinge commaunded / that Mardocheus
shoulde so serue in the court / and for this
faithfullnesse of his / he gaue hym a rewarde.
But Aman the sonne of Amadathi the Aga-
rue / which was holden in greate honoure
a reputacion in the kinges court / undertooke to
burie Mardocheus and his people because of
two chaubers laynes that were put to death.

The XIII. Chapter.

The copie of the commaundment / which king
Artaxerxes / by the entysing of Aman / sent out
in all countrees / for the destruction of the Jew-
wes. The prayer of Mardocheus.

The greete kinge Artaxerxes / which saug
Zagabab from India vnto Ethiopia / ouer an
33 hundred and 370

The booke of Esther.

hundred and seven and threety landes/ sende his friendly salutation vnto all the princes and chieftes of the countries/ which be subiecte vnto his Dominion. When I was made lord ouer many people/ and had subdued the whole earth vnto my Dominion/ my mynde was not with crueltye and wronge to exalte my self by the reason of my power: but purposed with equite alwaye and gentylne/ to gouerne those that be vnder my iurisdiction/ and wholy to see them in o peaceable lyfe/ and thereby to bringe my Kingdome vnto tranquyltye/ that men myght safely go thow to on euery syde/ and to reue peace agayne/ which

B all men desire. Now when I ased my counsailes/ how these thynges myght be broughte to a good ende/ there was one by vs/ excellent in wysdome/ whose good wyll/ truste and saythfulness hath oft bene stered and pioued (which was also the principall and first vnto the kynge) Aman by name/ which certified vs/ how that in all landes there was excepte in a rebellious selfe/ that made statutes and lawes agaynst all other people/ and haue alwaye despised the proclaimed commaundementes of kynge: and howe that for this cause it were not to be suffered/ that such rule shoulde continue by you/ and nor to be putte vnto. Synge now we perceaue thesame that the people alone are contrary vnto euery man/ vsynge strange and other maner of lawes/ and withstande oure statutes and voynges/ and go aboute to stablysh thowde maner/ that oure Kingdome shoulde neuer come to good estate and stedfastnes. Therefore haue we commaunded/ that all they that are appointed in wynges/ and stered vnto you by Aman (which is ordeined and see ouer all oure busynes/ and the moost principall next vnto the kynge/ and in maner as o farther) shall with they wyse and chyldren be destroyed/ and roied out with the sword of they enemies and aduersaires/ and that there shalbe no mercy shewed/ and no man spared. And this shalbe done the xiiii. daye of the month called Adar/ of this year/ that they which of olde (and now also) haue ouer bene rebellious/ maye in one daye with violence be thrust vnto into the hel/ so that after this maner/ our Empire maye haue peace & tranquyltye.

But the Mardocheus thought vpon all the woordes and noble actes of the Lord/ & made his prayer vnto him/ sayinge. O Lord/ Lord/ O thou valourous and almyghty kynge/ (so all thynges are in thy power/ & if thou wilt shalpe and vnto the Israel/ there is no man that can withstande nor let the: for thou hast made heauen and earth/ and what wondrous thynges thou art able to do:) Thou knowest all thynges/ thou wotest/ Lord/ that I was neither of males/ nor of presumptuous/ nor for any desire of glory/ that I wolde not haue vnto my self/ nor worshippe yonder proud presumptuous Aman (for I wolde haue bene content and that with good will/ if I might haue bene free) nor to haue anye thinge for thy sake/ but rather that I did w/ result I wolde not for the honoure of a man the steade of the glorye of God/ and because I worshippe none diuinitye/ in any Lord. And thus haue I done in no wyse nor presumption.

And therefore O Lord/ thou God of King/ haue mercy vpon thy people/ for they imagine how they maye bringe vs to naughtyete/ that mynde and desire is to destroye and ouerthrowe the people/ that hath our bene thyne embertunee of olde. O despise not thy people/ which thou hast vnto the land broughte out of Egypte for: thine owne self. Grant me praye/ and be mecessfull vnto thy people/ whom thou hast chose for an heretage vnto thy self. Turne oure complainte and sorow into ioy/ that we maye lye O Lord/ and praye thy name. O Lord/ suffer not the mouthes of them that speake the to be destroyed.

All the people of Israel in lyke maner end as earnestly as they coulde vnto the Lord/ for theyr death and destructione shode befor they eyes. ¶

The XIII. Chapter.

Of the sorowe/ complainte/ and praye of queene Esther.

A Queene Esther also/ beinge in the banall of death/ resorted vnto the Lord/ & layde a waie for glorious apparel/ and put on a garment:

mentes that feared for synginge and mourning. In the shade of precious oymments / he created a thos and bornge upon his heade: and as for her baby / she humbled it / a brought it very lowe. And the places where she was wonte to haue ioye afors / those fylled she with yere / that she plene out her self. She prayed also vnto the Lord God of Israel with these wordes.

O my Lorde / thou only art oure king / helpe me desolate woman / which haue no helpe / but the / for: my misery and desolation is herde at my hande. I see my yowth vp I haue herde out of the fired of my father / that thou tokest Israel from amonge all people / and so haue our fathers of thine foerced it / that they should be thy perpetual inheritaunce / and loke what thou by doest promise them / thou hast made it good vnto them.

How well Lorde / we haue synned before thee / therefore hast thou giuen vs into the handes of our enemies / because we worshipped thee goddes. Lord thou art righteous. Vnderstande / if I forsake them not / that we are in bitter and heauy captiuitie / and oppressed amonge them / but thou hast layed thine handes vpon the handes of these goddes: so that they beganne to rafe a waye / the thynges that thou with thy mouth hast ordeyned and appoynted: to vs. I beseeche thine inheritaunce / so thou wouldest stoppe the mouthes of them that praye thee / to quench thy glory / and worshipp of thy house and thine altare / and to open the mouthes of the Gentens / that they maye praye the power and vertue of the goddes / and to magnifie the fleshy synge for euer.

O Lorde / geue not thy eieles vnto the that be nor synge / lest they laugh vs to scorne in our misery / and saye: but tene thou venue vpon them sifto / and punishe him that hath become the same ouer vs / and set him to an example. Think vpon vs O Lorde / and show thy self in the tyme of our distress / and of our trouble. Strengthen vs O thou synge of gods / geue thou Lord of all powce / I geue me an eloquent and pleasant speech in my mouth before the Lyon. Curre his hert into the bare of our enemies / a beseeche him / a as fish as can swim vnto him. But deliuer vs with thy hande / and helpe me desolate woman / which haue no

defence nor helpe / but only the. Lorde thou knowest all thynges / show wofull that I loue not the glory / and worshipp of the vngodly ones / and that I haue not abhorre the deed of the vncircumcised / and of all hepten.

Thou knowest and wofull my necessite / that I haue the token of my preeminence / and worshipp which I bece vpon my heade / what tyme I must shew my self / and beseeche / and that I abhorre it as an vncleane cloth / a I wear it not vnto I am quiete slouy by my self. Thou knowest also that I thy handmaiden haue not eaten at Aimens table / and that I haue had not pleasure nor deliye in the synge / lest / that I haue not desired the bynter offeringes / and that I thy handmaiden haue had no ioye / sens / the daye that I was broughte hither / and to this daye: but only in I O Lorde. O thou God of Abraham / o thou my gyby God / aboute all / heare the voyce of them / that haue none other hope / and deliuer vs out of the hande of the wicked / and deliuer me out of my feare.

The XV. Chapter.

Queene Esther appeareth before the kinge with an heauy hert / for the trouble of her people / and God teneath the synge bece.

And upon the thirde daye it happened / that Esther layed awaye the mauncinge / a garments / and put on her glorious apparill / and bece hie self goodly / after that she had called vpon God / which in the pfecture and Souuerce of all thynges / we two maydenes with her: upon the one she leaned her self / as one that was sber: the other folowid her / and bare the trayn of her vesture. The synge of her beuty made her face soft coloured. The similitude of her face was cherefull and as maye / but her hert was sorrowfull for greaue feare. She wente in thowse all the dores / and stode before the synge. The kinge sat vpon the throne of his kingdomes / and was clothed in his goodly arraye / all of golde / and set with precious stones / and he was very terrible. He lift vp his face / that shone in I cleare / and looked grimly epon her. Then felde

The booke of Esther.

Queens Doune / was pale and fayne / leane
him self upon a heate of the mayde that wente
with her.

D. Co. 43. a **B** Neuertheles / † God turned the fanges
minde that he was gentle / that he kept one of
his seate for stare / and gas her in his armes /
a bedde her openly he came to her selfe againe.
He gaue her lounge woides also / and saide
vnto her: Esther what is the matter? I am
thy brother / be of good cheare / thou shalt see
the: for our souldiers toucheth ite con-
mons / no more. Coine nye. And woth that he
bedde vp his golden wand / and layed it upon
her neck / and embraced her friendly / and saide

Ge. 33. 1 b **He. 11. 33** **1. K. 19. 5** **e** **He. 11. 33**
e talke with me. Then sayde she: I sawe the
Lorde as an aungel of God / a my bet was
troubled for feare of thy mayesty a cleernesse.
for excellent and wonderfull art thou O Lorde
and thy face is full of mayre. But as the
was thus speaking vnto hym / the fell Doune
agayne for fayntnes: for the whych cause the
kyng was afraied / and all his seruantes
comforted her.

The XVI. Chapter.

A coppe of the commendemente / which
kyng Ahasuerus caused to be proclaimed in
all the countres of his dominion / for the wealth
of the Jewes.

B He greate kyng Ahasuerus / which eny-
gith frome India vnto Ethiopia / ouer an
hundred and yxx. landes / sendeth vnto the
princes and eulces of the same landes / such as
laue him / his friendly salutes. There be many
that for the fondrye frendshippes and benefi-
tyes / which are duertly done vnto them for
theire wylleppe / be euer the more proude and
the murthered / and vnder take not onely to hurte
oure subiectes / for plentifulles benefites more
they must suffer / and begynne to rynagyn some
thyng against those that do them good / and
tak: not onely all vnto banefulnes awaye from
men / but in pryde and presumption / so they
that be vnto myddel / and vnto bankefull for the
good wodes / they go aboute to escape the
iudgements of God that feyn all thynges /
which with gentyltye banche a punyssheth all reue-
rednes. It happeneth of also / that they which

be set in office by the hygher power / and vnto
whome the busynesse and causes of the subiectes
are comyted to be handled / waxe proude /
and desyle them selfes with spedyng of inno-
cent bloude / which bringeth them to inole-
rable hurte. Which also with false and dis-
ceasfull woides / and with lrengel salu / de-
cease and betrays the innocente goodnes of
princes.

D Now is it profitable and good that we take
hede / make stech therof / and consider / not
only what hath happened vnto vs of olde
but the shamefull / dishonnest / a noysoine thyn-
ges / that the whyches haue now taken in hede
before oure eyes: and thech to betwax in hme
to come / that the maye make the kyngdome
quente and peaceable for all men / and that we
myght sometime vnto a chaunge: a as
for the thyng that now is peticion of oure
eyes to withstande / and to puse vnto / after
the moost friendly maner.

¶ It was yncow as Aman the sonne of
Zimadathu the Macedonian a strainger v-
erly of the Persians bloude / a sare from oure
goodnes: was come in amongst vs as an ale-
ume / a had ostayned the fierd / suppe that we
deare towards all people / so that he was called
oure father / and had in hys honoure of euery
man / as the next and principal ouer the kyng
he coude not forbear hym self fro his pryde
hath vnder taken not onely to robbe vs of the
kyngdome / but of oure lyfe also.

With many selde benefites also hath he desy-
red to bestrope the lordshippes ouer helpe and
preferre / which hath done vs good in all
thynges: a innocents Esther the lyte partake
of oure kyngdome / woth all hce people. For her
mynde was / what he had taken: the out of the
waye / a robbed vs of it / by this meenes to
translate the kyngdome of the Persians vnto
them of Macedonia. But the kyng that Ier-
tes / which were accusid of the wyked / that
they myght be bestrope / had no coulde / but
the ceasfulnes a myght lawes / and that they be
the weloken of the in soth hys luyng God /
by whome the kyngdome of vs and oure pro-
piousours hath bene well odyed by theci-
uillians: as for the letters and commend-
mentes / that were pacifed by Aman / the sonne
of Zimadathu / shall do well / if ye haue
of some

is hat waye / theyr laboure vnfructfull / and
 their wyse / vnprofitable. Their wyse are
 vnprofitable / and their wisdom most vngodly.
 They creature is cursed. Blessed is rather the
 barren and vndescribed / which hath not knowne
 the synfull bed: she shall haue frute in the re-
 ward of the holy soules. † And blessed is the
 grided / which with his handes hath wrought
 no vnrighteousnesse / nor imagined wicked
 thinges against God. For vnto him shalbe
 giuen the speciall gift of sayth / and the most
 acceptable position in the temple of God. For
 glorious is the frute of good laboure / and the
 rose of wyldome shall neuer fade awaye. To
 for the chyliden of aboumentes / they shall come
 to an ende / and yf seke of an vnrighteous bed
 shalbe reuerted. And though they lye longe /
 yf shall they be nought regarded / and their
 lust age shalbe without honoure. If they lye
 haylly / they haue no hope / neyther shall they
 be spoken to in the daye of knowlege. For hor-
 rible is the death and ende of the vnrighte-
 ous.

The III. Chapter.

A How fare to a chastyll generation with
 vertue: The memoriall thereof is memor-
 iall for it is known with God and men. Whe-
 re is present / men take example there at: and if
 it go awaye / yet they desire it. It is alwaye
 erom diant bolden in honour / and wynter
 be remede of the vndescribed barrall. But the
 multitude of vngodly chyliden is vnprofitable /
 and the thinges that are planted with vngod-
 dome / shall take no deper root / not laye any fast
 foundation. † Though they be greene in the
 handes for a tyme / yet shall they be shal-
 len with the wynde: for they stande not fast / and
 shoue the vermetee of the wynde they shalbe
 reuerted. For the vnprofitable handes shalbe
 biot / their frute shalbe vnprofitable a soure
 to cat / yet / mee for nothyng. And why: all
 the chyliden that are borne of the wickednesse
 beare reuote of the wickednesse against theyr
 fathers and mothers: when they be ayed. But
 though the righteous be ouertaken with death /
 yet shall be in rest.

B Agre all honorable thyng: neuer theles
 it standeth not only in the lough of tyme / nor
 in the multitude of yeres: but a mans wyf-
 dom is the graye here / an vndescribed lyfe

is the olde age. He pleased God / and was de-
 loused of himselfe: whyche can be frute and good
 synner / he translated him. † Yet / soberly was
 he taken awaye / to the men that wickednesse
 shoulde not aulter his vnderstandinge / a thar
 spores / shoulde not be gylt his soule. For the
 crafty be wounding of free meke good thynges
 varelle / the vnstedfastnesse also and wicked-
 nece of voluptuous desire / turne also the vne-
 derstandinge of the simple. Though he was
 soone dead / yet fulfilled he much tyme. For his
 soule pleased God / therefore hailed he to take
 hym awaye from amonge the wicked. Thus
 the people se / and vnderstande it not: they laye
 not vp such thynges in their hearte / how that
 the louyng fauour and meepe of God is op-
 port his sayntes / and that he hath respect
 vnto his chosen.

C Thus the righteous that is dead / condem-
 neth the vngodly which are lyunge: and the
 youth that is soone brought to an ende / yf
 lyfe of the vnrighteous. For they se the ende of
 the wyse / but they vnderstande not what God
 hath deuised for him / and wherefore the Lord
 hath taken him awaye. And why: they se him
 a dyspse / therefore shall God also laughe
 them to scorn: So that they them selfe shall
 lye here after / but without honour / yet / in
 shoue amonge the dead for eternite. For
 without any wyce shall he burie those that be
 put vp / and renouue them from the founda-
 cions / so that they shalbe layed wast vnto the
 highest. They shal moue / and their memo-
 riall shall conceale their synnes / and their owne
 wickednesse shall be wrot them.

The V. Chapter.

Then shall the righteous stande in greake
 A
 A fastnesse against such an haire dealt
 Mat. 23. 13. a
 extremity with him / and taken awaye theyr
 laboure. When they se it / they shalbe wro-
 d with honorable face / and shall wonder at the
 fastnesse of the sodane healt: groninge for
 very distresse of mynde / and shall saye with in
 their selves: haunging in waide / for / a mourn-
 inge for way angulsh of mynde.

B These at theyr / at home are so tyme had in
 deuotion / and rested vps. † Wee sence thoughte
 theyr lyfe very madnesse / and their ende to
 be without honoure. But to / how they are
 counted amonge the chyliden of God / a thar

The booke of Wylsdom.

poicion is amonge the sayntes. Therefore we haue erred from the waye of truchtye lyght of frygheousnesse hath not shyned vnto vs / and the Sunne of vnderstandinge coste not vpon vs. We haue weryed our selues in the waye of wyldeynesse and destruction. Ce- dyous wayes haue we gone / but as for the waye of the Lorde / we haue not knowen it.

B What good hath our pryde done vnto vs? What profit hath the pompe of eyes brought vs? All these thynges are passed awaye lyke a shadowe / as a messenger runnynge before vs a thyng that passeth ouer the waye of the water / which whan it is gone by the trace thereof can not be founde / neyther the path of it in the foubtes. As a brede that flyeth thowen the aye / and no man can se anye token there she is flowne / but only heareth the noyse of her wynges / hearyng the lyght wynde / partynge the aye aboute / by the comence of her goynge / a flych on shalynge her wynges / where euerward she no tokē of her waye can be founde. As lyke as when an acoure is shot as a mare / in partynge the aye / whiche immediately cometh together agayne / so that a man can not knowe where it wente thowen.

For so we in lyfe haue as soone as we were borne / begonne immediately to drawe to our ende / and haue the web no token of vertue / but are consumed in our owne wyldeynesse.

C Such wodes shall they that haue frayed / speake in the hell / for the hope of the vngodly to lyfe a thyng myght flour on duste. That is blowne awaye with the wynde / lyke as thynne fowme that is scatered aboode with a storme / lyke as the sinde which is dispersed here and there with the wynde / and as a remembraunce of a straunge that targeth for a tyme / and then departyth.

D But the righteous shall lye for euer more / they receaue it also to with the Lorde / and their remembraunce with the Highest. There for shall they receaue a glorious kyngdome / a beuifull crowne of the Lordes hande / for with his right hande shall he couer them / and with his owne arme shall he defende them. His glorye also shall take awaye the harness / and he shall weape the creature so be ouercomen of the enemye. He shal put vnder thynges for a brisillone / that is sure iudgement in stead of

on helme. The inuincible spide of equite shall beate this cruell mach shall be sharpe for a speare / and the whole compass of the world shall fyght with him agayne the vntwyse.

Then shall they chamber boltes go out of the lightynge / and come out of the raynbowe of the cloudes to the place appointed / out of the hard stony indignacion there shal fyght dykes / and the water of the fe shalbe wryth agaynst the / the founte shal runne roughly together. For a myghty wynde shall flithe vpon agaynst them / and a storme shall scater the aboode. Thus the vngoddyes dealing of them shall bringe all the lide to a wyldeynes / and wyldeynes shall ouerthrowe the / beuifullnes of the myghty.

The VI. Chapter.
Wylsdom is brtter than strength / and a man of vnderstandinge is more worth then one that is stronge. Heare therefore O ye iudges of the ende of the earth. There are yett the rule the multitudes / and helpe in much people. For the power is geuen you of the Lorde / and the strength from the Highest / which shall trye your wyse / and search out your imaginacions. How that ye byng of officers of his kyngdome / haue not executed true iudgement / haue not kepte the lawe of righteousnes / nor walked after his will. For why a that theyr soune shall be appare vnto you / for an herde iudgement shall theyr haue / but braue rule. For theyr is graunted vnto the simple / but theyr be in auctourie halbe for punysshed. For God which is a Lorde ouer all / shall excepte no mans persone / neyther shall he stande in awe of anye mans greatnes / for he hath made the smal and great / and searcheth for all a life. But the myghty shall haue the force punysshment.

Unto you therefore O ye kynges do I speake / that ye in ase learne to soome / nor go a myght / for theyr that theyr rightcoufnesse / shall be right- vuly iudged / a theyr that are learned in right- nous thynges / shall fynde to make aunsvyere. Wherefore see your lust vpon my wordes / and loue them / so shall ye come by iour iourne / vnto dome to a noble thyng / and neuer saydeth a waye / yett / she to easilye fyne of than the lode her / and founde of such a seke her. The pre-

1 Par. xxx. 5
Esa. 1. 10

Psa. xxx. 5

Job viii. 1
Psal. 1. 10
Dion. 1. 10
and 1. 10
Iaco. 1. 10

Pl. xxx. 1

Ephes. 1. 10

100

100

100

The booke of Wyfdom.

861-10

Handing/kyngs cleane and sharpe. for wis-
domes to nymblet ther all nymblet thyn-
gys: for theye thowre / and enayneth so all
thynge/ because of her cleannes. for ther the
fyrst of the powere of God/ and a pure cleane
expressing of the clarres of almyghty God.
Therefore can no vnderfild thynge come in
to her. For she is the thyghtmeffe of the e-
uerlastinge lyght/ and the myrroure of the
maiey of God / and the ymage of his
goodnesse. And for so much as she is one/
she maye do all thinges/ and beinge stedfast
she suffe/ she enueth all/ and among the peo-
ple canueryth she her selfe into the holy sou-
les. She maketh Gods frendes and Dis-
pyles: for God loueth no man/ but hym
in whome wyfdom dwelleth. for she is more
deuout then the Sunne/ and greuer more
lyghte then the starre / and she wyse is not
to be disparch vnto her/ for ypp day cometh
nigh. But wicheeuen is not suercom wyf-
dom / and folysheue maye not be with her.
The VIII. Chapter.

Wysdomes readeth frd one ende to ano-
ther in grete/ and longly: both she
ende at thinges. I haue louch her/ and labou-
red for her ruyn from my yowth vp: I had my
diligence to marry my self with her/ such loue
had I vnto her sturys. Who so hath the com-
pany of God/ commendeth her noblyte/ yet/
the Lord of al thinges hym selfe loueth her.
For she is the scholemasterre of the narrowe
of God/ and the doctour of his worken. If
a man wold desire ryche in this lyfe / what
is rycher then wyfdom / ther wooldst al thin-
ges? Thou wilt saye: vnderstandinge wo-
rth. What is it amonge al thinges/ that wot
keth more then wyfdom? If a ma loue verue
and ryghtrounnesse/ let hym laboure for
wyfdom/ for she hath greacie vertues. And
why? the readeth subyenes and prudence/
ryghtousnesse and strenght/ which are such
thinges as men can haue nothinge more pro-
fyttable in their lyfe. If a man desire anuche
knowledge/ she cōtel the thinges that are pass
and discrete thinges for to com: she knoweth
the synnes of woordes/ and can expounde
varete. Therefore. She is an teill of wofulnes and
wonderous thynges/ for theye come to
passe/ and the endes of all tynnes and agre-

So I purposed after this maner: I wyll
take her once my company / and comon lo-
ningly with her: no doute she shall geue
me good counsell/ and speake comonably
vnto me in my carefullnes and greffe. For her
fate shall I be woful and honestly taken among
the commones / and Loide of the counsell.
Though I be yong/ yet shall I haue sharpe
vnderstandynge/ that I shall be manye yowles
in the syght of greau men / and the fauor
of pynces: yal woude it me. When I helde
my nunge/ they shall abyde my lesytur: when
I speake/ they shall loke vpon me: and if I
saie much/ they shall laye theye handes vpon
theye mouth. Moreover/ by the meane of
her I shall optayne immortalyte/ and leaue
behynde me an enclawynge niemall / so
monge them that come after me. I shall see
the people in orde / and the natione shall
subdued mee me. Horrible tyrannies shall
afraue/ whi theye haue her of me: amonge
the mynde I shall be counted good / and
nighy in Vnauill. When I retour home/ I
shall synde rest with her: for her companye hath
no bytternes/ and her felowship hath no re-
dowynesse/ but mercy and ioye.

Now when I considered these thinges
by my self/ and poudeed che in my behow-
er/ that to be ioyned vnto wyfdom/ is immor-
talyte/ and greacie pleasure / to haue her frende-
shipp: howe chat in the woices of her bandes
are manye ryches: howe that who so forsynk
company with her shall trye: and that he
which talketh with her shall come to honoure.
I wene aboute scynge to get her vnto me:
for I was a lad of a rypp myn: had a good
vnderstandynge.

But when I grewe to moie vnderstan-
dunge/ I came to an vnderfild body. Myr-
rours/ when I perceued that I could not
sepe my selfe chaust/ therefore God gaue it me
(and that was a poynt of wyfdom also) to
knowe whose gyfte it was. I flepe vnto the
Lorde/ as besoughe him/ and with my wels
her/ I saide after this maner.

The X Chapter.

God of my father/ and Lord of mercies/ I
ceasethou that haste made all thinges in
thy wyfdom/ that be spoude haue somman
our

John

John

John

How might any thing endure / if it were not by will: Or how could any thing be preserved / except it were called of the Lord: thou sparest all / for all are thine / O Lord / thou lover of soules.

Thc. XII. Chapter.

W Lord how gracious and sweet is thy spirit in all thy gear: Therefore chastened thou them measurably / that go wronge / and wastest them / concerning the chynge wherein they offende: thou speakest vnto the Lord: and spoudest them to keare / that wastenede / and to put their trust in the Lord: for those aide in patience of thy holy lande / thou mightest not awaye with them / for they committed abhominable workes against the: as witchcraft / soecry / and Idolatry: they slew their owne children without mercy: they vnder toke the worke / and scoured the blood: For because of such abhominacions / misbelife / and offeringes / thou struest the fathers of the defolate soules / by the handes of oure fathers: thou the lande whiche thou lovest / as thou a father / mightest be a dwellinge for the children of God.

Untrustful / theu sparedest them also / as thou dost sendest the forerunners of thyne chastitien / to destroye them out by like end like. For thou wast vnable to subdue the angolye vnto the righteous in Samuill / or with cruell beasts / or with oute enough word: to destroye them together: But thy hande was to dye them out by like and like / geuynge them tyme and place to amende / Forwynge well that it was an vnwisheauen reason and wyced of nature / and that they mighte mighte neuer be altered. For it was a carid side from the beginninge / and feared no man: For haste thou pardoned the frinces / for who wylsaue vnto the: why haste thou vnto that: O: who wyl stande against thy iudgements: or who wyl come before thy face / as aenger of anighteous mēt: O: who wyl blame the / if the people peribde whome thou hast made: for there is none or

Thou God durst thou that carest for all thinges: that thou mayest declare here that the iudgements is noe enyghte. These were neuer fringed / nor afflicted in thy sight / because of the / for thou hast destroyed.

For so muche then as thou art righteous / thy selfe / thou shalt all thynges rightously / And punished euen him that hath not becomen / as thou hast punished him for a stranger / and an alaman in the land of thy power. For thy power is the beginninge of righteousnes: and because thou art Lord of all thinges / therefore art thou gracious vnto all. When men thinke / they are of full strength / thou declarest thy power: and boldly beuestest thou them / auct that no wrethe nor. But thou Lord of power / wyldest quytly / and ostendest vnto us with greute wisshipp: for thou mayest do as thou wilt.

For suche workes / howe hast thou taughte thy people / that as a man else should be iust and lowing / and haste made thy children to be of a good hope: for eue when thou iudgest / thou shalt raine to amende: from synners. For in so much as thou hast punished / and with such diligence / destroyed the enemies of thy seruantes / which were woe: thy to the / where thoue / thou gauest them tyme and place of amenderment / that they mighte turne from they: wickednes: why hast thou greute diligence when punishest thou thine owne children / vnto whose fathers thou hast sinned: and made conuancers of good penitence: So where as thou doest due chasten / or thou punishest oure enemies / thyne waye: so the contrarye: that when we punish / we should remember to thy goodness: and when we oure selfe are punished / to pursue trithe in thy mercy.

Wherfore where as men haue sinned / and vnrightously / thou hast punished them / euen thoue the same thinge / as they wylshipp. For they were as strage very longe as the waye of trouthe / and held the deaues / whiche turne their entruce / vespised / for goddes / synners / as children of no vnderstandinge. Therefore be like / thou sente a seuerall punishment amonge them / as amonge the children of ignouance. So for such as wyl be reformed by the chastitien / and rebuice / they felt the worthy punishment of God. For the chynge / that they susteyne / they bare them vnquently / beinge not content in them / but wyllyng: And when they perished by the same thinge / that they

101. a. a. 10. 10. 10. 10.

101. b. b. 10. 10. 10. 10.

101. c. c. 10. 10. 10. 10.

Job. 4.

Cap. 1. c. 1. c. 1.

101. d. d. 10. 10. 10. 10.

The boke of Wyfdome.

toke for gadder / they knowledged this / that there was but one true God / whome those they wolde not knowe / therefore come the ende of their vauipacion upon them.

The XLIII. Chapter.

Rom. 16 **W**ysdomme are all men / whiche haue not the knowlege of Gods / as we see they that out of the good thynges whiche are sene / knowe not hym / but of hym sike so curiouselyng.

Deut. 10. 16 **Q**uest. 11. **and 20. 17** **W**hy that art made / as to knowe / who was the crafter / man of them? But some toke the fyre / some the wynde / or ayre / some the course of the starres / some the water / some toke Sonne and Moone / for the lightes of heauen whiche rule the earth / for goddes. But though they had such plesure in their deury / that they thought they to haue their goddeyes / should they haue knowne / how much more saye / he is / made them. For the maker of them / had ordeyned all these thynges / & if they were called at the parwe and wo:kes of them / they should haue perceaued this / that he whiche made these thynges / is mightier then they.

B For by the greatnes a Creatur of the creature / the maker therof / maye playnly be knowne. For thus standinge / they are lesse to be bla med / but sought God and wolde haue found him / as they saye. And why? for so made as they went aboute in his workes and soughte after them / as a foelen that they regarded of hisde much of his workes / that are somewhat better / they are not wholy to be excused. For if they were standing a knowlege / was so great / that they could vnderstande / whiche a the creature / why did they not rather fynde oute the / As he is they.

But unhappy are they / and amange the dead is they hope / but call them god / whiche are but the workes of mans handes / golde / siluer / and the thynges that is founde ouer by cunning / or the similitude of beastes / or any same thynge that hath ben made by hande of olde. For as when a carpenter cutteth yonge a tree out of the wood / a poyce of the bark ofe of it / cunningly / and with the one parte maketh a vessel / to the wynd / and yegged meate with the other syde. As for the other parte that is left / whiche is profitable for nothinge / for it is a crooked pece of wood / and full of knob-

bes / he carueth it diligently / theow his wanne / and accordinge to the knowlege of his cunning / he geueth it some poyson / for thioneth it is after the similitude of a man / so maketh he / bye some beall / that it shal neuer be read and paineth it / and lafe what soules get in it / he casteth some colour upon it. Then maketh he a conuenient tabernacle for it / fererth man the wold / a maketh it full with yow / poudring so for it / that it happen so fall / for it is well knowne / that it can not helpe / it siffen. And why? it is full on ynnyng / and malle of necessitye / he helped.

Then goeth he and offereth of his goodnes vnto it / for his children and for his wyse / he seeth helpe at it / he seeth counsaill / he is not asured to speake / vnto it / that hath no soules / for health / he maketh his ptecion vnto him / that is he / for lyte he prayeth vnto him / that so he called upon him / for helpe / that is not able to helpe / him / siffen / and to sende him a good counsey / he prayeth him / that may not goe. And in all the thynges / that he seeth in hande / whether it be to op / or to close / or to worke / he prayeth vnto / in that can be no manner of good.

The XLIII. Chapter.

Wysdomme / another man purpouing to saile / vnto the beginninge / to take his ioycinge / that rowe the car / ge / he / callith for helpe / vnto a flocke / that is farre waker then the rere / & hea reth him. For as for it / out of coustome of many hath founde it / and the crafty man maketh with his cunninge. But they poudner / & farther / gouerneth all thynges / from the beginninge / for thou hast made a wyse / in the sea / a sure path / in the myddest of the wanes / decleryng / that they that thou hast pover to helpe in / the gree / yet / though a man wente to the see / without shippe. Thert / he / beliffeth / that the workes of thy wyfdome / should not be vaine / / thou hast callid on / the / to be made / and therefore do men commite their lyses to a smal pece of wood / passinge ouer the see / in a shippe / that is saued.

For in the olde tyme / alls / what the proude grauo / persideth / be / in / what the hope was / left / so inuener / the wood / dreant / ma / shippe / which was gouerned / thow / the / hande / and so left / for / the / hinde / hym / vnto the wylde. For

Ps. 114. 16
Iere. 2. 2

happy is the man wherofe showe ryghteous-
 commeth: But cursed is the ymage of
 wood/it is made with handes/yece/Both as a
 be that made it: For because he made ce/ and
 u/ because it was called god/ where as it is
 But a frayle thyng. For the vngodly and
 his vngodlinesse both in abhominable vn-
 God. When so the woork and be that made
 it also / shalbe punisshid together. Therefore
 shall there a plague come upon the ymages
 of the heathen: for out of the creature of God
 they are become an abhominacion in tempore
 vnto the soules of men / and a snare for
 the feete of the onywey. And why? the schynge
 out of ymages is the beginninge of whor-
 dome/and the dungging vp of them is the
 destruction of life. For they were not fram the
 beginninge: neither shal they continue for a
 we. The weythy ydelnes of men hath founde
 them out upon earth: therefore shall they come
 they out to an ende. When a father mayntend
 for his sonne that was taken away fram him/
 he made him an ymage in al the best of his
 head for ne as he begannto worshipp him
 as God/ which was but a dead ma / a wyne
 his seruantes to offe vnto him. Thus
 by process of tyme / in that some large custome/
 thoreuore was receyue a lawe / a ryanes co-
 pilled man by violence to honour ymages. He
 for those that were so fars off / men myght
 not worshipp them personly / thur picture
 was thought for fare. Like the ymage of o-
 lyng / whome they wolde honour. To the ma-
 in that is great diligenc they myght wor-
 shipp him with yea a face of / an though he
 had bene present. Againe the singularite coun-
 tynge of the craftman gave the ignoraunce
 also a greace occasion to worshipp ymages.
 For the workeman willinge to doo him a ple-
 asur that for him a woork laboured vntil his
 cunninge to make the ymage of the best so-
 tion. And so thow to the glory of the woork
 the commo people was deceaued in a much
 they toke him nowe for a god / which a lile
 ofe was but honoured as a man. And this
 was the errorre of manlyste / whan men cry-
 thet say so for us their owne affection: as to
 do some pleasure vnto hys god. Ascribed on
 and fleeced the name of God / whiche
 ought to be given vnto no man.

Moxore / this was not ynough for them
 that they crech neith knowledge of God: But
 where as they liued neith grete warres of
 be thourne / those many and grete plagues
 called they peace. For eyther / they starue: they
 owne children as offred the / or they sacrifice in
 they night season / or els they unreasonabe war-
 des: so they kept neith life / neith mar-
 riage cleane: but eyther one slewe another to stay
 maliciously / or els geued his neighbour to
 aduourty. And thus were all thinge mixt
 together: bloods / mans laughter / they / vissi-
 mulacion / corruption / vnreasonableness / seduc-
 ion / persury / disgourning of good men / vni-
 thankfulness / desynge of soules / chaunging
 of theyr / vnlesfastnesse of marriage / misfou-
 of aduourty and vnclennesse. And why? the
 honouyring of abhominable ymages / is the
 cause / the beginninge / and ende of all euel. For
 they that worshipp Idols / eyther they are
 made when they be merry / or propheteles /
 or lyue vngodly / or els lightly forreare them
 selues. For in so much as their truste is in the
 Idols / which haue neyther soule nor vnder-
 standing / though they sweare falsly / yet they
 shynke it shal not hurte them.

Therefore commeth a grete plague vpon
 them / and that warthely / for they haue an euel
 opinion of God / geynyng hede vnto Idols /
 frearyng vnwilly to deceaue / and dyspo-
 syng ryghteousnesse. For they frearyng
 is no vertue / but a plaghe of them that
 synne / and geeth euer with the offence of the
 vngodly.

The XV. Chapter.

Without vnto God / that freare / large
 suffering and vnto / and in mercy aduise
 thou of thinge. Though we synners are we
 shone / yet we knowe we thy synners. If we synne
 not / then we are sure that thou regardst us.
 For so knowe the / so persere ryghteousnesse.
 Yet is knowe thy ryghteousnesse and power / as
 the case of immortallite. So for be thinge that
 men haue found out thowre they rustred
 it hath not deceaued vnto the payninge of
 the paine / and vnprofitable laboure / and
 euel ymages / with dyuerse colours / whose
 synners / they the ignoraunce: so that be ho-
 noured / and fleeced the picture of a dead ymage
 that hath no soule.

The booke of Wisdome.

B Neighbourly: they that loue such well things are worthy of vsa they that truste in them/they that make them/they that loue them/and they that benouere them. The poorer also catch a tempesth fast earth/laboureth vs/ and grieueth the salbid of a ossell/wheafouer fureth for ouer vs/and so of one pecc of claye he maketh some cleane vessel for seruys/and some contrary. But where to eury vessel strueth/that knoweth the potter hym selfe. So with his ouine labour he maketh a god of the same claye: this doeth euen he/whiche a litle afore was made of earthe hym selfe/and within a litle while after/whan he dyeth/turneth to earth againe.

C Worthstandinge/ he catch not the more because he shal labour: nor because his life is shorer: But thurgh to exced goldsmithes/ the flyuers/mercha/ and upper/ynghen/ and so forth: he for an honoure to make wayne thynge. For his heere is as lyeve/his hope is but wayne each/and his life is moie vile then cloye: for so much he doeth weyth not his owne necke/ that gaue him his soule to waken/and beebed in hym the death of lyfe. They countoure life but a passyme/ and oure conuorsacion to be but a market/ and they men shoulde see the gettynge/see/ and that by eud meane. Nowe that of each maketh frayle ossell and ymage/ and weyth hym selfe to offende aboue all other.

D All the enemies of thy people / and that holde them in subiection/ are vnwise/ vnhappy and exceeding poude vnao thei owne soules: For they iudge all the dooles of the desyren to be goddes/ whiche neyther haue eyesight to se/ nor noses to smell/ nor eares to heare/ nor fingers of handes to feele/ and so for their fete/ they accedo stoune to go. For man made them/ and he that hath but a doowed spere/ fashioned them. Huc no man can make a god lyfe vnao him: for seynge he is but mortall him selfe/ and but mortall that he maketh with ouerghrouse handes. He him selfe becomethen they whome he worshippe/ for he lyueth/ than he that was mortall/ but he dyd neuer they. For they worshippe because also/ whiche are moost miserable: for compare things that can not fele vnao them/ and they are wiser then those. For there are none

of these bestes/ that with his fyngre can hold any good thinge/ neyther haue they great paine nor thanke vnao God.

Ecc. Xvi. Chapter.

Of these and such other things haue they iusticed worthy puny/ pynne/ and showe the multitude of bestes/ as they comend out. In stead of the which punishmentis thou hast graciously oided thine owne people/ and gaue them their wishe/ that they shuld fynd a newe and straunge taste/ preparing them quayles to be then masteis the manie that/ by the thynge which were shewid/ and sent outo them/ they that were so grede of meate/ mighte be withdrawen euen from the verych that was necessary. But these wrythyn for thy tyme were thought vnao power/ and wailed a newe meate. For it was requyite that/ withoure any excuse/ vnto them shoulde come vpon those which vedyt wanny/ and to shewe anely vnao the other/ howe they enenyes were destroyed. For whan the euill thynge woodnesse of the bestes came vpon them/ they perished throug the fyngre of the cruell serpente.

Worthstandinge/ thy wath endured not perpetually/ but they were put in feare/ for a litle season/ that they mighte be reformid/ hauyng a token of saluacion to comen: the commandment of thy lorde. For he that comend/ was not healed by the thinge that he sawe/ but by his saluacion of al. So in this choise shewidest thine enemies/ that is thou/ whiche they erst from all euil. As for them/ whan they were byten with grethoppers and they/ they dyed/ for they were worthy to perish by such. But neyther the death of the gona/ nor of vnyuous waimes ouercome thy children/ for thy mercy was cur by them/ and helped them. Therefore were they punyshed to remember thy wordes/ but they shal were they heald agayne: lest they shoulde fall into so depe forgetfulnes/ that they mighte not vny thy helpe.

It was neyther herbe nor plaster that reformed them to health/ but thy word/ so they whiche be alth al vylgen. It is thou/ so they that hast the power of lyfe a deathe/ thou hast vnto them/ as they shal vpon agayne. But man shoude weytednesse sleigh his

2

Num 8

Num 10

2

2nd 2

2nd 2

2nd 2

aw

a wne soule / and when hys spiere goeth forth / it is wnech not a spiere / neyther maye he call a gaine the soule / that is taken awaye: It is not possible to escape thy hande: For the vngodly that weld not knowe they / were punished by the strength of thyne arme: I wnt strange waters / hartes / and carynes were they persecuted / and thusow frst wece they consumed. For it was a vnderroue springe / that fyre might do more then water / which quenched al thynge / but the wolde is the awenge of thynghtous. Some tyme was the fyre so same / that the bestiall which were sent to punish the vngodly / for ite not / and that because they stoude and knewe / that they were persecuted with the punishment of God. And somtyme burnede the fyre in the water on euery syde / that it myght destroye the vnghteous nation of the canth.

17. **Q** Thyne / thou hast kyd thyne owne people with awnghten foode / and sent the bread ready from beastes (whereas) their labour / beyng verye pleysant and wll gusted. And so the wce thynghtous and ferelesse vnto thy chyldren / thou gauest euery one thece desire / so / euery man myghte eate what leked him best. But the fyre and yfe abode the violence of the fyre / and melted not: that they myght knowe / that the fyre burninge in the hayle and raine / destroyed the fruite of the enemies / e the fyre also soigat his strenght agayne / that the rightuous myghte not fynd. For the creature that serueth the which are the maker / is feare in punishinge the vnghteous / but it is easy and gentill to be good / vnto such as put thece trust in the. Therefore Godd all thynges altee at the same tyme / and were all obedient vnto thy grace / which is the noyse of all thynges / accordinge to the desire of the that had receiued thece: that thy chyldren (O Lord) whome

18. **Q** a thou louest / myght knowe / that it is not nature / and the growinge of fruite that secheth / but that it is thy word / which preferreth the that put their trust in the. For loke what myght not be destroyed with the fyre / as soone as it was warmed with a litle Sunne beame / it melted: that all man myght knowe / that the behought to be good vnto the before / Sunne trye / and that thou art best to be worshipped before the verye springe. For the hope of the vnghteous / shall melt awaye as the winter yfe /

and perishe as a water that is not necessary.

The XVII. Chapre.

Greate are thy iudgements (O Lord) / and thy cawtylls can not be expressed: Nom. j. d. thesefores men do erre / that wll not be confounded with thy wyfdome. I For what the vnghteous thought to haue the holy peoplen subd / and thusow frst wece they consumed. For it was a vnderroue springe / that fyre might do more then water / which quenched al thynge / but the wolde is the awenge of thynghtous. Some tyme was the fyre so same / that the bestiall which were sent to punish the vngodly / for ite not / and that because they stoude and knewe / that they were persecuted with the punishment of God. And somtyme burnede the fyre in the water on euery syde / that it myght destroye the vnghteous nation of the canth. **Q** Thyne / thou hast kyd thyne owne people with awnghten foode / and sent the bread ready from beastes (whereas) their labour / beyng verye pleysant and wll gusted. And so the wce thynghtous and ferelesse vnto thy chyldren / thou gauest euery one thece desire / so / euery man myghte eate what leked him best. But the fyre and yfe abode the violence of the fyre / and melted not: that they myght knowe / that the fyre burninge in the hayle and raine / destroyed the fruite of the enemies / e the fyre also soigat his strenght agayne / that the rightuous myghte not fynd. For the creature that serueth the which are the maker / is feare in punishinge the vnghteous / but it is easy and gentill to be good / vnto such as put thece trust in the. Therefore Godd all thynges altee at the same tyme / and were all obedient vnto thy grace / which is the noyse of all thynges / accordinge to the desire of the that had receiued thece: that thy chyldren (O Lord) whome

19. **Q** No power of the fyre might geue the light / but the mighte the cleare flammes of the starres / lighten the horrible myght. For there appeared vnto them a sodane fyre / verye dardent / thece / which when they sawe no thinge / they were so afrayed / that they thoughte the thinge which they sawe to be the moste fearfull. I For the forcery and enchaunement that they do / ite came to verislan / and the proude wyfdome was brought to shame. For they that promysed to byue awaye the fearfull / and thide from the weak soules / where theye fyre for feare them selves / and that with feare. And though none of the wonderes feare them / yet were they afrayed at the bestiall which came vpon them / and at the byssing of the serpentes: In so much that with tremblinge they stroued / and sayde: they sawe not the aye / which no man yet myght escape.

20. **Q** For it is an heauy thyng / when a mans owne conscience beareth reioyce of his wickednes / and condeimneth him. And why / a wce / and wounded conscience / taketh euery cruel thynges in honde. I fearfullnes is not thynges / but a declaringe that a man selfe helpe and defence / to answer for him selfe. And loke how much lesse the hope is within / the noyce of the vnghteous / as the manner / for the which he is punished. But they that came in the turgby night / strepe the fel vpon them from vnder and from aboue / thus

tyng the remembrance of the oath / and
conuenant made onto the faidde. For when
the head were fallen doune by beapes one vpon
another / he stode in the myddest / pacified
the wrath / and paired the waye vnto the ly-
uings. And why / I in his longe garment was
all the beauty / and in the same comen of the
stones was the glo: of the fathers grauel / and
thy maistie was written in the crone of his
head. Vnto these the Destroyer gaue place / a
was afraied of them / fornt was onely a wra-
uon worthy of wrath.

The. XIX. Chapter.

AS for the ongodly / the wrath came vpon
them without mercy vnto the ende. For
he knewe before what shoulde happen vnto
them: how that when they had consured to
lethern go / and had sent the our wreat grea-
tely: see they wold repente / and folow ap-
pon them. For when they were yet man-
ninge and mislinge lamentation by the gra-
ua of the dead / they vntoyd another: coly-
thone: so that they persecuted them in theyr
sing: / where they had eile of celie with
piper. Wherby necessity alle brought them
vnto this ende / for they had done to gouen
the thynges that happed vnto them eache.
But the thyng: that was wantynge of their
punishment / was requisite for to be fulfilled
vpon them with rauens: that the people
might haue a maylous passage thro: aw: /
that they might fynde a strange death.

Then was euery creature fashioned agayne
of the newe according to the will of their ma-
ster / obeyynge thy commandementes / that
thy chidren might be kept without hurte. For
the cloude auerlabodeth their tentes / and the
Vye can they appeared / where as one was wra-
te: so that in the red see there was a waye with
aurmpmentes / and the great Veye became a
green floure: where thow all the people was
that were defendid with thy bande / scynge
thy wonderous and mirayulous workes. For
so the hoises / so were they fed / and leape like
lambe / praynyng the Lo:de which had
best vnto the. And why / they were ye
wonderfull of thynges / that happened whyle

they were in the lands: how the ground
brought forth fyres in steade of corne / and how
the ryues fered with the multitude of frogs
gean steade of fyshes.

Thus at the last they sawe a newe creation
of byrdes / wherof some as they were becaused
with lust / and vnto the delicate meates. For
when they were speakinge of their appetit /
the queyles came vpon them from the sea / and
punishmentes came vpon the synners / not
without the talens which came to passe afore
by the vobemance of the steames: for they list
fred wofully according to theyr wickednes-
ses / they wold so adominably and churlyshly
with straungers. Some receaued no onho-
uon gestes / some brought the straungers into
bondage: that theyd them good. Wherof alle these
struges / there were some that not only recea-
ued no straungers with their wyllow / but per-
secured those also / I and theyd the muche ill /
that receaued them of aly. Therfore were they
punished with blindness / I like as they that
were couered with sodane darkness: and the
Vates of thynges: so that euery one sought
the mirraunce of his vye.

Thus the elementes turned into their sel-
fes: like as what one came to chaunged vpon
an instrument of iustice / and yet alle the ces-
due kept their melody: which maye easily be
perceued / by the sight of the thynges that ac-
come to passe. The Vye lande was turned in-
to a watery / a the thynges that asse swamme
in the water / wente not vpo the Vye grounde.
The fyre had power in the water / contrary to
his owne nature / and the water sought his
owne kinde to quene. Therfore the flammis
of the noysome beastis hurte nor the fish of
them that wente with the member met / and they
the vye / which do in death lightly. In all thynges
gode hast thou promoted thy people / Lo:de
and broughte to honoure: thou hast not de-
spysed them / but strake: and in all
places hast thou stonde
by them.

The ende of the booke of
Wyfdome.

The booke of Iesus the sonne
of Syrach / whiche is called in
Latyne Ecclesiasticus.

The prologe of Iesus the sonne of
Syrach vnto his booke.

Many and greate men haue declared wysdome vnto vs out of the lawe / out of the prophetes / and out of other that foloweth the. In the whiche thynges I haue ought to be commended / by the reason of doctrine a wysdome: Therefore they that haue it and reade it / shoulde not onely them selves be wyse thurough thow / but serue other also with teachyngs and wyngyngs.

After that my groundfather Iesus had geuen diligence laboure to reade the lawe / the prophetes and other booke that were left vs of our fathers / and had wel exercised him self therein: he purposed also to wyte some thyng of wysdome and good maners / so the intent that they which were willinge to learne and to be wyse / myght haue the more vnderstandyng / and be the more apte to leade a good conuersacion.

Wherefore I exhorte you to receaue it louyngly / so reade it with diligence / and to take it in good woubt / though ouer wordes be not so eloquent as the famous orators. for the thyng that is wyrtten in the Hebrue tongue / foundeth not so well when it is translated into another speache. Nor onely this booke of syme / but also the lawe / the prophetes / and other booke founde farre otherwyse then they do / when they are spoken in their owne language.

Now in the xxxviij. yere when I came into Egypte in the tyme of Ptolome Eurges / and continued there all my life / I gat liberty to reade and wyte many good thynges. Wherefore I thought it good and necessary / to bestowe my diligence and traualle to interpret this booke. And consideringe that I had syme / I laboured and byd my best / so

presume this booke / and to bringe it into light: that the
straungers also whiche are disposed so learne /
myght applye the saydes vnto
good maners / and lyue accordyngs to the
lawe of the Lord.

The first Chapter.

Et ad b
ad c
ad d
ad e



All wysdome is cometh of God the Lord / and hath bene ever with him / and is before all tyme. Who hath numbred the funde of the see / stopper of the raine / a the dayer of tyme / Who

berth measureth the begre of heauen / the detyrth of the earth / and the depenthe of the see / Who hath sought out the grounde of Gods wysdome / whiche hath bene before all thinges / and Wysdome hath bene before all thinges / and the understandinge of pudente from euellasinge. (Gods woerd in the begre is the welde of wysdome / and the euellasinge commaundementis are the intrance of her.) Vnto whome hath the roie of wysdome bene declared / Who hath knowen her wyrt / Vnto whome hath the doctrine of wysdome bene disclosed / and howed / and who hath vnderstande the manyfolde entrance of her.

There is one / euen the Highest / the maker of all thinges / the almyghty / the kinge of power / of whom manought is stande greatly in awe / whiche sitteth vpon his throne / beyng a God of Dominion. He hath created her above the holy ghaost / he hath sene her / nūbered her / and measured her. He hath poured her out vpon all his woerles / and vpon all flesh accordinge to his gift / he geueh her rychely vnto them that loue hym. The feare of the Lord is wysdome / and triumphe / gladnesse / and a ioyfull eraunce. The feare of the Lord maketh a merry herte / geueh gladnesse / ioye and longe lyfe. Who so feareth the Lord / it shall go well with hym / as the staff / and in the daye of his death he shall be blessed.

The loue of God is honorable wysdome / like vnto whome he appeareth / they loue it / for they se what wonderous thinges it doeth. The feare of the Lord is the beginninge of wysdome / and was made with the founfull in the northen wombe / it shall go with the chaste woman / a shall be knowen of the righteous a faithfull. The feare of the Lord is the righte Gods seruice / whiche is iustitie and iustitich the hert / and geueh iustitie and gladnesse. Who so feareth the Lord / shall be happy / a whan

he hath neede of assistance / he shall be blessed. To feare God / is the wysdome aye / which is rich / and bringeth all good with her. She filleth the whole house with her giftes / and the garnere with her measure. The feare of the Lord is the croone of wysdome / and geueh plentifulous peace and health. He hath sene her and numbred her / knowlege and vnderstandinge of wysdome hath be poured out as raine / and the spat hee be full / hath be brought to good noure.

The feare of the Lord is the roie of wysdome / and her braunches are longe life. In the treasures of wysdome is vnderstandinge and deuotion of knowlege / but wysdome is abhorred of synners. The feare of the Lord vyuerteth out synne / for he that is without feare / can not be made iustitious / and his vnylful boldnes is his owne destruction. A patient man will suffer vnto the tyme / and then shall he haue the rewarde of ioye. A good vnderstandinge wyl by this woerdes / for a tyme / and many mens lippen shall speake of his wysdome. In the treasures of wysdome is the declaration of doctrine / but the synner abhorreth the wysdome of God. Whiche sonne if thou vize wysdome / kepe the commaundementis / a God shall geue thee vnto the feare of the Lord / no wysdome and necesse / he hath pleasure in ioyh and lowynge maketh / and he shall fill the treasures therof. We nor doth nare and vsayr / shall so the feare of the Lord / and came ase vnto hym with a Duble hert. We nor an sportyue in the sight of men / a wale good hee whate thou speakest. Wylleth well the thinges / lest / thou happen is fall and bringe thy soule to dishonoure / and lo God discover thy secrettes / and call the soune in the myddel of the congregation / because thou woldest not receaue the feare of God / and because thy herte is full of saynednesse and Decrease.

The II. Chapter.

Whiche sonne / if thou wile come into the seruice of God / shall be full in righteousnesse. Mat. iii. a and feare / and atme thy soule to remission. It. iiii. b sake thyne herte / and be patient. borne soune / De. ii. b thome care / receaue the woerdes of vnderstandinge / and shewe not awaye when thou art entised. Holde the fast vpon God / ioyne thy

Et ad b

ad c

Ecclesiasticus.

set vnto hym and suffre / that thy lyfe maye
 encrease at the last. Whatsoeuer happeneth
 vnto thee / receaue it / suffre in heauynesse / and
 be patient in thy trouble. For like as golde
 and siluer are tryed in the fyre / tuen so are ac-
 ceptable men in the furnace of aduersite. Be-
 lieue in God / and he shall helpe the: and by
 waye a ryght / and put thy trust in hym. Holde
 fast his feare / and growe therein. O ye that
 feare the LORD / take sure helde of his meercy /
 shynke not awaye from hym / that ye shall not.
 O ye that feare the LORD / beloue hym / and
 yours rewarde shall not be emptye. O ye that
 feare the LORD / put youre trust in hym / and
 meercy shall come vnto you for pleasure. O ye
 that feare the LORD / set youre loue vpon hym /
 and youre hearte shall be lightened.

Sap. 18. a
 Drou. 20. f

B
 Dial. 111. a
 Esa. 33. j.

B Confyde the olde generacions of men Co
 sider a ye chyldein Iord make the will: I was three
 euer any one founded that put his trust in
 the LORD: Wo euer continued in his feare
 and was forsaken: O whome tyd be euer de-
 spysed / that called saythfully vpd him. For God
 is gracious and meercyfull / he forgureth syn-
 nes in the tyme of trouble / and is a Defender
 for all them that fele hym in the trowth. Wo be
 vnto him that hard a bubble here / tryed lips
 and an occupied hande / and so the syn-
 ner that goeth two maner of wayes. Wo be
 vnto them that are leuse of heere / which put
 not their trust in God / and therefore shall they
 not be defendid of him. Wo be vnto the that
 haue lost patience / forsaken the ryght waye /
 and are turned back into frowarde waye. A-
 wher will they be / whan the LORD shall
 be gonne to vnter them?

3. 2. 2. 2. b

Rom. 11. b

L. re. 11. d
 Susan. d

C They that feare the LORD / will not mistrust
 bys woide: And they that loue hym / will kepe
 his commandment. They that feare the LORD
 / will see out the thynge that are pleasaunt
 vnto him: I and they that loue hym / shall ful-
 fill his lawe. They that feare the LORD / will
 prepare theyr heere / and humble their soules
 in his sight. They that feare the LORD / speke his
 counsaundes in iustice / and will be patient / yll
 they se him siff sayngs: I better is it for vs
 fall into the hande of the LORD / than into
 the hande of man: for his meercy is as grate
 as him self.

The. 11. Cap. pter.

L Be chyldein of wysdome are a congre-
 gacion of the ryghteous / as this grece is
 to obedience and loue. Pass on youre father
 to my deare chyldein: I do thee ceasse / that ye
 maye be wise: for the LORD will haue the
 the honour of the chyldein / and so that whas a
 mother commendaith hir chyldein to the LORD
 will haue it sypre. Wo so honoureth his fa-
 ther / bys synnes shall be forgiven him: and he
 that honoureth his mother / is like one that
 gathereth in synnes togyther. Wo so honou-
 reth his father: shall haue ioye of his owne chyl-
 dein: a whan he maketh his prayer / he shall
 herde. I set honoureth his father / shall haue
 a lye lif: a be that is obedient / for the LORD
 saith his mother shall haue ioye of hym.

He that feareth the LORD / honoureth his
 father and mother / and doth them sicut / so
 receiue vnto the LORD him self. Honoureth
 father in the LORD / in word / in all patient /
 wher thou mayest haue his blessing: for the
 blessinge of the father buyndeth vp the iustice
 of the chyldein / but the mother curseth
 ouer the foundations. Reuocet not vnto the
 father is reprouch / for it is no honours vnto
 the / but a shame. For the woithippe of a man
 father is his owne woithippe / and wher the
 father is without honoure / it is without
 of the soune. My soune make much of thy fa-
 ther in his age / and greet him not as a long
 as he liueth. And if his vnderstandyng faile / haue
 patience with him / and despyse him not in his
 strenght. For the good that thou shalt
 vnto thy father / shall not be forgotten: and
 whan thou shalt be wanted / it shall remem-
 bered the: and for thy mothers offence / thou
 shalt be recompensid with good / yet it shall
 be founded for the in righteousnes / and in the
 daye of trouble thou shalt be remembered: thy
 synnes also shall meete awaye / like as the
 in the fyre warms werke.

He that forsaketh his father / shall come to
 shame: and he that despyse his mother / is cur-
 sed of God. My soune performe the woith-
 tude with louinge me: that is / so shall thou be
 beloued above other men. The greaci thou
 are the more humble thy self / in all thynges /
 and thou shalt sypre fauour in the sight of
 God. For great power bringeth only vnto
 God / and he is honoured of the lowly.

1. 1. 1. 1.

Ecclesiasticus.

agaynst the waie of truth / but be ashamed
of the lyce of thine owne ignorance. Shame
not to confesse thine erreu / and submitte not
thy self vnto euery man because of synne. With-
stande not the face of the myghty / and stryue
not agaynst the streame. But for the truth
stryue thou vnto death / and God shall fynde
for the agaynst thine enemies. Be not haughty
in thy tongue / neyther slacke and negligent
in thy worke. Be not as a Lyon in thine owne
house / nor as a lyon in thy house of folke / and
oppressinge them that are vnder thee. Let not
thyne hande be stretched out to receaue / and
shut whan thou shalt haue geue.

Eccl. xxv.

The V. Chapter.

Ris not vnto thy ryces / and saye not:
mynde / I haue ynough for my lyfe. For it
shall not helpe in the tyme of vengeance and
recompensacion. Followe not the lust of thine
ouer / here in thy strength / and saye not: wyl-
lowe / howe shoulde I / or who wyl call me vnto
because of my wyght / for vnto helpe God shall
aunge. And saye not: I haue committed
no synne / but what euil hath happened me
for the almyghty is a patient rewarde. Be-
cause thy synne is forgouen the / be not here-
fore without feare / for they beape one synne
vpon another. And saye not: wyl / the mercy
of the Lorde is greate / he shall forgoue my
synne / for they neuer so many. For lyke
coheis mercifull / so goddly wylth from hym also /
and hys indignacion commeth vnto vpon
synners.

Eccl. xij.
Eccl. xij.

Eccl. xij.

Eccl. xij.

Pro. xv. a
and xi. a
Eccl. xij.
Eccl. xij.

Jaco. i. b

Make no trynginge to turne vnto the Lorde
and put not of from daye to daye / for so-
denly shall his wrath come / and in tyme of
vengeance he shall vstryke the. Trust not
in wretched ryces / for they shall not helpe in the
daye of punishment and reuenge. Be not care-
d aboute in euery wynde / and go not in euery
waye / for so wylth synner thee hath a vubbe
in ge. Wande fast in the waye of the Lorde
be selffast in thy oners dringe / abyde by thy
woide / and folowe the woide of peace a right
rouse. Be gile to heare the woide of God /
that thou mayst vnderstande and make a true
aunswere with wysdome. Be swift to heare /
but slowe and patient in geunge aunswere.
If thou hast vnderstandinge / shewe thy neygh-
boure an aunswere: If no / laze thine hande.

upon thy mouth / lest / thou be trapped in an
vnderrete woide / and so confounded. For
roure and waspette in a manys weyl-
lyng / but the tynge of the vnderrete in his
owne destruction. Be not a pient accusar / for
longe as theu lyueth / a vnto no / selouer with
thy tynge. For shame and feare gyt ouer
the these / and an euil name ouer hyme that is
vubbe tynge: but be that is a pient accusar
of other men / shalbe hated / enuyed and con-
founded. Se that thou wylth fast and geare
a lyfe.

The VI. Chapter.

Re not thy neyghbours enemye / for thy
frendes sake / for who so is euil / shal be
the byre of rebute and dishonoure / a who so
beareth enuye and a vubbe tynge / offendeth.
Be not proud in the deuyce of thyne owne
vnderstandyng / lest / thy laues retyer / and
thy frate be destroyed / and so thou be left as a
vyece. For a veyced soule destroyed by
hath it / maketh hym to be laughed to foyn
of his enemyes / and dinged hym to the por-
cion of the vngodly. Truste woide in
plyerth frendes / and pacifich them thee be
variance / and a thankfull tynge wil be plu-
tous in a good men. Holde frendshippe with
many / a vnto / haue but one counsailer
of a thousande.

Eccl. xv.

Eccl. xv.

Eccl. xv.

Eccl. xv.

Eccl. xv.

If thou giest a frinde / a pient hym first /
and be not haughty to geue hym credence. For
some man is a frinde but for a tyme / and wyl
not abyde in the daye of trouble. And there is
some frinde that turneth to enemye / and
they parte agaynst thee / and if he knowe any
burste by thee / he telleth it out. Truste
frendes in a companion at the table / and in
the daye of neede be edynct / not. But a sure
frende wyl be with thee / as thine owne
fil / and wyl vstryk with thee / howe
folke. If thou suffer trouble and aduer-
sitye / be in wande the / and thy self /
Depart from thine enemyes / and be with
of thy frendes.

A sayth full frinde is a sledge defence: who
so synndeth such one / synndeth a noble / sure.
A sayth full frinde hath no peace / the weight
of golde and syluer / nor to be compared to
the goodnes of hys sayth. A sayth full frinde
is a medecine of lyfe / and they that
Lorde

Lord/ shall byn. Whoso feareth the
 Lord/ shall prosper with frendes: and as he
 is in him selfe/ so shall his frende be also. My
 sonne/ receiue doctrine from thy youth vp/ so
 shalt thou synde wysdomes eye/ thou be olde.
 Go to her as one that ploweth a soweth/ and
 reape pacifity for her good fruite. For thou
 shalt haue but thy labour in her weale/ but
 thou shalt eate of hir frutes right soone. O
 howe/ pccadinge sharpe is wysdome to vn-
 learned men/ an anstedfall body wil not re-
 maine in her. Vnto such thes as it were a
 cushione/ and her castre bee front him/ in al
 the hart/ so wisdome is with him but in name/
 there be but sye that haue knowlege of her.
 (But with them that knowe her/ she abydeeth
 euen vnto the appearinge of God.)

¶ Wee care, my sonne/ receiue my doctrine/
 and resist not my counsaill. Put thy foote into
 hir lyncke/ and take her yoke vpon thy
 necke: some haue the youlder vnder her/
 but shee ber pacifently/ and be not weary of her
 bandes. Come vnto her with thy whole heart/
 and kepe her wayes with al thy power. Seke
 after her/ and shee shall serue thee: and wha
 thou best her/ forsake her not. For at the laste
 thou shalt synde rest in her/ and that shee
 turned to thy gre at ioye. The shee her strere
 be a stronge defence for the/ and hir yoke a
 glorious rayment. For the burde of lyfe is in
 hir/ and her bandes are the couplinge toge-
 ther of saluacion. See/ a glorious rayment is
 it/ thou shalt put it on/ and the same aroun-
 de of thy shalrt thou weare.

¶ My sonne/ if thou wilt take hede/ thou
 shalt haue vnderstandinge/ and if thou wilt
 applye thy mynde/ thou shalt be wyse. If
 thou wilt bere vnto hir care/ thou shalt
 receiue doctrine: and if thou desire in hea-
 ringe/ thou shalt be wyse. Stande with the
 multitude of iustebelers as haue vnderstand-
 inge/ and consente vnto thery wysdome
 with thine heart: that thou mayest heare all
 goodly sermons/ and that the worthy senten-
 ces of thee be not. And if thou seest a man
 of wysdome vnderstandinge/ get the soone
 vnto him/ and let thy feete treade vpon the
 steps of his voyce. Let thy mynde be vpon
 the countenances of God/ and be
 carefly occupyed in his lawes: so shalt he

stablye thy heart/ and geue the wysdome as
 thine own besyde.

The VII. Chapter.

¶ Do no euell/ so that thou no harme hap-
 pen vnto the. Departe away from the
 hyngre thas is wysdome/ no mystrourne
 shall meble with the. My sonne/ for no euill
 chynge in the sowthe of vnto ghe house/ so
 shall thou not reape them in southe. La-
 bour not vnto man for any loide shippe/ ney-
 ther vnto the hyngre for the feare of honoure.
 Justifye not thy selfe before God/ for hee know-
 eth the heart/ and desire not to be repured
 wysen in the presence of the hyngre. Make no
 labour to be made a iudger/ for ite so were
 that thou couldst mightly put vnto we-
 kedome: for if thou shouldst stande in awe of
 the presence of the iudger/ thou shouldst
 saye in geuinge thy frute. Offend not in the
 multitude of the euill/ and puen at thy selfe
 amonge the people. Thynde not two synnes
 to gether/ for in one synne shalt thou not be
 punished. Say not: vnto God wil I set vpon
 the multitude of my oblatione/ when I of-
 fer to the highest God/ he wil acceptu it.

¶ Be not ferne hered when thou maest
 thy prayer/ neyther slact in geuinge of alinea-
 tounge no man to some in the beauty of
 his soule/ for God (which seeth all thynges)
 ce hee that can bringe vnto/ and set up at
 g. yne. Accepte no lesynge againste thy bo-
 der/ neyther do ysme againste thy fride.
 If not to make any manner of lyfe/ for the custome
 thereof is not good. Make not many wordes/
 when thou art amonge the elders/ and wha
 thou prayest/ make not muche bablinge. Let
 no labourous trowe be at vnto vnto the/ ney-
 ther the husbandry/ which the climg-
 re hath created/ make not thy soule in the
 multitude of thy wele dresse/ but humble
 thy selfe men from thine herte: and remem-
 ber that hee wash shalme de lsg in tarenge/
 and thee the vengraunce of the flecte of the
 vnto/ is a very frise and meeme. Wee not
 euer thy frende for any good/ ney thy faythful
 brother for the Gid gode.

¶ Departe not from a discrete and good
 woman/ harte fillie vnto the for thy peccati-
 on: the feare of the Lord/ and the grete of
 her honesty is aboute golde. Where as thy
 K. v. fo.

whi b

chap. vi.

whi b

whi b

Psal. cxlii. a
 Eccl. vi. c
 Job. ix. c

Eccl. vi. c

Eccl. vi. b
 K. v. b

Ecclesiasticus.

Deu. xxv. a **Ecc. xxx. a**
Ecc. xxx. a
Ecc. iij. a
Tob. iij. a
Deu. xij. c
1. u. xvi. b
Gal. vj. b
Tob. i. b
Ro. xij. d
1. Ma. xxi. c

Urguaine wether ready / increase hym not eu-
 cel / nas the Byrdingebat is saythfull vnto
 the. **L**our a Byrdere it euaine as thyme owne
 soule / Resraude him not of his libertie / neither
 leaue hym a poore man. **I**f thou haue care /
 loke well to hym: and if they be for thy profyt /
 kepe the m. **I**f thou haue honne / thynges the
 vp in nauoure and learninge / and holde them
 in awe from their youth vp. **I**f thou haue
 ouggress a kepe thei Byby / and shew not thy
 face / shalful to wad the. **M**arrye thy thought
 / and so shal thou passe to a waye of thy
 maner: but geue her to a man of vnderstand-
 unge. **I**f thou haue a wyfe after thine owne
 mynde / forsake her not: **C**ommittynge not
 thy selfe to the hateful.

Gal. vi. a
1. Cor. vi. a
Ecc. iij. a

Learned / lest / he geue thy by need an euell re-
 poue: **I**ff thou be not a man that needeth hym
 selfe / wotege from synne: a cast him not in the
 tech / wetheralst: remember / that we are scoule
 eury chone. **I**f thou seest some of no man in his
 elde age / for we waye olde also. **B**e not glad
 of the deathe of thine enemye: **B**ut remember /
 that we must dye all the foire of deathe / a sayne wolde
 we come vnto ioye. **I**ff thou seest some of no man
 of such chere as haue vnderstandinge /
 but acquaynt thy selfe with the wyse / serua-
 tes of them / thou shalt learne wisdoms / and
 the doctrine of vnderstandinge / and howe to
 serue greate men without complayne.

Honoure thy father from thy whyle bett /
 and forget not the seruice of thine owne
 mother: **H**ow wether: **M**isbe that thou wast
 borne / thou wether: and how canst thou re-
 compence them the thynges that they haue
 done for the? **F**ear the **L**orde with all thy
 soule / and honoure his mynstre. **L**oue thy
 maker with all thy strength: **A**nd so forsake not
 his seruantes. **F**ear the **L**orde with all thy
 soule / and honoure his mynstre. **G**ue them
 their portion of the fruite / and increase of
 the earth / like as it is commaunded the:
 geue them the shouldres / and their appoynted
 offerunge / and by thynges. **K**eade thine
 hande vnto the poore / that **G**od maye blesse
 thy plentyousnes. **D**e lyberall vnto all men
 thynges / **F**er let not / our the good euen to
 whom that are dead.

Wo not from the doctrine of the elders / for
 they haue learned it of their fathers. **F**or of
 them thou shalt learne vnderstandinge / for
 they mayest make auntyer in the tyme of
 neede. **B**ynde not thy coole of synne / lest /
 thou be thent in the fyre flammes of thine sin-
 ne. **R**est not the face of the blasphemous / but
 be laye not waye for thy mouth. **L**ende not
 vnto hym that is myghty: **R**emember thy selfe: **I**f
 thou lendest hym / count it but lost. **D**e not
 surrye aboue thy power: if thou be the / thinke
 surrye to paye it. **W**o not coloure the thynges:
 for be weel iudge accordinge to his owne hon-
 oure. **T**ealous is he that the waye woth hym
 that is thare: **N**ot lest / be do the euil: for
 he followeth his owne willfulness / and so shal
 thou passe thowen his soule.

Chr. VII. Chapter.

Errye not with a myghty man / lest /
 thou chauce to fall into his hande.
Make no variance with a ryght man / lest /
 he happen to thynges vpon a harde quarrell
 agaynst the: **F**or god and syluer hath vndone
 many a man: / euen the byetes of kynge
 hath it made so fal. **S**tryye not with a man
 that is full of wode: / and laye no stryde vpon
 god his ioy. **D**epe into company with the vn-

Errye not with him that is angry / and
 euell: a go not with him into the wildernes:
 for blande is not in gein his sighte: a wether
 there is no helpe / the ipal murdure the. **T**e
 no counsaill as for the: / they loue nothinge
 but the thynges that please them selfe. **N**e
 no counsaill before a straunge / for thou canst
 not tell what wil come of it. **O**pen not thyne
 here vnto eury man: / lest / be do vnto
 the: and put thy to reproch.

The IX. Chapter.

Errye not greuous ouer the wyfe of thy bo-
 dy: **S**ome that be hewe not some spewed
 payne of wethered / vnto me vpon the. **G**ue
 not the power of thy life vnto a woman / lest /
 she come within thy strength / so thou be
 founded. **L**eke not vpon a woman that is
 freuous of many miste: / thou shalt into her
 snare. **D**e vnto the company of a woman that is
 a playe

hasteth to the rewards of the righteous/ and
maketh his frutes sone to floure and possi-
sper. Say not what helpeth it me: and what
shall I haue the while: I gaue says noe: I
haue young houghes can I wante: I
thou art in wisfars: get not aduersite: and
what is goeth not well with the: haue a good
hope: that is shalbe better. For it is but a small
thing ge onto God: in the daye of deary too ce-
ward eury man accordinge to his wayes.
The aduersite of an houre maketh one to for-
get all pleasure: and when a man breath / by
waies are forsought. Praye no body before
the deary: for a man shalbe knowne in his
chylde.

¶ Being nor emery man in his house / for
the becarfull layeth waye diuysly like as a
paetred in a mound / so is the hiet of spoud:
and like as a spye / that loketh vpon the fall of
his neyghbaues. For he meryeth good into
ruell / and sleaundereth his chosin. Of one spact
is made a greatespye / and an vngodlye man
layeth waye for blaude. A waies of the de-
ceafull / for he ymagineth myked thinges / co-
dunge the to a perpetual shame. If thou
talken an alcait vnto the be / he shal destroye the
in vnguiness / and vsure the from thine
owne wayes.

The XII Chapter.

¶ If thou wilt do good / knowe to whom
thou doest it / and so shalbe thou the grea-
ter thanked for thy benefites. I do good vnto
the righteous / and thou shalt synde grete
rewards: though not of hym: yet (no doubt)
the Lorde him selfe shal rewarde the. He
standeth not in a good case / that is alwaye oc-
cupied in euill / and getteth no alme: for the
Hygell hateth the synners / and hath mercy
vpon them that shew the workes of repen-
taunce. Bewe thou vnto such as feare God /
and reuace not a synner: For the vngodly
vnto hym / and spee the to the face of wrath.
Bewe thou vnto the good / and ceuace not
the synner: do well vnto hym that is lowly /
but geue not to the vngodly. Let not thy head
be geuen hym: that be the nor in synners than
the selfe cheryn. For so shalt thou ceuace
tyme so much euill / in all the good that thou
doest vnto him: And why: the Hygell hateth

synners / and shall rewarde vengeance
to the vngodly.

¶ In prosperye a frende shal not be knowne /
and in aduersite an enemye shal not be hid.
For when a man is in wealthe / getteth his
enemies: but in beaunes and trouble a ma-
shal knowe his frende. Truste neuer thine
enemye: for lyke as an yron rusteth / so doeth
his mykednesse. And though be made much
crouching and felyng / yet fepe will thy
mynde / and beware of hym. Set hym not
by the neythe: let him flye at thy rygghband:
lest he turne hym / ge into thy place / take thy
coume / and seke thy feare / and so thou at the
last remember my wordes / and be myked as
my sayinge.

¶ Forde noer two synnes together / for there
shal not one be vnpunysed. Who wyl haue
pnye of the charme: that is synged of the sec-
pencye / or of such as come nye the bealle: Lo-
uen so soe with him that kepeth company
with a wreded man / and speeth hym selfe in
his synnes: for a season wil he byde with the /
but if thou stonde / he tarich not. In eury
my as I were in his synnes / he can make many
wordes / or speeke many good thinges. Yet he
can wepe with his eyes / but in his herte he
imagined how to thowe the into the pyre:
and if he maye synde oportunitie / he will not
be satisfied with bloude. If aduersite come
vpo the / thou shalt fynde him thee fyll / and
though he pretende to helpe the / yet shall be
vndermyne the. He shal thate his head / and
clap his handes ouer the for very gladnes / a
while he maketh many wordes / he shal vsure
his countenaunce.

The XIII Chapter.

¶ So so toucheth pryde shalbe fylled with
proude / shall clothe hym selfe with pryde.
He taketh a surthen vpon hym / that at some
panie a more honorable man then him selfe.
The sou kept not samblante with one that is
ryche than thy selfe. Howe agre the fetter
and the pot together: for if the one be smitten
against the other / he shalbe broken. The ryche
deleth vnto the vngodly: and aduersite toucheth
all the poore: bange appoynted / and wronge-
ously deale withal / so stretchen out the / and
geueh saye wordes. If thou be before his poore
62

L. vii.

L. vii.

L. vii.

B

E. Ecle. vii. 4

Jers. xli. b

Dent. vii. b

Ecclesiasticus.

his be vseth the but if thou haue nothyng of the
shall forsake the. As longe as thou hast any
thyng of thine owne / he shall be a good sllow
with the. Yet he shall make the a here mi/
and not be so for the. If he haue nede of the
he shall becaute of / and with a prey moue.)
shall be put the in an hope / and geue the all
good wordes / and saye: what manest thou?
Thus shall he banne the in his meate / and yet
he haue supre the chace op rayse or thyse /
and at the last / shall be laugh the to scorne. Af
terward / when he seyth that thou hast no
thyng of the shall forsake the / and shake his heade
as the humble chy sell's unto God / and abide
his handes.)

Beware that thou be not deceard / and
droughthe downe in thy synfullness. (Be not
to humble in thy wysdoms / lest what thou
est thought lowe / thou be deceard / that we
fooly hinc.) If thou be called of a myghty
man / absteine thy selfe / for he call the to him
the man of. Beware: not thou see him that
thou be not shorte ane the good not thou fare
of / lest / be forgone the. Withdawe nothy
fille from speake / but belesse not his many
wordes. for with much communicac: our shal
be remp the / and with a prey moue.) shal
be questyon of thy serrice. The unmercifull
mynde of his shall marck thy wordes / he shal
not spare to be the hurt / and to put the in
pysan. Beware / and take good vede to thy
self / for thou walkest in parck of thy owerth: o
winge.

Estow wyl / hau heardst his wordes / make
the as though thou werest the de: rames / and
wake up. Lete God all thy lyfe longe / and
call vpon him in thy nede. Every beast lov
eth his kyte / euen so let every man love his
neighbour. All these wyl ref: use to their life /
and every man wyl kepe company with
such as he is hym selfe. But as the wolfe ag
greteth with the lambe / so doeth the angodly
with the ryghteous. What selowidippe
shoulde an holy man haue with a dogge?
Howe can the ryche and the poore agree to ge
ther? The wilde ass is the Lyons prey in
the wyldenesse / euen so are poore nat in the
meate of the ryche. Lyke as the proude nare
not away with lowlynes / euen so doeth the
ryche as the poore. If a ryche man fall /

his frendes set hym up againe: but when the
poore falleth / his frende forsake hym. If a
ryche man fall into an excusure / he hath many
helpers: he speaketh proude wordes / and yre
men wishyt him.

But if a poore man go wronge / he is pun
nished: yet / though he speake wysely / yet can
he haue no place. When the ryche man speak
eth / they body holdeth the tongue: and loke
whar he sayeth / they playe it vnto the cloude.
But if the poore man speake / they say: thy
What selow is this / and if he do anyth / they
shall bestroge hym. Riches are good vnto
him that hath no synne in his conscnce / and
pouerte is a wylled charge in the mouth of
the vngodly: he heere of man charyngeth his
countenance / whether it be in good or euill.
A charyful countenance is a token of a good
hert / for do what he haue thynge to knowe the
chaunge.

The XIII. Chapter.

Bless'd is the man that hath not fallen
with the wordes of his mouth / and is
not pnyed with the countenance of synne.
Happye to he that hath no bearyne in his
mynde / and is not fallen from his hope. He
becometh not a conuulsid and a nygged
to be ride / and whar / poude a nygged / do the
gode: he that wyl al / he carefullnes / deapth
together vniygged / he / gathered for al the
folkes / and another man shal make good there
is his goodnes. He that is nygged vnto him
selfe / howe shoulde he be good vnto other
men? Howe can such one haue any pleasur
of his goodnes? There is nothyng: wofull / in
whan one dissaureth him selfe / and this
is a remede of his wickednes. If he do any
good / he doeth it not knowinge thereof / and
against his wyl / and at the lasse he declar
eth his vngodlynes. A nygged hath a wylled
eye / he can not avenge his face / and despyse
his own fault. A conuulsid man / eye / hath no
mercy / enogh in the portion of wretchednes / he
vniygged / he / he / wylled / and haue
lost his owne fault.

The kynd eyes / are the bread / and theee is
scarcenesse vpon his table. My sonne / do
good to thy selfe of that thou haste / and geue
the. Lete the goodnes / be thy offeringe. Remember
that what saureth / wyl / and howe the: con
suerant

4. Co: vi. e

1. Eclt
and
1. Job

remains of the grace is shewed vnto the: for the continuance of this worlde shall lye the death.) ¶ Do good vnto thy frende before thou dye/and according to thy habylite reach out thine hande/and geue vnto the poore. Be not disposed of the good daye/and let not the reuoyce of the good daye onepasse the. Spall thou not leaue thy trauailes / and labours vnto other men? In the daye of iudgement the heretike geue and take/and sanctifie thy soule. Waite thou ryghteousnesse before thy death/for in the hell there is no meate to fynde.

¶ All flesh shall fade a waie like grasse/a lyke flourishinge leaf in a greene tree. Some greene: some are cast downe: inen so is the generation of offends and bloudes: some cometh to an ende/ and other is borne.

All traytours chyngeos shall faile at the last/ and the wyse: theye of shall goe withall. ¶ Every chosyn worke shall be iustified / and he that meeklye rebul/ shall haue honoure therein. Blessed is the man that cepteth hym in wysdomde/and cetersefely bym selfe in vnderstandinge/and with discrecion shall be thankes vpon the soverainrege of God. Which conferreth the wraies of wysdomde: in his beere/ both vnderstandinge in her hertic / goeth after her: as one that sekyth her out/ and coumaerth in her waye. He lofeth in at her woundes/ and herkeneth at her vaines: He tcekeh his rest beside her house / and fasteneth his stake in her walles: He shall pryck his tene nye vnto her hande: and in his tent shall good thinges rest for euer more: He shall set his children vnder her couerunge/ and shall dwell vnder her shaiuiche. Vnder her couerunge shall he be defended from the heate / and as her glorye shall be rest.

The. XV. Chapter.

¶ He that feareth God / wyl do good / and who so feareth the lawe / shall awayne wysdomde. As an honourable moirde shall he meke hym/ and as a vyrgyne shall she receaite a hym. ¶ With the bread of life and vnderstandinge shall he fede hym/ and geue him the water of the well of wysdomde to drinke. If he be collan in her: he shall not be moude: and if he wole hym sette by her / he shall no come to confusyon. She shall bringe hym as

honoure amonge his neighbors/ and in the myddest of the congregacion shall he open his mouth. With the fyre of wysdomde a vnderstandinge shall he fyll hym / and clothe hym with the garment of glory. She shall besee the treasure of mythe/ and cove upon hym / and geue him a curstashing name to be craige. ¶ Iudisysh men wyl not sake holde vpon her / but sode as haue vnderstandinge will mete her/ so she is fayne from pryde and deceaite. ¶ Men that go aboute with lyces / wyl not remembre her: but men of mych shall be found in her: euen vnto the beholding of God. ¶ Dwyfe is not felde in the mouth of the vngodly/ for he is not fere of the Lorde. Joy of God cometh wyl down/ and the payse shall stande by the wysdomde of God / and shall be pleneuous in a faithfull mouth/ and the Lorde shall geue her vnto hym.

Saye noe thou: This is the Lorde's faulte that I am gone by: for thou shalt not do the chynge that God hateth. Saye not thou be hath caused me to go wronge: for he hath no rede of the vngodly. God hateth all abominacions of erreure/ and theye that feare God / wyl loue none such. ¶ God made man from the beginninge/ a lyfe hym in the bande of his counsaill. He geue him his commaundmentes and preceptes: thou wilt obserue the commaundmentes / and sepe acceptable saythfulness: for euer/ theye shall perserue the. ¶ He hath set water and fyre before the / reache out thine hande vnto which thou wilt. Before man is lyfe and death / good and euill / like whachum hym thy/ shall be geuen hym. For the wysdomde of God is greate and imgyre in powere/ and beholdeh all men continually. ¶ The eyes of the Lorde are vpon them that feare hym/ and he knoweth all the moikes of man. He hath commaunded no man to be vngodly/ euer/ he hath geuen any man lawe to fynde: for he desireth no multitude of vnsaythful and vnproffytable chyldeum.

The. XVI. Chapter.

¶ Dwyfe nee ched in the multitude of vngodly children/ and haue no pleasure in them/ if they feare not God. Truste not thoue thyselfe/ and regarde not thy: labourer for some sonne that feareth God / in better the a thousande vngodly. And thus it is for a

Ecclesiasticus.

Man to dye without children, then to cause be-
 hinde hyme such children as are vngodly. For
 by one that hath vnderstandinge / maye a
 walauncie be vpholden, / and though the on-
 godly be many, yet shall it be waished throughe
 the Many such thynges hath myne eyesene /
 and greeter thynges then these haue I herde
 with myne eares. ¶ In the congregation of
 the vngodly shall a fire burne / and amonge
 vnfaithfull people shall the warth be kind-
 led.

Eccle. vii. b

Gen. vi. 4

Gen. vii.

Gen. viii. c

Eccle. v. c

The olde gyantes playned no grace for
 theyr synnes / which were destroyed / tru-
 styng to theyr owne strength. These spared
 by them / amonge whom Loth was a
 straunger: But smate them / and abhorred
 them / because of the pynde of theyr woodes.
 He had no pyne vpon them / but destroyed
 all the people that were so slawe in synne.

¶ And so: so muche as he pynded not the fyre
 bundich thowlande / that gathered them sel-
 fes together in the hardnesse of their herte: it
 were nixtiwayll if one George hardnecked /
 shoulde be sicke. ¶ For mercy and wath is with
 hym: he is ready myghty: so fongue / and to
 poure out displeasur. Like as his mercy is
 greate: / euen so is his punisshment also / he
 warged a man accordinge to his workes. The
 vngodly shall not escape in his spale / and the
 longe pacience of him that sheweth mercy /
 shall not hyde the synnde. ¶ All mercy shall make
 place vnto currey man / accordinge to the be-
 seruinge of his workes / (and after the vnder-
 standinge of his pilgrimage.)

¶ Saye not thou: I wyl hyde my selfe from
 God: for who wyl thinke vpon me from a-
 boue? I shall not be knowen in so greate a
 heape of people: for what is my soule amonge
 so many creatures? Beholde / the heauen / see /
 the heauen of heauens / the Depe / the carthe a
 all that therein is / shall be moued at his pie-
 tence: the mountaines / the hylles / and the
 foundations of the earth shall shake for feare:
 when God wyl reuise them. These thynges
 werch no herte vnderstande: but he vndersta-
 ndech euery herte: and who vnderstandeth his
 wyces? No man seyth his stomme / and the
 most parte of his workes are secreete. Who
 wyl declare the workes of his righteousnes?
 ¶ Who shall be able to abyde them: for the

conuenant is force from same / a the trienge
 out of men to in the fulfylling. He that is
 humble of herte / shyneth vpon such thynges:
 but an vnwise and erroneous man / casteth his
 mynde vnto such thynges.

My sonne: be thou vnio me / and learne
 vnderstandinge: and make my workes with
 thine herte: I wyl geue thee a furr. ¶ Domine / a
 playnly shall I enquire: the. God hath set
 his workes in good ordie from the begyn-
 ninge: and parte of them hath he vnderd
 from the other. He hath garnysed his wor-
 kes from euerlasting: and theyr begynninge
 accordinge to their generacions. None of the
 byndeth another: neither was any of them
 vnsobedient vnto his wooidr. ¶ After this /
 God looked vpon the earth / and fylled it with
 his goodes. With all maner of luyngre beas-
 tes hath he covered the grounde: and they all
 shall be mired vnto reerth againe.

The. XVII. chapter.

¶ God turned the face of the earth / and
 turned hym vnto earth againe. ¶ He gaue
 hym the number of dayes / and certayne num-
 yere / and gaue hym power of the thynges that
 are vpon the carthe. He clothed him with
 strengith / and made hym after his owne ly-
 kenesse. He made all sties to stande in we-
 of hym: so that he had the Dominus of all beastes
 and fowles. ¶ He made oue of him an helper
 lyke vnto hym selfe: and gaue them freecore
 and vnto nunge / eyes and eares / and a herte to
 vnderstande / and fylled them with instructio-
 on and vnderstandinge. He created for them
 also the knowlege of the spere / fylled them
 hert with vnderstandinge: and shewed them
 good and euell. He set his eyes vpon theyr
 hertes: / Declaryng vnto them his greates
 and noble workes: / that they shoulde praise his
 holy name together: / reioyces of his wonders /
 the tellinge of his noble actes. ¶ He dydes what
 he gaue them instruction / and the lawe of life
 for an heretage. He made an euerlastinge co-
 uenant with them / and shewed them his
 righteousnesse and iudgements. They sawe
 his glory with their eyes: / their eares herde
 the manerly of his voyce. And he sayde vnto
 them: be care of al vnto righte a thynges. He
 gaue euery man also a commaundement: /
 concerninge his neighbour.

Ebar

Ecclesiastical.

Ecc. viii. a verseyen. † Let not to praye alwaye / and
I. Chiff. c. † I shalbe not in feare to be enfourmed onto feare:

for the worde of God endureth faience. Be-
fore thou prayest / prepare thy soule / and be not
as one that tempteth God. Thinke upon the
waight of indignacion that shalbe at the ende /
and the houre of vengeance / when he shall
turne away his face. † What thou hast ye-
nough / in euery tyme of hunger: a when
thou art ryche / in tyme of pouerte
and scarcenesse.

Ecc. i. j.

From the morninge vntill the eveninge
theye are chaunged / and all such thinges are
faine done in the sight of God. A wyse man
feareth God / in all thinges / and in the drede
of irasurreccion he feareth hym self fro synne.
A viciouse man hath pleasure in wyfdome / and
he that hateth her / maketh much of her. They
that haue had vnderstandinge / haue dealt wyse-
ly in wordes / haue vnderstande the muche a
synne / and haue soughte out wyse sen-
tence / and iudgemente. † Followe not thy
luste / but turne the from thyne owne will. For
if thou greest thy soule her desires / it shall
make thyne enemies to laugh fro scoone. Take
not thy pleasure in greute voluptuositee / and
mede not to muche with hel. Make not so grea-
tuce of the thynges that thou hast weene by
auaunteage: lest / if thou fall into pouerte / a haue
nothyng in thy purse: (and so shalbe thou be
enuyouse to thyne owne lyfe.)

Rom. vi. 12
and vi. b

Thou shalt not be overcome of synne. For
if thou art dead unto synne / how shalt thou
live any more? For ye are not yet come
vnto that which is dead. For what shall we
saye that are dead? Shall we saye that we
were buried with Christ by baptysme / into
his death? Or shall we saye that we were
buried with him / in order to that we should
live any more? For what shall we saye
that are buried with him / in order to that we
should live any more? For what shall we
saye that are buried with him / in order to
that we should live any more? For what
shall we saye that are buried with him / in
order to that we should live any more?

The XIX. Chapter.

¶ Laboringe man is geuen vnto dreder
his paines / shall not be ryche: and he that mak-
eth muche of small thynges shall fall by hyle
and lyke. † Wine and women make wyse
men reuogare / a put men of vnderstandinge
to reprobite: and he that accompanieth aduor-
terea / shall become a wretched man. Mothes
and womes shall haue hym co berenage / yet
he shall be set vnto a greater example / and his
soule shall be cut out of the numbre. † He that
is halfe to geue credence / is light myndede
shalbe synned: (a he that offendeth against
his owne soule / shalbe hated the more.) Who
sa reioyceth in viciouesnesse / shalbe punished: he
that is to be reformed / his lyfe shalbe shor-
tened: and he that abhorreth the blingye of woe-
des / vnto that he offendeth / shall offend
against his owne soule: / shall reprobite: and he

Ecc. x. 1
19. Re. 11

Ios. 1. 1

† reprobite in wickednesse / shalbe punished.)

Rebore not a wretched / and churlysh wyse
man / and thou shalt not be punished. What
not thy secretes / neyther to friend nor fo / and if
thou hast offendid / tell it not out. For he shall
beken vnto the and marie the: and when he
sunderth oportunitie / he shall bare the. † If thou
hast harde a word against thy neyghbour / let
it be dead within thyne eare / and thou shalt
haue no berme thereby. A soule paynteth
a word / lyke as a woma that is paynteth with
bearinge of chylde. Lyke an auerter / so in a
degreis thyse / so is a wode in a soules ber-
te. † Tell thy frende / his faute / lest he be ignoraunt
and saye: I haue not done it / or if he haue done
it / shalbe do it no more. Receyue thy neygh-
bour char be kepte his negligence / if he haue
spoke / neyther he saye it no more.

Ecc. i. 1
and i. 1

Ecc. i. 1
and i. 1

Ecc. i. 1
and i. 1

¶ Tell thy neyghbour his fautes / oft tymes
an offence: a made / and geue no credence to
euery wyde. A man / if he hath founde vnto his
neighbour / but not with his will. † For what is
that hath no offendid in his iuge: † Geue thy
neyghbour warninge / before thou thurent
him / a geue place vnto the face of the Lorde.
The feare of God / is all wyfdome: a he that is
a right wyse man / feareth the lawe. As for the
deuourne of wickednesse / it is no wyfdome / and
† viciouesnesse of synners / is no good vnderstand-
ing: a but wickednesse / a abominacion / and
a blaspheminge of wyfdome. A simple
man of small vnderstandinge / feareth God /
is better then one that hath much wyfdome /
and transgresseth the lawe of the Gyghst.

¶ A crafty / a subtle man can be wyse / but he is
vniuersitee / and with gyfte he will shew the
open and manlyff lawe. A wretched man can
be haue him self humbly / and can youke with
his heade / a yet is he but a vicioues man / with-
† He hideth his face / and vsynsyneth it: and
because he shoulde not be knowen / he preuente
th the.

¶ And though he be so weak: that he can do
the no harme / yet when he maye synde open-
ly / he shall do some euill. A man maye be
knowen by his face / and one that hath vnder-
standinge / maye be perceaued by the losse of
his countenance. † A man / if he is laugh-
ing / and goyng / he shall be a vicioues man.

Ecc. i. 1
and i. 1

Ecc. XX. Chapter.

Ecc. i. 1

Some man t' reuoureth his neyghboure
of synne, but not in due season: Againe
some man holdeth his tounge / and he is wyse
and discrete. It is much better to geue warn-
inge and to reprove, then to beare euill wyl-
le for that no wylleth him kys openly / shal be
preserued from hurt and destruction. Like as
when a chaumberlayne thoure desire a lust
wylleth a mayden / euen so is it with him that
wylleth violence / a vnyghteousnes in the lawe:
O how good a thyngge is it / a man that re-
proueth / to be come openly his reprobance / for
so shal thou escape wyfull synne.

Some man keepeth silence / and is founde
wyse: but he that is not ashamed what he
sayeth / is a hateful. Some man holdeth his
tounge / because he hath not the vnderstand-
ge of the language; and some man keepeth silence /
waynynge a convenient tyme. T' wyse man
wylleth holde his tounge by the oportunitie; but
a woman and an vn discrete body shal keepe
no tyme. As that which many wordes / shall
hure his owne soule; and he that taketh auer-
sion vpon him vnrichteously shal be hated.

Some man hath of synne a spowse in wro-
thed thynges: Againe some man getteth much
and hath haime and lasse. There is some gyt
that is no thyngge worth: Againe there is some
gyft / whose reward is vubble. Some man ge-
teth a sal for be yenge co proud; and some com-
meth to worshippe from lowe estate. Some
man bieth much for a lide pice; and must paye
for his tithes.

T' wyse man with his wordes maketh
him self to be laud; / but the fauours of soules
shal be pouced out. The gyft of the vnysey
shall be no good / for his eyes see thynge
folde. T' he shall geue tye / and saye he gaue
much: he openeth his mouth and crach out;
as it were one that crieth out wylle. To say
he kitheth / no manere be ascrib it agayne; and such
a man is to be hated. The soule sayeth: I haue
no frende / I haue no thanke for all my good
bedeees; thus they that care my deab; speake
no good of me. O how oft / and of how many
shal be: be laughid to scorn: he which a mou-
ntaine is fall by fish wordes; when is he full vpon
the ground: men so shal the faller of wro-
lded men come hastily. In the mouth of him
that is vn taught / are many vnconuenient and

vnmete wordes. T' wyse sentence: shall not be
alowed at the mouth of the soule / for he spea-
keth it not in due season.

Some man smytheth not / because he hath
not wherewithall / a sin his self: he shal be syn-
ged. Some man shere is that vdestroyeth his
owne soule with shams; / and for an vnwyse
bodyes sake vdestroyeth he it / and with a re-
pynge of persons shal he vnde him self. T'
Some man promyseth by a friende a gyft / for
very shame; and getteth an enemye of a man /
yet that is be eter in the mouth of the vnysey.
T' these are better then a man that is accus-
ned to synne; but they both shal haue destruc-
tion to heritage. The conditions of lyce are
vnhonest; and theyr shame is true with them.

T' wyse man shall bynge him self to ho-
nour with his wordes / and he that hath Gen. xli. f.
vnderstandynge shal be set by amonge geant. E. a. g.
* He that ryseth his lande / shal increase. * P. 10. m. b
his heape of coine: he that watech righteous-
nes / shal be exalted; and he that pleaseth grete
men / shal escape much euill. T' Rewardes and Exo. xli. a
gyfces / blinde eyes of the wyse / and make Gen. xli. a
him vomme / that he can not tell men theyr
sanctite. T' Wyse doeth that is byd and trassice. Eed. xli. c
that is hoarded vpon what profyris in the bayth
Better is he that keepeth his ignoraunce secret;
then a man that bydeth his wyldome.

The XXI. Chapter.

Why sonne / if thou hast synned / do it not
in secret / but paye for thy synnes; and Eed. v. a
that they maye be forgiven thee. Flye from sin. c
synne; euen as from a serpent; for if thou com. * D. xl. a
a well nyer to bee / the wyl be thy foe. The wyl be
theof see as the reb of a Lyon / to slay the
soules of men. The wickednes of man is as a
sharpe two edged sword; which kitheth synch
woundes that they can not be heald.

Everye a wrongeous dealinge shal wayf
amonge manne goodes / a thoroite pice a ryth
house shal be brought to nought; thus the ry-
th of y' p'oude shal be vord out. T' The payer E. ad. xli. b
of the p'oude goeth out of y' mouth; and cometh and xxii. c
vnto the eares; and his vntingstall (or vnterice)
shal come; and that hastyle. W' do so harshly to
be reformed; / as a token of an vngodly pri-
son: but he that feareth God; wyl remembre
him self. T' myghty man is f'oreuen a farce
E. d. 4 of

of by his tongue / but he that hath understand-
ing / perceaueth that he shall haue a fall.

B Who so buildeth his house wth other mens
toss / is lyke one that gathereth stoncs in wynter
Eccl. xij. a The congregation of the vngodly is lyke
stubble gathered together / their ende is a
flamine of fyre. The wyse of the vngodly is sic
wth stoncs / but in their ende is bill / darke /
and paynes. He that keepeth the lawes / wyl
holde fast the vnderstandinge thereof / and the
ende of the feare of God is wysdome. He that
is not wyse / wyl not be taught in good / but
the vntwyse man aboundeth in wickednes : a
where byttrenes is / there is no vnderstand-
ing. The knowledge of the wyse shall flowe
lyke water that reiteth ouer / and his counsayll
is lyke a fountayne of lyfe.

C The bere of a foule is lyke a broken vessel / be
cause he is not wysdome. When a man of vnder-
standinge heareth a wyse woode / he shall
commende it / and make much of it. But if a
voluptuous man heare it / he shall haue no plea-
sure in it / but call it behynde his back. The
raisinge of a foules lyfe is a heauy burden by
the word. But to heare a wyse man speake / is a
pleasure. Where a wyse man is the congrega-
tion / is increased at the mouth of the wyse / a
they shall ponder his wordes in their hertes.
Lyke as a house that is destroyed / euen so is
wysdome vnto a foule. As for the knowledge
of the vntwyse / it is but vnto the wordes. Doe
tyne is vnto him that hath no vnderstand-
ing. euen as hee is aboute his fere / and lyke
many does vpon his right hande. A foule lyf-
teth up his voyce wth laughter / but a wyse
man shall seare laugh secretly.

Eccl. xij. b

D Learninge is vnto a wyse man a Jewel of
golde / and lyke an armie vnto his ryght arme.
A foolys manne fore is soone in his neygh-
bours house / but one that hath experyence /
shalbe abshamed in the persone of the myghty.
A foule wyl sepe in at the wyndow into the
house / but he that is well nouroured / wyl
stande without. A foolys man slandereth his
keninge at the vntwyse / but he that is wyse / wyl be
abshamed.

The lippes of the vntwyse wyll be telling
foolys thinges / but the wordes of such as haue
vnderstandinge / shall be weyed in the balai-
ce. The bere of foules is in their mouth / but the

mouth of the wyse is in their brec. When the
vngodly curseth the blasphemer / he curseth
his owne soule. A pycy accuser of other mens
shall desyre his owne soule / and be hard of
countenance. But he that respecteth his tounge / and
is discrete / shall come to honoure.

The. XXII. Chapter.

S A stoumfull body is mouled of a stoue. A
wyse claye / he that toucheth him / must wraith his
hande again. A mystrusted soule is the vnto
honoure of his father. A foolys daughter shalbe
lyce regarded. A wyse daughter is an heri-
tage vnto her housbande / but she that com-
meth to dishonesty / bringeth her father in
heauynes. A daughter that is past shame / dis-
honoureth both her father and her housbande.
The vngodly shall regarde her / but they that
shall be spysed. The playing of musick is not
necesse where beaunty is / wth such is the corrup-
cion / and doctrine of wysdome curt displea-
soure vnto soules.

Who so reacheth a foule / is euen as one that
glaweth a portherde together. As one that re-
leth a rayle to hym that beareth hym not / and
as one that rayseth a man out of an heauy
slepe. Who so relleth a foule of wysdome / is
euen as a man / which speaketh to one that is
a slepe. When he hath told his tale / he saith
what is the matter. When one vnto a flamine
saith / is made for hym / because the light say-
leth hym / euen so let men moune ouer a foule /
for he wanteth vnderstandinge. Make by
lyce wepyng / because of the dead. For heis
come to rest / but lyfe of the foule is woful / then
he is dead. These sayes do men moune for
hym that is dead / but the lamentacion ouer
the vntwyse and vngodly / shalbe endure all
the dayes of their lyfe.

Talk not much wth a foule / and go not
wth hym that hath no vnderstandinge. Be-
ware of hym / lest / in tyme the to nauygle / and
thou shalt not be rescued wth his synne. De-
part from hym / and thou shalt fynde rest / and
shalt not be traueled back into his foolishnes.
Whoso draugeth the deede / And wth shoulde
a foule be called els but leade? Sand / sile and
a lombe of syon is easier to beare / than an vnt-
wyse / foolys / and vngodly man. Lyke as the
bande of wood bounde together in a founda-
cion of the house can not be lousid / eue so is it
wyl

with the here that is stablished in the thoughts
of conuysill. The thowght of the wyse / shall
neither faare: nor be offended at any tyme.

2 **L**et soe a fayre playfired wall in a wynter
house / and an drye buyrdinge / maye not abyde
the mynde and thowt: euen so is a foules here
stayed in his magnanod: he searche a euery
thinge / & can not endure. He that noppeth a
mans eyes / singeth south reare: & the that pre-
teth the here / bringeth south the meanynge a
thowght. Who so casteth a stone at the byrde /
frayeth the same awaye: and be that blasphemeth
his frende / breaketh his frendshippe / though thou
drewest a sword at thy frend / yet he spayr not /
for thou mayest come agayne to thy frend. If
he speake souerly / feare norforye maye be
adressed together agayns: excepte it be so / thow
blasphemest hym / Wh daye byn / open his se-
cretes / and wound him traytoursly: for all
such thinges shall vryue awaye a frende.

3 **B**e saythful vnto thy neryghbour in thy po-
uere / that thou mayest rooyce with hym / also
in his prosperite. A dyde sleddish vnto him in
the tyme of his trouble / that thou mayest be
hete with hym in his heritage. Like as the
waps and smokes goeth out at the ouen before
the fyre / soe euil wordes / rebukes / a thur-
teinges go before bloodsheddyng. Be not
aspaied to defende thy frende: so for me / I
will not byde my face from hym / though he
shoulde do me harme. Whosoener heareth
the fall beuare of hym. Whoso shall set a watch
before my mouth / and a sure scale vpon my
lyppes / that I fall not with them / and that my
tunge destroye me not?

The. XXIII. Chapter.

3 **L**orde / farther a gouernour of my lyfe /
lean me not in their imagination a con-
sail. Wh let me not fall in such repose. Who
will kepe my thowght in the scourge / a dyer
tyme of mys dom in myne barret / that he spare
not myne ignorantes / that I fall not with the /
lest myne ignorantes in ece / that myne of-
fences be not many in numbre / and that my
fynnea eceded not / lest I fall before myne en-
mies / and some aduicary reioyce. O Lord /
thou seker and God of my lyfe / lean me not
in theyr imagination. O let me not haue a
proude loker / but turne a waye all voluptuous-
nes froms. Take fro me thy lusts of my body /

let not the desires of vnderstande take holde vpon
me / and giue me no out in an vni-
uersall and obliuete mynde.

Hear me / soe as thou wilt. I wil geue you a
doctrin / howe ye shal orde your mouth: tho
so kepeth it / shall not persse thowt his lippe /
nor be hurt therwith wordes. As for the
synner / he shalbe taken in his owne nauyge: he
that is proude and curst / shall fall therein.
Let not thy mouth be accustomed to swea-
ringe / for in it there are many falles. Let not
the naminge of God be continually in thy
mouth: for like as a struant which is oft v-
nyshed / can not be without some sore / euen so
whatsoeuer he be that sweareth / and name
God / shall not be cleane purged from synne.
I mar that which much swearinge / shalbe
sted with wickednes / a the plague shall nurye
go from his house. If he begyle his brother /
his faulte shalbe vpon him: if he knowlege not
his synne / he maketh a dubble offence: a if he
sweare in voyne / he shall not be founde righ-
teous / for his house shalbe full of plunders.

The words of a swearer bringeth death. **E**
God graunte that it be not founde in thy house
of Jacob. But they that feare God / shal be all
sith and lyc not welynge in synne. **E**ph. v. a
thy mouth to vnphaisl and falsly talkinge /
for in it is the words of synne. Remembre thy
father a thy mother / when thou art set amonge
grate men: lest / God forge the in their gyft /
and sell / thow damage in thour iustise / suffre
rebuke / a wyse nat to haue bene done / and so
curse the daye of thy nanute. **E**ph. v. b
that is accustomed with the wordes of blasphemy /
will neuer be reforme all the dayes of his
lyfe. To synne saye it is much / but the ryde
bungher wash and destruction. In wnter
stomack can not be quenched / euen like a burn-
ynge fyre / yll it haue swalowed vpon some
thinge: euen so an vnchaste man hath no rest
in his self / till he haue founde a fyre.

Till bread be swete to an wharctomiger / he
wil not leaue of till he haue his purpose. **I**nd
that beareth thy rebukes / and regardeth not his
faule / that sayeth: I tush / who sayth me? **I**sa. xxx. c
compassiond aboute with vares / on the walls
cover me / a body seip me: whome nede I to
feare? He thy best will not remembre my syn-
ne. He vnderstandeth not that his eyes fe all
e. l. in thinge /

Eph. xx. b
Ecdi.
Mat. v. b

Esa. xxx. c
Eph. v. a
Eph. v. b

things/for all such frare of me wynech awaye
the frare of God from him/for he frareth onely
the eyes of men/and considereth not thae the
eyes of the Lord are clearer then ce Sunne/
beholdeinge all t wayes of me/and I gronde
of the wepe/and lokinge ouen to mens heere
in secret places. The Lord God heere al
things/eu er they were made/ as after they
be brought to passe/also be loked upon them
all. The chaste man shalbe openly punished
in the streets of the cite/and shalbe chafed
abroade lyke a yunge base foale: and whan he
shynketh leest upon it/ he shalbe taken. Thus
shalbe he put to shame of every man/ because
he wolde not vnderstande the frace of J Lord.
And thus shal he go also with every wyfe
that leaueh her housbande/and getteth en-
heritance by a straunge marriage. The first
of the hath ben disfaythfull vnto the lawe of the
Hyghest: Secondly/ the hath forsake her owne
houshede. Thirdly/ she hath played the whore
in adouury/ and gotten her chyld: en by ano-
ther man. She shalbe broughte one of the con-
gregation/ and bee chyd: en shalbe loked vpon.
Her chyldren shall noe take rote: and as
for fruce/ her brastels shall bringe forth wone.
A chaste full estate shal she leaue behynde her/
and her dishonoure shall not be pue out. And
they that remaine/ shall knowe that there is
no ioye betwene then the frace of God: a that
theye is no thinge sweeter then to take hede vnto
the commaundementes of the Lord. A
greate trustyppie is it to folowe the Lord/
for longe lyf shalbe receaved of hym.

The XXXIII. Chapter.

2 **W**isdomme shall p asse her self/ and be ho-
noured in God/and respect in the mys-
dest of his people: In the congregacions of
the Hyghest shal she open her mouth/ as a ioye
in the beholdinge of his power: In the mys-
dest of his people shall he be despised/ a won-
dered at: in the holye salutesse: In the multitude
of the chosen she shalbe commended/ and a-
monge such as be blessed she shalbe praised/
and shall saye: I am come out of the mouth
of the Hyghest first borne before al creatur: s.
I caused the wythe that sayeth not to arise in
the beate/ a covered all the earth as a cloude:
My dwellinge is aboue in the heyghe/ and my

seate is in the pyller of the cloude. I my self
alone haue gone rounde aboute the compass
of heauen/ and peared the gronde of the
wepe: I haue walked in the floudes of the see/
and haue stande in all landes: my dominion
is in euery people and in euery nation/ a with
my power haue I troden downe the heiris of
all/ both bygh and lowe.

3 In all these things also I fought rest/ a
and a dwellinge in some inheritance. So the
creator of all things is gaine me a commaunde
ment/ and he that made me/ appointed me a
tabernacle/ and sayde vnto me: Let thy dwel-
linge be in Jacob/ and thy inheritance in J
rael/ and rote thy self amonge my chokn. The
we created from the beginninge and before
the worlde/ and shall not leaue of vnto the
worlde to come. In the holye habitudo haue
I serued before hym/ and so was I established
in Syon. In the holye one resided in sye ma-
ner/ and in Jerusalem was my power. I te-
cote in an honorable people/ tuen in the por-
cion of the Lord: and in his heritage/ and
hope me in the felicitie of the sayntes. I am
set up an hye lyke a Cedre upon Libanus/ and
as a Cypress tree upon the mount Hermon: I
am exalted lyke a palm tree in Cadis/ and as
a case plant in Jericho: As a fyre olue tree
in the felde/ and am exalted lyke as a plantyne
tree by the water syde. I haue gotten a smell in
the streets as a Emamom a Balsome/ the haue
so good a sauoure: yea/ a sweete odoure/ haue I
gotten/ as it were the wyche of the best J.

I haue made my dwellinge so smell as it
were of rosyn/ Galbanil/ of Cloves and In-
cence/ and as Libanus whan it is not ben
doun/ a myne odour is as the pure Balsome.
As the Cerebynte haue I filleded out my
bowedes/ and my binnacles are the binn-
dies of honoure and louinge sauoure. In the
the vyne haue I broughte forth frute of a fyre
sauoure/ and my floures are as the frute of hon-
noure/ and ryche. I am the mother of binyu/
of loue/ of frare/ of knowlege/ and of holye hope.
In me is all grace of life and reuerb: In me is
all hope of life a vertue. Come oute mid
all ce that be desyrous of me/ and fill your
selles with my frute: for my fruce is sweeter
then honny/ and so is my inheritance inue
the the honny tombe: the remembrance of me
endureth

Lciii. 27. b
Dcut. 27. c

Epd 27. c

enburch for enermite. They that care me/shal
have the more hunger: And they that drinke
me/shall thirste the more. Who so beneketh
unto me/shall not come to edification: and they
that moule in me/shall not offende. They that
make me to be knowne/shall haue euertlastinge
lyfe. **E**

All these thinges are the boke of lyfe/the
remanant of the Holy ghest/a the knowledge of
truth. ¶ **T**hus a commaundeth the law: in the
pieces of righteousnes/for an heritage vnto
the house of Jacob/a admitteth the promys-
se vnto Israel. ¶ **O**ut of Dauid his seruau-
t/ he ordayned to raise vp a moost myghty
kinge/synninge in the feare of honoure for suc-
cessors. ¶ **T**his synneth vsy some lyfe as a floude
of Ephraim/ and as the floude of Egiptus/ when
the new frutes are a growinge.

This bringeth a plenteuous understandinge
lyfe Euphrates: and synneth it vp/ as Jordan
in the ryme of basuel. This maketh narrowe
to breake forth as the lyght/ and as the water
Ezion in the harness. The synneth hath not know-
en her perfectly/ nor more shall the last see
out the ground of her. For her thoughte is fol-
ler then the see/ and her counsaill is poisonous
then the deape depe.

I vsy dome haue cast out floudes. I am as
a great watercourse out of the ryuer. I am as
the ryuer Dox/ and as a water condurye am
I come out of the garden of pleasure. I soude:
I wyl moue the garden of my yonge plaites/
and fill the frute of my byrth. So my water
boke became: epeadinge: greate/ and my ry-
uer appoched vnto the see. For I make doe-
myne to be vnto a riue/ as lyght as a sayre mo-
nunge/ and I shall make it to be ener the clea-
rer. ¶ **I** wyl pearent showe all the lower parts
of the earth. I wyl loke vpon all such as be
a slepe/ and lighten all them that put their trust
in the Lord. ¶ **I** shall yet poure out doe-
myne like as prophery/ and leaue it vnto such
as see after vsy dome/ and their generacions
shall I neuer faspie vnto the dole euertlastinge
world. ¶ **B**eholde/ how that I haue nat la-
bourd for my selfe only/ but for all them that
see after the truth.

The XXX. Chapter.

The thinges there are/ that my speen for-
uouere/ which be also allowed before

God and men. ¶ **T**he vnyce of bierchen/ the
loue of neyghboure/ and of man and wyfe that
agree wll together. **E**

The thinges there be which my soule bar-
reth/ and I utterly abhorre the lyfe of ybe. A
pooke man that is proude. A ryche man that is
a lyar: ¶ **A**nd an olde body that is vnto
vndyffle. **E**

If thou hast gathered nothyng in thy
youth/ what wilt thou fynde then in thine age?
O how pleasure a thinge is it/ when grape
headed men are byfytten/ a whiche thers can
geue good counsaill: O how comly a thinge
is vsy dome vnto aged men/ yet/ vnderstai-
dinge and counsaill is a glorious thinge. The
crouche of olde men is to haue much experyence/
and the feare of God is their wylshyp.

There be it thinges which I haue iudged
in my heart to be happy/ and the tenth wyl I
tell forth vnto men with my tounge. A ma that
whyle he synneth/ hath a care of his chyldren/ and
feareth the fall of his enemyes. Well is by him/ that
dwelleth in an house/ wyl of understandinge/
¶ **A**nd that hath not fallen with his tounge/ and
that hath not bene fayne to ferne/ such as are
vnto hym. Well is by him/ that synneth
synneth/ and well is by him/ which tel-
leth of vsy dome to an eare that heareth hym.
O how greaue he that synneth vsy dome a
knowledge: yet is he more abow by him/ that
feareth the Lord. The feare of God hath ferne
all thinges. Welle is the man/ vnto
whome it is so graunted to haue a feare of God.
Vnto whome shall he be lykend that feareth
it fall: The feare of God is the begynnyng
of his loue/ a the begynnyng of fanysh to cleaue
fast vnto it. The hauncyces of the hert is all the
punishment/ and the wyldeynes of a woman
goeth aboute all. All punishment and plague
is nothyng in comparson of the plague of the
hert/ euen for all wyldeynes is nothyng to the
wyldeynes of a woman.

Wharsoeuer happeneth vnto a ma/ is no
thinge in comparson of it/ that his riue wyl-
lers do vnto hym/ and all vnto him is no
thinge to the vnto him of a enemye. There
is not a more wylde harte then the harte of
the serpent/ and there is no wylde aboute the
mouth of a woman. ¶ **I** wyl rather dwel with
a Lyon and dyggon/ then to kepe house with
a wyf. **E**

a wicked wyse. The wickednesse of a woman chaungeth her face/ she shall maffel her countenances: as it were a Deceit/ and as a sack shall she shewe it amonge the neyghbours. Her housebanke is broughte to shame amonge his neyghbours/ and when he heareth/ it maketh him to syghe. All wickednesse is but lute to the wickednesse of a woman/ the poeman of the vngodly shall fall vpon her.

S Like as to dymme vp a sandy weye is to fere of a gedy/ and so is a wife full of wordes to a still quiete man. Lefe not to narrowly vpon the beuere of a woman/ lest/ thou be piouced in desire towarde her. The wrath of a woman is dishonoure and great confusion. If a woman getteth the mastery/ then to the contrary to her houshonde. A wicked wife maketh a fey hert/ an heauy countenance and a dead wounde (waxe bancke and table fince/ to a woman) thac enuioiseth nocher houshonde.† Of the woman came the begynninge of synne/ a thorum her we all are dead. Geue thy water no passage/ no/ not a leake/ neyther geue a wicked woman her reid. If she walke not after thy hande/ she shall confounde/ in the syght of thyne enemies. Let her of them from thy fleshy thas she do not alwaie abuse the.

Eccl. xii. b
ii. Ro. xi. a
and xii. a

Gen. iii. 1
I. Tim. ii. b

The XXXVI. Chapter.

Happy is the man that hath a vertuous wyfe/ for the number of his yeares shalbe vngylle. A honest woman maketh her houshonde a joyfull man/ and she shall fill the yeares of his life in peace. A vertuous woman is a noble gift/ which shalbe geue for a good portion vnto such as feare God. Whether a man be rich or poore/ he maye haue ouer a merry hert/ and deas full countenance. There be thre thinges that my hert searsh/ and my face is effeayed of the soure. Treason in a cite/ a seditione people/ and wysonyng tongue/ all thre are deauer then the death. But when one is geue ouer his wyfe/ sit bancketh payne and sorrow vnto thy herte: and a woman that telleth out all thinges/ is a scourge of the wyge. Whā one hath an euil wyfe/ it is a curen as when an vngodly man and a godly woman be together: the shee getteth him to a scorpion. A wicked woman is a great plague/ for she can not conuert her vnto blame.

Judic. xxi.

B The whoredom of a woman maye be knowe

in/ pryde of her eyes and eyelidde. † If thy daughter be not shamesfull/ bolde her strays/ lest she abuse her selfe: owne a much liberte. Beware of all the dishonour of her reue/ and maruail not/ if she do against the. Lefe as one that goeth by the waye/ and is thyrstie/ so shal she open her mouth/ and vnto of euery nye water that she maye get.

By every hedge shall sit her vnto/ and open her quynne against euery awoe. A looynge wyfe/ togeth with her houshonde/ and so doth her dance with her wyddome. A woman without a mynde/ maye saye nothing be cōpēd.

A honest and manerly woman/ is a gyfte above a cheere gyfte/ in that is no wayte to be compared/ vnto a mynde that can rule it selfe. Like as the Sunne when it ariseth/ is an ornament in the hee beaurm of the Lo:de/ so is a vertuous wife the beuere of all her housh. Like as the cleare light upon the holy candle/ like so is the beuere of the face vpon an honill body. Like as the golden pillars are vpon the feete of the altar/ so are the faire legges vpon a woman that hath a constant mynde. Perpetuall are the foundations that be layd vpon a whole stoncke/ so are the commandmentes of God vpon an holy woman.

There be two thinges that geue my hert/ and in the herte is a displeasure come vpon me. When an egypte man of euery suffryth scarcen and pouerte. When men of vnderstandinge and wyddome are not set by: And when one dyporteth from rightousnesse vnto synne. Whoso doeth such like/ Lo:de hath prepared him vnto the sword. There be two manner of thinges/ which me thinke to be harde and peryllous: A marchant can not lightly kepe him fro wronge/ neyther a sauernt hym self from synne.

The XXXVII. Chapter.

Because of pouerte haue many one offendē. Whedra be that seker to be ryche/ runneth his eyes asyde. Like as a nagle in the wall/ sekerth soll becomie two stones/ thus so doeth synne/ seker becomie the hyer and the fellor. If he holde him not vngyltly in the feste of the Lo:de/ his house shall soone be overruen. Like as when one sitheth/ the sybbynde remayneth in the sycke/ remayneth thare some one daye.

Bidance thinge in the thought of man. The
 curn prouch the porters vessel/ i so worthy
 temptation of trouble rygthuous men.
 The tree of the figge is knowne by his fruite/
 so is the thought of man here knowne by
 his woodde. Dryse no man excepte thou
 haue harde hym/ for a man is knowne by his
 woodde. If thou followe rightousnesse/
 thou shalt get her/ a put her upon thee as a
 fyre garment. (With thou shalt dwell with her/
 as the dole frende the cuer/ and in the bove of
 knowlege thou shalt fynde stedfastnesse.)
 The bydes of foules onto theur/ lyfe so worthy
 the trued turne onto them that be occupied
 withall. The Lyon wayeth for the piore: so
 do the synners lute upon the woiters of wic-
 kednesse. The callinge of hym that seareth
 Godde northinge due wysdom: as for a foule
 he chaungeth as the Moone. If thou be a
 mong the unbelicetes/ kepe thy woide as a con-
 uenient tyme/ sinne alonge such as be wyse/
 C)prake on hardy. The callinge of foules is ab-
 hominacion/ i their spore to voluptuousnesse
 and misnourture. The lute stouringe maketh
 the her to stande vp/ and so the synner wylly
 stoppeth the eare.

The selfe of the proude is bloudshedding/
 and thee blaspheminge is heavy to heare.
 I) Who so descounteth secretes/ leseth his cre-
 dence/ and fyndeth no frende after his will.
 Loue thy frende/ and hynde thy fyfene syn-
 fulnesse with hym: thus if thou be awayst his
 secretes/ thou shalt not get hym agayne. For
 lyfe as the man is that bestrogeth his enemy/
 so he also thee dealeth falsly in the frendship
 of his neyghboure.

Like as one that leeteth a byde go out of
 his hande/ can not see her agayne: Euen so
 thou/ if thou geue ouer thy frende/ thou canst
 not get hym agayne. Yet/ thou canst not come
 by hym/ for he is so farre of. He is onto the
 as a Rod/ cleaped ouer of the snare/ for his
 foule is wounde. To for woodde/ they may
 be bounde vpon agayne/ and an euil woide may
 be reconyld: but who so bestrogeth the se-
 cretes of a frende/ there is no more hope to be
 had unto him.

If thee synneth with the eyes/ ymagi-
 neth some euil/ and no man shall take hym
 from it. Who thou arteproude/ thee shall highly

commende and prayse thy woide/ as the
 last be the turne in tyme/ and slanderer thy
 saynge. Many thynges haue I heard/ but
 northinge so euil/ as the Lord Jhim selfe
 abhouerth such one.

Who so calleth a stone on hys/ it shall fall
 vpon his owne heade: and he that synneth
 with gyle/ woundeth hym selfe. Who so dig-
 geth a pye/ shall fall thern/ and he that laich
 a snare/ shall be taken in it hym selfe. Who
 so greuch a wickete/ nor forme counsaill/ shall
 come vpon hym selfe/ and he shall not knowe
 from whence. The proude blasphemeth
 and are foomefull/ but vengeance lute for
 them as a Lyon. They that reioyset as the fall
 of the ryghtuous/ shalbe eaten in the snare/
 anguith of herte shall consume them before
 they dye. Anger and ryghtousnesse are two
 abhominable thynges/ and the ungodly hateth
 them both vpon hym.

The XXVll. Chapter.

He that sekerth vengeance/ shall fynde it.
 Vengeance of the Lord/ which shall
 surely kepe him his synne. For geue thy
 neyghboure thee herte/ that be hath done thee
 and so shall thy synne be forgiven thee also/
 when thou prayest. A man that brareth
 hatred against another/ heue barre his veyne
 righteousness of God: he that sekerth
 no neyry to a man/ wher is lyfe hym selfe/ how
 barre he arte: for geueth of his synne: If
 he that is due synne/ beareth hatred and fe-
 reth it/ who wyl enuege for his synne:
 Remember the ende/ and let cunctite passe/
 which sekerth death and destruction/ and abide
 alone in the commaundementes. Remember
 the commaundement/ so shalst thou not be
 rigorous ouer thy neyghboure. Thinke vpon
 the annuement of the Synners/ and forgiue
 thy neyghbours ignouance: be ware of
 stryfe/ and thou shalt make the synners swete.
 For an angry man fyndeth variance/ and
 the ungodly disquieteth frendes/ and purith
 vscorde amonge them that be at piere: The
 more woode herte is/ the more vchement is
 the fyre/ and the mighty/ thee men be/ the
 greater is the wrath/ and the longer the synne
 endureth/ the more is burneth.

In hastye charyngte hindereth a syn/ and
 an hastye stryfe beddeth bloude. If thou
 blowe

ff. 30. ff. b

ff. 30. ff. b
 ff. 30. ff. b
 ff. 30. ff. b

ff. 30. ff. b
 ff. 30. ff. b
 ff. 30. ff. b

ff. 30. ff. b

ff. 30. ff. b

ff. 30. ff. b

Eccle. xxi.

Blowe the sparke: it shall burne: If thou spit
upon it / it shall goe for the / and both these go
out of thy mouth. The scalderees and vnde
ble tynge is cursed / for many one that the
friends scorch he at veruance. The thirde
tynge hath disquered many one / and theyen
them from one lande to another. Stronge
eynes hath it broken downe / and ouerthrowe
the house of great men. The thirde tynge
hath cast oute many an honest woman / and
robbed them of their laboure. Who so har
keneth vnto such / shall neuer synde reske / and
neuer well saye. The sheeke of the rood mar
tys veddero / but the sheeke of the tynge syn
neth the bones in funder. There be many that
haue persued with the fwardde / but many
more haue the tynge.

¶ Well is byn that is kepte from an euell
tynge / and cometh not in the anger therof
whiche vnto us is the yock of synne / and is
not bounde in the bandes of it. For the poeke
therof is of yron / and the bande of it of stele.
The deaith therof is a very euell deaith: Well
were better for one then suche a tynge. But
the fyre of it may not oppresse them that feare
God / and the flamm therof may not burne
them. Such as so sake the Lorde / shall sal
therin: and it shall burne them / and no mā
shal be able to quenche it. It shall fall vpon
them as a Lyon / and deuour them as a Leo
pard. Thou bestest thy goddes with roines
why best thou not rather make voies and
barres for thy mouth? Thou weyest thy golde
and siluer: why best thou not wey thy wo
de also vpon the scales? Beware that
thou speke not in thy tynge / and so fall
before thyne enemyes that laye wayte for
the.

Ecc. XXIX. Chapter.

Deut. 30. 2
Ecc. vii. 2

¶ Who so will sweare inuety / let hym
lende vnto his neyghboure / and he that
is able / let hym kepe the commundement.
Lende vnto thy neyghboure in tyme of his
need / and paye thou thy neyghboure agayne
in due season. Kepe thy woide / a deale faith
fully with hym / and thou shalt alwaie synde
the thing that is necessary for the. There haue
bene many that when a thinge was lene the /
refused it to be sounde: and made them tra
uayle and laboure / that had helped them.

Whyte they receaue any thinge / they hyffe
the handes of suche as geue them / and for
theyr neyghbours good they humble theyr
voyses. But when they shoulde paye agayne /
they kepe it backe / and geue euell woordes /
and make many excuses by reason of tyme:
and though be the able / yet geueth be scarce
the halfe agayne / and referreth the othre to be
sounde. And yf he withholde not his money /
yet hath be an enemye of hym / and that enbe
serued.

¶ He payeth hym with curtesie and rebule / and
geueth hym euell woordes for his good
debe. There be many one whiche are not glad
for to lende / not because of trust / but they feare
to lete the thinge / if they lende. Yet haue thou
portence with the symple / and withholde not
mercy from hym. Holpe the poore for the com
moundementes sake / let him not goe empty
from the because of his necessity. Let thy wo
ney for thy brother and neyghbours sake / and
burye it not vnder a stone / where it rusteth
and corrupteth. Whether thy treasure after the co
mmundement of the Hyghdest / and so shall it lende
bring the more profyt then golde. Laye up iustice
thy almes in the hand of the poore / and it shall
kepe the from all euill. A mans almes is as a
lente purke with hym / and shall kepe a mans sauour. As
as the apple of an eye: and after deade shall it be
like a crye / and paye euery man his rewarde vpon
his deade. It shall fight for the against thine
enemyes. Better then the sylde of a gnanice /
or speare of the myghty.

¶ A good honest mā is suretye for his neygh
boure. Use a wicked persone leueth hym com
to shame. Forget not the frendshipp of thy
suretye / for he hath geuen his soule for the.
The vngodly dyspyseth the good deede of his
suretye / and the vnhankful and ignorant
leueth his suretye in daunger. Some man
promysed for his neyghboure: and when he
hath lost his benefite / he shall forsake hym.
Suretyshipp hath destroyed many a ryght
man / and reiuued them as the waters in the
see. Myghty people hath it depuch awaye /
and caused them to wandre in strange coun
treys. An vngodly man / transgresseth agayn
the commandement of the Lorde: he shall fall
into an euell suretyshipp: and though be force
hym selfe to get out / yet shall he fall into un
ground.

gements. Help thy neighbour one after thy
parente and be ware that thou thy selfe sal not
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Ecclesiasticus.

Ecc. vii. 24 **¶**shal haue ynough thereof **¶**Many one ore
comen greate myffoune / By the reason of
golde/and haue founde their destruction be-
fore them. It is a tree of falsynge vnto them
that offer it vp / and al such as be foolishe fall
therin. Blessed is a rich man whiche is found wch-
out slemyth/and hath not gone after golde/
nor hoped in money and securities. Where is
there such one/and yet shal commend hym/
and call him blessed/for greate thinges wch-
be amonge his people. Who so is tryed / and
founde perfect in such thinges/shalbe com-
mended and prayed. Who nought offende / a
hath not offendid. Who coulde be cruel / and
hath not done it. Therefore shal his good be
stablished/and the whole congregation shal
Declare his aimes. If thou be at a greate
mans table/open not thy mouth wyde vpon
it/and vske nor many wydes. Remember
that an euyl eye is a blynde.

B What thinge create this woik then a wic-
ked eye / be the wch-er it be fore every mans
face. Laye not thine hand vpon every thinge
that thine eye seeth/and slepe not wch-
in the dyste. **¶**Donde by thy selfe what thy
neighbour wolde haue/and be discrete
in euery paynt. What the thinge that is set be-
fore the maner / as it becommeth a mā / and
care not to much/lest thou be abhorred. Leave
thou of fressh of all because of muroure/lest thou
be by whome no man maye sanctifye/whiche
maie turne to thy decaye. Whan thou synest
amonge many men/ reach not thine hand out
at first of all. **¶**Howe well content is a wise mā
with a litle wyne / so that in slepe thou shalte
not be sefe therof / nor fele any paine. A swete
wolfe slepe shal he sefe one haw / and fele
no inward greffe. He ryseth vp by morn-
ing in the morninge/and is well at ease in him selfe/
But an vnseasonable eater slepeth vnquietly/
and hath ache and payne of the body. If thou
seest that thou hast eaten so much / aryse / go
thy waye / cast it of thy stomack/and ease thy
rest/and so shalte thou bunge no heftenesse
vnto thy body.

¶Mat. vii. 4 **¶**Donde by thy selfe what thy
neighbour wolde haue/and be discrete
in euery paynt. What the thinge that is set be-
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and hath ache and payne of the body. If thou
seest that thou hast eaten so much / aryse / go
thy waye / cast it of thy stomack/and ease thy
rest/and so shalte thou bunge no heftenesse
vnto thy body.

Ento some/ beate me/and despyse my noe:
and at the last thou shalte fynde as I haue
Kor. vii. 16 **¶**In all thy woik be diligent and
Drou. xxv. 4 **¶**Howe so shalt thee no synes happen vnto
the. **¶**Who so is liberrall in dealingge oure bys

meate / in many men shal bleste hym and praye
him with their lippes: and the same is a iuce-
soken of his loue and faythfulness. But be that
is vnfaithful en meate / the whole cyne shal
complaune of him: and that is iuce experyenc:
of his vnfaithful a wickednes. **¶**Be not thou
a wyne drer/for wyne hath destroyed man-
ny a man. Be hye pious / be herde pious / en-
uen so vouch wyne pious / be iuce of thy pious
whan they be drunken.

¶Wynne soberly / vnto / cuppenth the
lyfe of mā. If thou vntest measureles / thou
shalt be temperate. What lyfe is it / that maye
continue withoute wyne / **¶**Wynne was made
from the beginninge to make men glad
(and not for drunkennes). **¶**Wynne increas-
ably drunken / is a reioyng of the soule a
body. But if the drunken with excess / in ma-
ke his synnes: and so we wnto the mynd.
Drunkenness fylleth the mynd of the foo-
lish with shame and rayne / myneth the
strength / and maketh woundes. **¶**But if
thou be temperate at the wyne / and despyse
him not in his myneth / beue by m no despyse
full woordes / and proesse not vpon him with
contrary saynges.

¶The. XXXII. Chapter.
¶If thou be made a culce / I pryde not thy
selfe therin. But be thou as one of the peo-
ple. **¶**Take diligent care for them / and loke well
theron / and whan thou hast done al thy duty
for the yowne / that thou mayest be merry with
them / and receaue a reuene of honoure. Take
wysely / and donethly / for wisdom becommeth
the night well. **¶**Chinder not my selfe. **¶**Speale
not where there is no audyence: **¶**A power not
for thy wisdom out of thine / as an impossunite.
Like as the Carbuncle stone / by which / that is
set in golde / so wch- in a song garnish the wyne
froste / and as the Smeralde that is set in
golde / so is the sweetnes of musick by the mynch
of wyne.

¶Thou songe man / speake that becommeth
the / that is profitable / and yet scarce whan
thou art wyse asid. **¶**Comprende the
with fewe woordes. **¶**In many thinges be
one that is ignorant / in fewe care / and holde
the thyng wch- shall. **¶**If thou be amonge men
of byer and come / desyre not to compare thy
selfe vnto them: and whan an elder speake /
mule

make not thou many wordes therein. Beside the thonder goeth lightninge / and Grace nurreth and thamefastnesse goeth loue and fauoure. Stande vpon thy ninos / and be not the last but get the hoine home / and there wite thy passyng / and so what thou wilt / so that thou do no hurt / and desyre no man. But after all thinges geue thanks vnto him wherwith made thee / and replenshed the work bys goodes.

¶ Who so feareth the Lorde / wyll receaue his bountie / and they that get them to hym by mynys / shall fynde grace. He that feareth the same / shall be fylled withall: As for hym that is thus sayned / he wyll be comforted theret. They that feare the Lorde / shall fynde the iugynct / as their rightiuousnesse shall be founde so a lighte. An ongodly man wyll not be requered / but can helpe hym selfe with the sayle of other mans purpos. A man of vnderstandinge & spyeth no good counsaill / but a wyse and poudre body hath no feare. Thy soune / do nothinge without aduise / so shall not repene the after the wyde. Who not in the wyse where thou mayst fall / where thou mayest stombe aganst the stone. Wee noy by selfe into a laborious slyppery waye / and beware of thine owne chyldren. In all thy workes put thy trust in God from thy whole heart / for that is the keyng of the commaundementes. Who so belongeth Goddes word: saeth hede to the commaundementes: and he that purseth his trust in the Lorde / shall traunce nothinge.

The. XXXIII. Chapter.
¶ Here shall no euill happen vnto hym that feareth God: but whan he is in temptation the Lorde shall helpe hym. A wyse man hateth not the lawe / but an vpoete is as a soppit a ragnynge water. A man of vnderstandinge getteth credence vnto the lawe of God / as the lame is saith till vnto him. Be sure of the matter / than talke thereof: Be syfthe: wyl in floure: the man that geue answere: He that is of the foolish is like a cartwhele / or he that is of the inuice is like a c. zel tree. Like as a wyde horse that nyceyth vnder every one that syteth vpon him: so is it vnto a scornful fynde. Why doeth one bare eare / another saunge all the daies of the yeare come of

the Sunne: The wysdome of the Lorde hath so parred them asunder / as if they had be ordind the nyces and solompe castles. Some of the hath be chosen a halowed before other daies. And all men are made of the ground / and out of the earth of Adam.

In the multitude of sciens hath the Lorde sundred them / and made their wayes of diuers fashions. Some of them hath helles / sed / made much of them / halowed them / and clamed them to hym self. But some of them hath be cused / sought them lowe / as put the out of their estate. Like as the clay in the Rom. of c potters hande / and all the ordinge throt of his pleasure: so are myn also in the hande of hym that made them: so that he may geue thy as it lyeth hym best. ¶ Against euill is good / & Co. i. c. a against feare is hfe: so is the goodlye a against such as feare God. Behold: these are all the wayes of the Hyghell / and they are euery two aganst two / and one sit aganst another. I am weakd vpon last of all / so one that gathereth after in hartell. In the giftes of God and in his blessinge I am increased / and haue fylled my wynepess: lyke a grape gatherer. ¶ Behold: he we I haue no labour red andy for my selfe: but for all such as loue nurreure and wysdome.

¶ Here me O ye great men of the people / and haften truly your eares / ynto the congregacion. Wene we thy soune and wyse / thy brether and frende potter ouer the while thou luct / and geue not awaye thy subtilitee and good to another: lest thou repent thee / as thou be sayne to begge therfore the selfe. To luge as thou luct and haste theach / let no man chaunge the: for better is it that thy chyldren do pay the them / than that they should be sayne to lake in their hande. In all thy workes be excellent / that thine honour be neuer stamed. At the nme whan thou shalt end thy daye / as syns thy life / distribute thine vnto the neede. The fodder / the wyppes / and the kerdens be longeth vnto the Maister: reuerection / and worke vnto the seruaunt.

¶ If thou sit thy seruaunte to labour / thou shalt fynde rest. But if thou let him go / ydele he shall s. k. lyche. The ycke and the wyppes bowe downe the necke / but some thou thy euill seruaunte wyng bandes / and

Some reat
gaine / rno a
In the giftes
of God
I am increased /
and haue fylled
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lyke a grape
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red andy for my
selfe: but for all
such as loue
nurreure and
wysdome.
Ecclesiast.
viii. d

ful eyes / hope not backe the fulfillinge of thy handes. In all thy graces there a merry continuance / below thy rythes vnto God with gladnes. Be thou God accordinge as he hath enriched and prospered he: In a lorde what thy hande is able / that geue with a chearful respect for the Lorde recompenseth / and geueth the seuen tymes as much againe.

B Be thou vnto vngodreous graces / for such wil not be receiue. Beware of vngodreous offerings / for the Lorde is a righteous iudge / and regardeth no mans person: He accepteth not the person of the poore / but he heareth the prayer of the oppressed. He respecteth not the face of the fatherlesse / nor the widow / when she pouereth out her prayer before him. Doe thou God like he createth vnto some the deces of the widow: O beareth he north complaints ouer such as make her to wepe? Who so serueth God after his pleasure / shall be accepted / and his prayer reacheth vnto the cloudes. The prayer of him that humblyeth hym selfe / geueth shewe the cloud. O will he come nye. He will not be comforted / nor geue waye / vntill the hygher God haue respecte vnto her / geue true sentence / and performe the iudgement. And the Lorde will not be slack in commynge / nor tary longe: yet he haue synners in fonder the backes of the vniuersity / and auenged him selfe of the Heythen: yll he haue taken away the multitude of the cruell / and stolen the coper of the vngodreous: yet he geue eary man after his worth / and reuerde them: as they haue deserued / yll he haue vely need his people / mayntened they cause / and reoyced them in his mercy. O howe saye a thing is merry / in the name of anguish / and trouble: It is lyke a cloudy of rayne / that cometh in the tyme of a drought.

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Like as thou art halowed in vs before them / so thou shalt passe / if thou mayest be magnified also in the before vs: if they may knowe / if as we knowe: for there is none other God / but only thou O Lorde. Returne the reuenge / a change / y wonderous woordes. Shewe thyne hande and thy right arme gloriously. Rayse thy indignation / and poure out thy wrath. Take awaye the aduersary / and smite the enemy. Make the name shone / remember thy clemencie: that thy wonderous woordes may be payed: Let the wrath of the fyre consume them / that they be certid / and let them perish: that vs thy people hurt. Write in funder the heade of the piuous: that he ure certid / as heade there is none of: er but ure.

B Gather all the rybes of Jacob together againe: that they maye knowe how that there is none other God / but only thou / that they maye shewe thy wonderous woordes / and be thy people and heretage / as from the beginninge. O Lorde haue mercy vpon the people that hath thy name / and vpon Israel: Twaine thou hastakened to a synne boine synne. O be merciful vnto Jerusalem: the cite of thy Sanctuary / the cite of thy rest. Yll thou with thy vnspreakable veruous / and thy people with thy glory. Geue reuenge vnto thy creature / whome thou madest from the beginninge: and raise vp the prophetes that haue bene shewed in thy name. A worde the that weare for the / that thy prophetes maye be founde faithful. O Lorde beare the prayer of thy seruantes: accordinge to the blessinge of Aaron ouer thy people: that all they which dwell vpon earth / maye knowe: that thou art the Lorde the euual God / which is from euertlastyng.

C The cloudy vnto all meane / yet is one meane better then another: Like as the nunge is better vnto then / so is the better of vnder / standinge more false woordes / if frome be receiued becomes / but a man of experience liueth him up a game. The we man receiued euer in an / yet is one voughter better the another. I saye we receiued her beu / and a man loueth no thinge better. If he be louyng a veruous with self / then is not he bougbaid like other men. Be that hath geue a veruous woman / hath a goodly posselsion: he

Job 11-15
1-10-15

Num 11-12

Col 1-10

Ecclesiasticus.

he is vnto him an hepe and pillar whereupon he can relye. Where no hed ge is / there the goodes are spoyle: and where no husband is / there the frendles moueneth. Lyke as there is no credence given to a rodder / that goeth from one cite to an other. So is not thy man beloued that hath no nest / and must turne in / where he maye abyde in the night.

Tyr. XXXVII. Chapter.

A Very frendly sayth: I will be frendly vnto hym also. But ther is some frende / whiche is onely a frende in name. Remayne theye not heauinesse vnto death / whan an companion and frende is turned so an i nemy? O moost wretched presumption: from wher ce art thou sprung vp / so couer the earth with fallshede and deceate. There is some companion / whiche in possessione reioyceth wch his frende: but in the tyme of trouble / he takech parte agains him. This is some companion / that mourneth with his frende for the belly sake: but whan trouble cometh / he taketh holde of the hyde. Forget not thy frende in thy mynde / thyne upon him as thy ryghte.

Eccle. vi. b.

Eccle. viij. e
and g. c

Every counsaill bringeth forth his counsaill. Beware helesse / there is some that counsaileth but for his owne profit. Beware of the counsaile / and be aduised afore wherto thou woldst give hym / for he wyl geue counsaill for hym selfe. Lefe be colde the lo upon the / and seye vnto the. Thy waird and purpos is good / and offer wold be stande agains the / a lode what shal become of the.

B There is no counsaill as him / that suspecteth the for an enemy / and hyde thy counsaill / so that he hate the. There is no counsaill as a woman concerninge thynge / that she longeth for: nor as a fearfull a saynce heerd body / in matters of warre: nor as a merchaunt / howe wares be wylde cheap the wares towarde his: or as a byre of sellynge. Or as an enuyous man of thankes geyng: Or as the vnnicefull of louynge kyndnesse: Or as the shourthfull of woofynge: Or as an byrdynge whiche hath no house / of profyte or wealthe. An ydle bodye woulde not gladly heare speake of myche labour. Take no siche folkes to counsaill / but be diligent to see counsaill as a vererous man that hateth God / so that hee as thou knowest to be a feper of the comaundement / whiche

hath a mynde as if he shone owne mynde / and is so for the whan thou slombist.

And holde thy counsaill fast in thine belly / for there is no man more faithfull to kepe it / then thou thy selfe. For a mans mynde is iust as yme more disposed to kill oute / then iust wachmen that se about in an hys place / loosinge aboute them. And about of this pyge: Hygeist / that he will lede thy waye in faithfulness and truth. Before all thy wortes are counsaill spiste: and o ture thou doest / any thynge / be well aduised. There be foure thynge that declare a chaunged brete / wherout thece sprungeth euil and good / death and life / and a masterful tounge that gabbleth in vaine. Some man is apte and well instructed in many thynge / and yet very vnprofytable vnto hym selfe. Some man there is that can geue wyse and prudent counsaill / and yet is he hated / and continueth a begger: for that geue is not geuen hym of God to be accepted. Another is robbed of all myddones / yet is he wyse vnto hym selfe / and the fruite of vnderstandinge to sayth full in his mouth.

A wyse man maketh his people wyse / and is the fruite of his wysdome sayle noe. A wyse man shal be pleneously blessed of God: and all they that se him / shal speake good of hym. The lyfe of man standeth in the membe of the daye: but the daye of Israel are innumerable. A wyse man shal opynne faithfullnes and credence amonge his people / and his name shal be perpetual. Whysome / geue thy soule in thy lyfe: and if thou se any euil thynge / geue it not vnto hee. For all thynge that are not profytable for all men: neyther hath it any verry soule pleasure in eury thynge. Be not greedy in eury ramage / and be not to haisty vpon all meates. For excess of meates bringeth sickness / and glorye cometh as the lest to an vnnemesurable heate. Thatowe glorye haue many one prysh: but he that feareth hym selfe vnpreedy / prolongeth his lyfe.

The XXXVIII. Chapter.

Honoure the Physician: honoure him for a heaill of necessity. God hath created him / for of the Hygeist cometh medicine: and he shal receaue gyfte of the kyng. The wysdome of the Physician bringeth hym to great

worshippe / and in the sight of the greates men
of this worlde / he shalbe honorably taken. The
Lorde hath created medicine of the earth / &
he that is wise / will not abhorre it. Was not
the bitter water made sweete with a tree? that
men might learn to knowe the vertue therof.
The Lorde hath geuen men wysdome and
vnderstandinge / that he myght be honoured
in his wondrous woorkes. Wych such woerth
he heale men / and take awaye their paynes.
Of such woerth the Apothecary make a consec-
cion / yet can no man persourme all his woer-
kes. For of the Lorde cometh prosperous
wealth oute all the earth.

B My sonne / despyse not this in thy sickness
I but praye vnto the Lorde / and he shall make
the whole leaue of irō synne / goodly by han-
de a caght: cleane thine herte from all wicked-
nes. Geue a fruite saouered of fringes / and the
first flourish for a toke of remembrance: make
it flourishe fast / as one that geueth the fiell frutes /
and geue roome to the Physician. For the Lorde
hath created humilitie vnto him / noe goe from the /
for thou hast neede of him. The houre maye
come / that if seke maye be helped: that ome the /
what they praye vnto the Lorde / that he maye
occur / and gett health to synne longer. He that
synneth befor his maker / shall fall in the han-
de of the Physician.

My sonne / bringe forth thy teares ouer
the dead: and beginne to mouerne / as if thou
haddest suffred greaue harme thy self: and the
mourne his body after a conuenient maner / and
despyse not his burcull. Enforce thy selfe to
wepe / and prouide thy selfe to mouerne / I and
make lamentation expediently / and that a daye
or two / as thou hast euel spoken of: and the do-
le thou thy selfe because of the heauynes. I for of
heauynes cometh death / & heauynes of the
here decreeth strenght. Receyue a powerte
geueth the here in transacion a offence. Take
no heauynes to thyr dyuice it awaye / at ceme-
ntis the last thinge. For geue it not / for there is
no turninge agayne. Thou shalt saye hym no
good / but duere by selfe. Remembre hym vnto
me / thine also shalbe by wysse: vnto me
suffer agayne vnto the do daye. Let it be remem-
bered of the dead easie in his eest / and com-
forte thy selfe against ourt him / seinge his spere
is departed from him.

The wysdome of the scrute is at commente
tyme of rest: and he that easeth from exercise
and labouere / shalbe wise. He that holdeth the
plough / and hath pleasure in ploddinge and
dyinge the oger / a goodly aboute with such
hearte / he kan speake of oger. He secretly his
hoer to make sowes / and is diligent to geue
the fyne fooder. So is euery carpenter also
and workemaster that labourith stylly night a
daye: he carueth / graueth and curueth out / and
his wyse: is in sondry cunninge thynges /
and bys herte ymagineth / how he maye cum-
mingly cast an ymagin / his diligence: also and
wardinge persourmeth the woike. The yon-
smyth in hys maner bideth by his styche / and
doth his diligence to laboure the yon-
the vapoure of the fyre burneth his flesch / and he
must fyre wryth the herte of the smaet. The
noyse of h hammere soundeth out in his eares /
a hys eyre leke stylly upon the thinge that he
maketh. He hoer for his mynde theraupon
that he will make ouer his woike / and therefore
he watcheth how he maye set it out / a thinge
it to an ende.

So doth the potter set by his woike / he
turneth the whele aboute with his feet / he is
diligent and easeful in all his doynges / and
his labouere and woike is without number.
Be fastidious the claye with his acme / and
with his feet he tempereth it. His herte yma-
gineth how he maye make it pleasant / and
his diligence is to cleaue the omen. All these
hope is other hande / and euery one thyngeth
to be cunninge in his woike. Without lyse
maye not the cines be manteyned / inhabith
not occupied: yet come they not by in the con-
gregation: they vnderstande not the counte-
naunt of the lawe: they can not declare equite
a iudgement: they can not fynde out the var-
sentence: but thow to them shall the creature
of the woilde be manteyned: they paser
concerneth onely the woike and laboure of
cunninge.

The. XXXIX. Chapter.

Wherbe that applyeth his mynde to vnto
vnderstande the lawe of God / doth dili-
gently seke out the wysdome of the of old
time / a exercyseth him selfe in the prophetes.
He keepeth the saynges of famous men / and
passeth to the vnderstandings of dark syn-
M III entice

keepers of wisdom. He seeketh out the mystery
of Ieremie sayinge: and euer seeketh him self re-
tain continually. He seeketh for euill amonge
great men / and appeareth before the punice.
He goeth into a strange countrey / and tra-
uail: hee doeth as hee looke what good as euill is
amonge men / hee proueth it / and speaketh out.
He propheseth in his heart / to restore it to
one to the Lord that made hym / and to praye
before the highest God. He openeth his mouth
in prayer / and prayeth for his synnes.

B When the great Lord will hee shall be
filled with the spirit of vnderstandinge / that he
maye then poure out wyse sentences / a geue
thanke vnto the Lord in his prayer. He shall
eate his bread / and hee shall be by knowledge a right
a geue him vnderstandinge of secret thinges.
He shall heere saye the secretes of his learninge /
a reuoyce in the conuenance of the lawe of the
Lord. The whole congregation shall com-
mende his wisdom: and it shall neuer be put
out. The remembrance of him shall neuer be
forgotten: and his name shall continue from
one generation to another. His wisdom
shall be spoken of / a the whole cōgregatione shall
openly declare his prayse. While he liueth he
shall haue a greater name: hee shall be beside / a
after his death / the same name remaineth vnto
him. For I will I praise of mo men of vnder-
standinge: for I am full as the Moone.

C When vnto me (ye holy vertuous childen)
hinge forth fruit / as the rose that is planted
by the biocke of the felde / and geueth a sweet
scent as Libanus. Flourish as the rose garden /
singe a songe of prayse. O geue thanke vnto
God ouer all his workes. Geue glory and hon-
our vnto the Lord / shew his prayse with
your lippes. Doe not with the souge of your
lippes: with heepr a playinge / a in geuinge
thanke vnto him / saye after this maner. All
the workes of the Lord are exceedinge good /
and all by a commendementes are met / and
commendmentes in euillison.

D When a man neede not to saye: what is this? what
is that? for at his commendementes they shall all be
sought. It is his commendementes the water
runneth as a wall: and at the woode of his mouth
the water shall flowe forth. In his commendementes
to euery thinge are prepared: and receiued / and
his health can not be missed. The workes

of all flesh are before him / a there is nothinge
hid from his eyes. He seeth from euery thinge
to euery thinge: and there is nothinge to won-
derfull as by the vnto him. When a man neede not
to saye: what is this? or what? For hee shall
make all thinges to be good vnto man. His
blessinge shall runne out as the stream / and
multiplye the earth like a fountaine of water. It
shall be made the water for his mouth: so shall his
word fall vpon the Earth.

This world is a playne / and right vnto the
end: but it is euery thinge to be done. For the
good are good thinges created from the be-
gynninge: a euill thinges for the euilly. All
thinges necessary for the life of man are cre-
ated from the beginninge: water / fre / iron / a
siluer / and waxe / and hony / milke and wine /
oyle / a clothinge. All these thinges are created
for the best to the flesh: but to that
euilly that all these thinges be turned to hurt
and harme. There be spices that are created
for vnguent: and in their rightousnesse
they followed their commendementes. In the
end of the ende they shall pouce out their strength
and pacifie the wrath of him that made them.
The world is a playne / and euery thinge
is created for vnguent.

The teeth of wilde beasts / the feathers
of serpentes / and the iwardes are created
also for vnguent / to the destruction of the
euilly. They shall be glad to see his
commendementes: and when a man deide they shall
be ready vpon earth: and when their home is
come / they shall not ouerpass: the commendementes
of the Lord.

Therefore haue I taken a good counsaile vnto
me from the beginninge / and thought
to put these thinges in my minde / a to leaue them
behinde me. All the workes of the Lord
are good / and hee geueth euery one in due
season: when neede is. So that a man neede
not to saye: this is worse than that. For in the
season they are all pleasant and good: And
therefore prayse the Lord with whole hart
and mouth / geue thanke vnto his name.

The. Xl. Chapter.

Great trouble is created for all men / and
When hearye yacke vpon all mens shoulders
fed the daye that they go out of their moith
wounde / yll they be buried in the earth: the
m. the

Ecc.
liij. b

Gen. ij. d

Gen. viij. d

31.

mother of all thinges; namely theire thoughtes and ymaginations; feare a febe here; eounglyf; inuadations; longynge and desyre; the daye of deap; fram the byghthe; that styeth vpo the glorious state; onto be lowest a noost symple upon the earth; fraim him that is goungouly araged; and weareth a crowne; vntyl him that is but homely and symple clothed. There is nothinge but wath; ycle; cas; silnes; onquere; nes; and feare of deap; / regous; / anges; / and styfe. And in the nyght when one shoulde rest and slepe upon his bedde; the slepe chaun; g; eth bye vnderstandinge and knowlege. I lyke as nothinge is brest in the slepe; as wel as in the daye of labour.

B He seareth and is disquiered in the vison of his bet; / as one that cunn; th; ou; of a b; ar; yll; and in the tyme of h; alth; he awaketh; / a maenlyeth; that y; feare was nothinge. Such thinge happen vnto all fles; / both man and best; but comen faste to the vngodly. **M**ouuer deap; / vnto; / v; d; om; g; / styfe; / and; / f; r; e; a; c; e; / opp; / s; i; o; n; / s; i; n; g; e; / v; i; t; i; e; n; o; u; e; / a; n; d; / p; u; n; i; s; h; m; e; n; t; / i; t; h; e; t; i; n; g; i; n; g; s; a; r; e; a; l; l; e; r; e; a; t; e; d; a; g; a; i; n; s; t; the vngodly; / * a for theire sakes came y; shoude / d; also; / All that is of the earth; / shall mene to / d; e; a; d; a; g; a; i; n; e; / a; l; w; a; t; e; r; e; c; h; e; a; g; a; i; n; e; / i; n; t; o; the sea. All bydes and vnghteousnes; shall be put away; but seyth; silnes; a trett; shall endure for eue. The subst; a; n; c; e; and goodnes; of the vngodly; shall be d; e; y; e; d; v; p; / and synke a waye as a waterfoude; and they shall make a founde like a greate thandar; in the rayne.

C Lyke as the righte; ou; eno; p; e; t; h; / when he openeth his hande; / so shall the transgressours be saynt; / wh; a; t; h; e; u; goodnes; vany; sh; and; confu; s; i; o; n; a; w; a; y; e; . / **T**he childe; of the vngodly; shall not optayne many b; a; n; d; i; s; / and; y; v; n; e; a; n; c; e; c; o; r; e; s; v; p; a; n; the byg; the rockes; shall be ro; u; d; ou; / b; e; f; o; r; e; the gra; by the water; / s; i; b; e; and; v; p; o; n; the eyer; banke; s; .

Friendlines; and liberalite; in the increase; of blessinge; of God; / is lyke a paradys; a garden of pleasure; such mercy; also; a findes; endur; c; h; for eue; . **T**he labour; and to be content; th; that a man; hath; / is a f; e; r; e; t; e; p; l; e; a; s; u; r; e; l; y; f; e; ; and; / t; h; i; s; / i; s; / t; o; / f; i; n; d; e; / a; t; r; e; a; s; u; r; e; / a; b; o; u; t; / a; l; l; t; r; e; a; s; u; r; e; . / **T**he best; child; ren; / and; to repaire; the; e; n; e; / m; a; n; f; o; r; a; p; e; r; p; e; t; u; a; l; n; a; m; e; ; / b; u; / a; / h; o; n; e; s; t; / w; o; m; a; n; / w; i; t; h; o; u; t; / w; o; r; t; h; / t; h; e; n; / t; h; e; y; / b; o; d; y; . / **D**yn; e; / a; / w; y; n; e;

strefte; reo; p; e; t; the; h; e; r; e; / b; u; t; / t; h; e; / l; o; u; e; / o; f; / w; i; s; e; / d; o; m; e; / i; s; / a; b; o; u; t; / t; h; e; m; / b; o; d; .

Dippinge; and barpyng; make a freche; nase; / **B**ut a frendly; tynge; goeth; beyond; them; bo; th; . / **T**hyne; eye; / d; e; s; i; r; e; t; h; f; a; u; o; r; e; / a; n; d; / b; e; u; y; / b; u; t; / a; g; r; e; u; o; u; s; / e; t; i; m; e; / r; a; t; h; e; r; / t; h; e; y; / b; o; d; . / **T**he; i; d; e; and; compayn; come together; at; o; p; p; o; s; i; t; i; o; n; e; ; / **I** but; a; b; o; u; t; / t; h; e; m; / b; o; d; / i; n; / a; / w; y; f; e; / t; h; a; t; / a; g; r; e; e; t; h; / w; i; t; h; / h; e; r; / h; o; u; s; h; a; n; d; e; . / **O**ne; d; i; o; t; e; r; h; e; l; o; p; e; t; h; / a; n; o; t; h; e; r; / i; n; / t; h; e; / t; y; m; e; / o; f; / t; r; o; u; b; l; e; / b; u; t; / a; l; l; i; n; e; s; / s; h; a; l; l; / d; e; s; i; r; e; / m; o; r; e; / t; h; a; n; / t; h; e; y; / b; o; d; . / **G**old; and; silnes; / s; a; t; t; e; n; / t; h; e; / f; e; t; e; / b; u; t; / a; / g; o; o; d; / c; o; u; n; s; a; i; l; / i; s; / n; o; i; s; e; / p; l; e; a; s; u; r; e; / t; h; a; n; / t; h; e; y; / b; o; d; . / **T**emp; o; r; a; l; / s; u; b; s; t; a; n; c; e; / a; n; d; / s; t; r; e; n; g; t; h; / l; y; f; t; / v; p; / t; h; e; / m; y; n; d; e; ; / b; u; t; / t; h; e; / f; e; a; r; e; / o; f; / t; h; e; / L; o; r; d; e; / m; a; k; e; / t; h; e; y; / b; a; t; . / **T**he; f; e; a; r; e; / o; f; / t; h; e; / L; o; r; d; e; / w; a; n; t; e; r; / n; o; t; / i; n; g; e; t; / o; n; d; / n; e; d; e; t; h; / n; o; / h; e; l; p; e; . / **T**he; f; r; o; i; t; / o; f; / t; h; e; / L; o; r; d; e; / a; s; / a; / p; l; e; a; s; u; r; e; / g; a; r; d; e; n; / o; f; / b; l; e; s; s; i; n; g; s; / a; n; d; / n; o; t; c; h; i; n; g; / s; / o; / b; e; u; y; / f; u; l; / a; s; / a; . / **M**y; / s; o; n; n; e; / t; h; e; / n; a; t; e; / b; e; g; i; n; n; e; r; / s; / o; / f; / a; / b; e; t; t; e; r; / e; / w; e; / r; e; / o; / t; / t; h; e; / n; a; t; e; / b; e; g; i; n; n; e; r; . / **W**h; o; / s; o; / l; o; s; t; h; / t; o; / a; n; o; t; h; e; r; / m; a; n; s; / a; b; l; e; / t; o; / k; e; r; h; / a; s; / t; h; o; u; g; h; t; / f; a; / b; y; / a; / w; a; y; / e; / h; u; m; i; l; i; t; y; / d; o; w; / t; o; / v; p; h; o; l; d; e; / h; y; / l; y; f; e; / a; / b; e; / s; e; d; i; t; / h; y; / m; / s; e; l; f; / w; i; t; h; / o; c; h; e; r; / m; e; n; s; / m; e; a; t; e; . / **B**u; t; / a; / w; y; f; e; / a; n; d; / w; e; l; l; / n; u; r; t; u; r; e; d; / o; n; / a; n; / w; y; l; l; / b; e; a; r; e; / t; h; e; r; . / **B**e; g; i; n; n; e; / a; s; / f; a; c; t; e; / a; t; / t; h; e; / m; o; u; t; h; / o; f; / t; h; e; / v; i; s; i; b; a; n; c; e; / f; o; l; l; / b; u; t; / a; n; / h; y; / b; e; l; l; y; / t; h; e; r; / b; u; r; n; e; d; / a; / f; y; r; e; .

The XL. Chapter.

Seach; how; by; t; h; e; r; e; / t; h; e; / e; c; c; e; m; e; m; b; e; r; a; n; c; e; / **I** of; t; h; e; / n; o; / a; / m; a; n; / t; h; a; t; / s; i; k; e; t; h; / a; n; d; / c; o; m; f; o; r; t; e; / i; n; / h; i; s; / s; a; b; i; l; a; u; c; e; / a; n; d; / r; e; p; e; t; i; o; n; / v; n; t; o; / t; h; e; / m; a; n; / t; h; a; t; / h; a; t; / h; a; t; / n; o; / t; h; i; n; g; / t; o; / v; i; c; e; / h; y; m; / a; n; d; / t; h; a; t; / h; a; t; / p; r; o; s; p; e; r; e; / i; n; / a; l; l; / t; h; y; n; g; s; . / **Y**e; e; / v; n; o; / h; y; m; / t; h; a; t; / y; e; / i; s; / a; b; l; e; / t; o; / e; c; c; e; n; n; e; / n; o; c; e; ; / **W**h; o; / s; e; a; r; h; a; w; / a; c; c; e; p; t; e; a; b; l; e; / a; n; d; / g; o; d; / s; / o; / t; h; y; / i; d; e; n; t; i; t; y; / v; n; t; o; / t; h; e; / n; e; c; e; s; s; u; l; / s; a; i; d; / v; n; t; o; / h; y; m; / w; h; o; s; e; / s; t; r; e; n; g; t; h; / f; a; i; l; e; t; h; / a; n; d; / t; h; e; r; e; / n; o; t; i; n; / h; y; s; / l; a; s; t; / a; g; e; / a; n; d; / t; h; a; t; / i; n; / a; l; l; / t; h; y; n; g; s; / i; s; / f; u; l; / o; f; / e; a; t; / a; n; d; / s; a; t; u; r; e; ; / v; n; t; o; / h; y; m; / a; l; s; o; / t; h; a; t; / i; s; / i; n; / d; i; s; p; a; y; r; e; / a; n; d; / h; a; t; / n; o; / h; o; p; e; / n; o; t; / p; a; t; i; e; n; c; e; . / **W**e; / n; o; t; / t; h; o; u; / a; f; r; a; y; d; / o; f; / d; e; a; t; h; / r; e; m; e; m; b; e; r; / t; h; e; m; / t; h; a; t; / h; a; u; e; / d; o; n; e; / b; e; f; o; r; e; / t; h; a; n; d; / t; h; a; t; / c; o; m; e; / a; f; t; e; r; / t; h; e; / **T**h; i; s; / i; s; / t; h; e; / i; u; d; g; e; m; e; n; t; / o; f; / t; h; e; / L; o; r; d; e; / o; u; t; / a; l; l; / f; l; e; t; h; . / **A**nd; / w; h; y; / w; i; d; e; s; t; / t; h; o; u; / b; e; / a; g; a; i; n; t; / t; h; i; s; / p; l; e; a; s; u; r; e; / o; f; / t; h; e; / **Z**o; g; h; e; s; t; ; / **W**h; o; / b; e; t; t; e; r; / i; t; / d; e; c; e; n; / a; n; / h; u; n; d; r; e; d; / o; ; / a; / t; h; o; u; a; n; d; / y; e; a; r; e; ; / d; e; a; t; / a; g; e; t; h; / n; a; t; / h; o; w; / l; o; n; g; / e; / o; n; e; / h; o; u; e; / l; y; u; d; .

Gene. 27

The children of the vngodly; see; ebb; i; m; a; n; a; b; l; e; / d; i; d; e; n; / a; n; d; / s; o; a; r; e; / t; h; y; / t; h; a; t; / t; e; p; e; c; o; m; p; a; n; y

Ecclesiasticus.

Ecclesi. c

pany with the vngodly. The inheri-
tance of a godly children shall come to naught; and
theye possessee shall haue perpetual shame and
confusion. The chylidren of an vngodly
father: and why? for bys sake they are
rebutted and despyse. Who be vnto you (O ye
vngodly) which haue forsaken the lawe of the
Hyghest God? If ye be borne, ye shal be borne
to cursynge: if ye dye, the curse shal be youre
portion.

**Gen. iii. d
Ecclesi. b**

All thyside of the earth, shall tuene to earth
again: so do the vngodly also out of the curse
into destruction. The forow of men is in their
body: but the name of the vngodly shal be put
out: for it is nothinge word.

Ecclesi. d

Labour to get
the a good name: for that shall continue suer
byr the thei: a thousande greate treasures of
golde. A good lyfe hath a nūbre of dayes / but
a good name endureth euer.

Ecclesi. a

My children / kepe wysdome in peate: for
wysdome that is byd / a treasure that is not
fene: what profit is in the body? A man that
hydeh his fooly hinc / is bette then a man
that hydeh his wysdome. Therefore be yetur-
ned at my wordes: for it is not good in all
thinges / a chylde to be ashamed. True saych
must proue and measure it.

Rom. i. b

Be ashamed of rhyeddom before father and
mother: Be ashamed of hysuge before f pnce
a men of auncyter: Of sinne, before the iudge
and rulee. Of synne, before the ronegacion
and people: Of unrighteousnes, before a com-
pany: a sinder: Of thes; before the neygh-
bours? As for the truth of God and his ed-
urnamēt: not ashaud thereof.

Be ashamed to be with thynelbowes
upon the dyad: Be ashamed to loke upon bare
lottes: Be ashamed to wene awaye thy face
front thy frende. Be ashamed to take / and not
to geue: Be ashamed also to loke vpon another
mans wyffe: and to make many mystinge wor-
des with her mardens: or to stande by her bed-
syde. Be ashamed to opprude thy frende: and
when thou giest any thynge / call him no in
the tresh wythall.

The XLII. Chapter.

What care is a thynge wyse / and dyslose
? Not the wote: it is that thou hast berde in
seruie. Be shamefull and redmancered in bedes
so shall euery man fauouere the. Of these thyn-

ges be not thou ashamed / a sceptic no person
as a ssende. Namely / of these thynge be not as
shamed: Of the lawe of God / of the edurnamēt
of ind gment: to bringe the vngodly from his
vngodlynes into righteousnes / and to make
him a good man: to deale faithfully in neygh-
bour and companyon: to distribute the bette-
tagge vnto f frendes: so by diligence to kepe true
measure and weight: to be content / whether
thou giest much of lyte: to be truly with
temporal goodes in begynne and silling: to
bringe up chylidren with diligence: to correcte
an euell seruauunt: kepe that thine is from
an euill wyffe: to set a locke where many hādes
are: when thou desyuerest and giest out to be
lepste: to tell it: and to weye it: to wyse up all
the desyueringe and reccaunging: to ensoure
the vnto acted: and vnto wyffe: Of the aged that
accused of the yonger. If thou be vligia in
these chynge: teachy thou shal be learned and
wyse and accepted of all men.

The daughter maketh father to wāche for
erely: she is carelesse that he hath for her /
teach awaye his stepdore / in the wyth / lest
she shoulde ourgrowe hie. And when she
hath an housbande / lest she shoulde be hated
and left / she shoulde be despyed: or reuysed in
her wyth: or forsaken with chylidren: be for
thechaunce? What when she cometh to the
man: lest she behaue her selfe not wyth: or
conuene vnfructifull. If the daughter be wryt
con: she pre straily / lest / she cause thine care-
meyes laugh the so foine: and the whole cō-
to geue the an euill repute: / a so thou be saynt
to haue the shame of euery man / and be rone-
founded before all the people. Be helpe / not
euery bodyes beauty / a haue not much dwel-
linge amonge women. For lyte as the wombe
and mothe cometh out of chylidngs: / so doth the
wisednes come of women.

It is better to be with an euell man / then
with a frendly wyffe that putteth one to shānt
and rebuke. I will remember the wyfite of
the Lo: d / a declare the thynge that I haue
sene. In the wordes of the Lo: d: are his wry-
tes. The Quene ouer: sechall thynge: she
shyne: and all byr wordes: are full of the glo-
rie: she of. Early not the Lo: d: brought
passer: that his seruice shoulde tell one all the
wonderous wyfite: which / almighty Lo: d
hath

hath stablyshed? All thinges endure in his glory. As it is set out the grounde of the depe and the hert; and be knoweth all their imagination and mysdoome. For the Lord knoweth all sciens; and he looketh unto the token of the tyme. He declareth the thinges that are hid; and he knoweth all their secretes. No thought maye scape him; neither maye any wynde be hid from him. He hath gaueshed the hyght excellent works of his wysdome; and he is from euerylinge to euerylinge. Vnto him maye no thinge be added; neither can he be myssted; he hath no nede also of any counsaill. How amiable are all his works; / and as a sparke to loke vpon: They tye all; and endure for euer; and whan theye nede is; they are all obidient vnto hym. They are all double one agaynst another; / he hath made no thinge that hath faulte; or blemyshe. He hath stablyshed the goodnes of euery thynge; and who more be sonfynd with his glory; whan he sayth it:

The XLIII. Chapter.

As the glory of the heyght; / is the sayre and cleare firmament; / the beuty of the heauen in his glorious clearnes. The Sunne whan he appeareth; / declareth the daye in the goinge out of it; a maruailous worke of the Hyghth. As noone it burneth the earth; and who more shyd the heat thereof? Who so keepeth an oon whan it is hot; the tymes more doeth the Sunne burne vpon the mountaynes; / whan it burneth out the fyr beames; and synch with the hyghthens of it; / it blindeth the eyes. Great is the Lorde that made it; and in his commaundement he causeth it to runne by itselfe.

The Moone also is in all; / and at conuenient season it sheweth the tymes; and is a comfiter of the tyme. It is token of the solempne feasts; as of the Moone; a light that myssted and increaseth agayne. The moneth is called after the Moone; / it groweth wonderously in her chaunge; nge.

The armye of heauen also is in the heyght; / in the firmament of heauen it groweth cleare and glorious thur. This is the clearnes of the starres; the beutyfull apperell of heauen; the apperell that the Lorde lyghtheith in the

hegth. As his holy worder; he continue in their ordie; and no one of them sayeth in his mouth. I like not the raue borne; / and in his hande Gen. ij. b him that made it; / very beutyfull is it in his thync. He compasseth the heauen aboute with his clearnes and glory; the hande of the Hyghth haue benedict. Whoso his commaundement he maketh; the snowe to fall; / and the chorder of his iudgement to synge hoysely. Thow; his commaundement the terraces are opened; / and the cloude flye as the folow. In his power both he strenghtened the cloude; and broken the base stone.

The mountaynes melt at the syght of him; / the wynde bloweth according; to his will. The sounde of his shoude beateh the earth; / so doeth the storme of the North; theye whyle wynde also lyghtheith; / whan as a fecheed folow; / clyeth out; and spredeth the snowe aboute; / as the grethoppers that destroye all; so fallith it downe. The eye maruailith at the beuty of the whyness thereof; / and the hert is afraied at the raue of it. He poureth out the frost vpon earth; / he faly; and whan it is froien; / it is as sharpe as the pycke of a bysle.

Whan the colde cloude wynde bloweth; / harde the still cometh of the water. The lighteth downe vpon all the gatheringes together of water; / and puteth on the wateres as a bitt plate. He burneth the mountaynes; / a burneth the wuderesses; and loke what is giene; he puteth it oute; / he fyre. The medicine of all this is; / whan a cloude cometh hastily; / and whan a dew cometh vpon the heat; / it shal be refresht agayne.

In his worder he stiller the wynde. In his counsaill he sereth the depe; and the Lorde Iesus panted it. He sayth that saye out the see; / tell of his parles and haimes; and whan he heere it; / with our eares; / we maruaill the great. For there be strouger worderes moite; / diuerser maner of nyce; / besides a wallyst shes. Thow; him are all thynge set in good ordie and persourme; / and in his worder all thinges endure.

I spake much; / but I can not sufficientlye attaine; / for he him selfe; / is the persourer of all worderes. We shoulde praise the Lorde; / after all our power; / for he is great; / in all his works. The Lorde; / is to be feared; / Psal. lxx. a

yet very greete to be / and maruylous to his
power. Praise the Lord / & magnifie him as
much as ye maye / yet doeth he forecreade
all prayse. ¶ O magnifie him with all your
power / and labour earnestly / yet are ye in no
wise able sufficiently to praise him. ¶ Who
hath sene him that he myght tell vs? Who
can magnifie him so greatly as he is? For
there are hyd yet greater thynges then these
beas for vs we haue sene but few of his wor-
kes. For the Lord hath made all thynges / &
gauen wysdome to such as feare God.

The XLIII. Chapter.

A commendacion of the olde
veturous fathers.

And we commend the noble famous men /
and the generation of oure forefathers and
fathers. Many more glorious aces hath the
Lord donne / & bened his greate powere eue
sence the beginning. The noble famous men
ragged in their kyngdomes / and here get
leny eue. In their wysdome and vnderstand-
ing / they folowed the counsayll theyerd in
the prophetes. ¶ They led the folke thow
the counsayll and wysdome of the scriybes of
the people. Wise sentences are founde in their
instrucion. They sought the stoutnes and
melody of musick / and brought forth the plea-
sant songes in scripture. They were ryche also /
and could consistre and pacifie those that
drect with hym. All these were very noble /
and honorable men in their generations / and
were well reuered of in their tymes. These
haue left a name behinde them / so that whys
praise shall alwaye be spoken of. Afterwarde
there were some whose remembrance is gone.
¶ They came to nauyge a peryshed / as though
they had neuer bene and became as though
they had neuer bene borne / & and their chil-
dren also with them.

Dsal. v. a

Eccl. v. c
Joan. j. b

Ezo. vii. c

Gen. vii.

Blessed be theyse are loungre me / whose
righteousnes shall neuer be forgotten / but con-
tinue by theys posterite. These children are an
holy good heritage. Theye sene endued fast
in the conuenant. For their sake shall their
children and seds continue for euer / and their
praise shall neuer be put downe. Their bodies

are buried in peact / but their name lyueth for
euermore. The people can speake of their wis-
dome / and the congregacion can talke of their
praise. ¶ Much walked right and acceptably
before the Lord: therefore was he transfact
for aeternall of animent to the genera-
tions. ¶ For was a stedfast a righteous man
and in the tyme of war he became a econo-
myng. Therefore was he left a conuenant
the earth / when the floude came. ¶ An euerlast-
ing conuenant was made with hym / that
all flesh shoulde peryshe no more with
water.

¶ Abraham was a greate father of many
people in glory was there none like vnto hym.
He kepte the lawe of the Highest / and came
into a conuenant with hym. He set the con-
uenant with his flesh / & when he was tym-
pore / he was founde faythfull. Therefore
God vnto hym with an oath / that he wolde
bless all peoplen by his seds / that he wolde mul-
tiple and increase him as the dust of the earth
and to callre by his seds as the starrs: yet
and tharby seds shoulde haue the possessioun / and
inheritaunce of the lende from se to se / and
from one ryue vnto the borders of the lende.

¶ With Isaac byd he stablyly the same con-
uenant for Abraham his fathers sake. For
that greuous blessing and health of all men
and conuaint byd he stablyly with Isaac.
He knew hym / & in that he prospered hym so
well and ryche / & gaue hym an heritage / and in-
sundered his portion by himself / and parted it
amonge the welke rydes. ¶ They shall men
broughte he out of hym / which sounde fauour
before all flesh.

The XLV. Chapter.

And so beloved of God and men / whose
remembrance is in byghe prayse / hym
hath the Lord made lyke in the glory of the
sages / and magnified hym / so that the ene-
mies shodden an vnto of hym / & howe his word
he byd grete wonder. He made hym great
in the sight of kynges / gaue him commaun-
ment by his people / and showed hym his
gouernour powere. ¶ He stablyly shed hym with
his wysdomes and miferkes / and chose hym out
of all men. For he hede his voyce / and ledde
him in the wakke cloudy: ¶ and ther byd
gen

Ecclesiasticus.

3o ju. x

View out his swerde against the cines: Who stode so manly before hym: For the Lorde hym self brought in the enemyes. I stode not the Sunne still at his commandement/ and one day was as long as two: he called upon the hyghst/ and maist myghty/ when the enemyes pleased up vpon hym on euery syde: and the Lorde herde hym. with the bayle stones. They smote the Hythyenish people myghtely/ and in falling doune they slew all the aduersaries/ so that the Hythyen knewe hys wooll and all hys defence/ that the Lorde him self sought against them/ for he followed vpon the myghty men of them.

3o ju. xii. g

In the tynke of Moyses also/ he and Caleb sonnes of Iephune/ vnder a good worke which stode against the enemyes/ with hyde people from synne/ and slayed the wicked murmuringe. And of fyve hundred thousande people of fortie they two were preserved/ when they were brought into the heretage/ namely/ a lande that floweth with milke and hony.

3o ju. xii. g

The Lorde gaue strength also vnto Caleb/ which cernaing with him vnto hys age: so that he went up into the hygh places of the lande/ and his side conquered the same for an heretage: that all the chyldren of Israel myghte haue good a chynge in to be obedient vnto the Lorde. And the iudges or rulers/ euery one ofte hys name/ whose heart wente not vpon hym/ nor departed from the Lorde/ and that soughte to be from the Lorde vnfaithfully/ whose remembrance hath a good repute. Ver/ their bones flourish out/ of their name shall neuer be chaunged. Samuel the prophet be-
loured of the Lorde/ I ordeyned a kynge/ and a noynted the pynces over the people. In the lawe of the Lorde ruled he/ and iudged the congregation/ and the Lorde had respect vnto Jacob/ the prophet was founde diligent in his faithfulness/ in his faithfulness was that faithfulness of the vision knowne. He called vpon the Lorde the myghty/ who the enemyes pleased vpon him an euery syde/ what tyme as he offered the fyttinge lambe. And the Lorde shanded from heauen/ and made hys voyce to be heard with a greake noise. He was comforted the pynces of Tyre/ and all the rulers of the Phylistines. Before hys last ende/ he made protestacions in the sight of the Lorde

3o ju. xii. g
and xii. c

3o ju. xii. g

3o ju. xii. g

de and his annoynted/ that he wold neither sub-
stance/ nor good of any man/ nor for so much
as he should/ nor man myght accuse him. I
ser this he colde that hys rinde was at hande/
and shewed it fyttinge also by a cnde and waike/
and from the earth lyft he vpon hys voyce in the
prophecie/ that the vngodly people shoulde
peryshe.

The XLVII. Chapter.

When the tyme of kynge David was
I firste rose up a prophet called Nathan/ for
like as the fat is taken awaye from the of-
feringe/ so was David chosen out of the chyldren
of Israel. He tolde his pastyme with the yong
as with fyddes/ and with beares lyke as with
lambe. He was not a gaunte/ wher he was/
yet bus yonge/ and toke amoge the rebuke/ for
his people/ what tyme as he toke the stone in
hys hande/ and smote doune poudre Dolaish
with the synger. For he called vpon the hyghst
Lorde/ which gaue hym strenght in hys right
hande/ so that he ouerthrew the myghty gaunte
in the batteyle/ that he myghte set up the home
of his people agayne.

Then a broughte hym to worshippe about
all pynces/ and made him to haue a good re-
poune in the prayse of the Lorde/ wher he shoulde
weare a crowne of gloire. For he destroyed the
enemyes on euery syde/ roied out the Phylis-
tines hys aduersaries/ and brast theiue home in
sunder/ lyke as a sabote/ yett the daye. In all
his workes he playsted the hyghst a holtes/
and ascribed the honoure vnto him. With his
whole heart he prayd and laur hym that
made hym. The ket fingers also befor the
aunce/ and in their tyme he made fytte son-
ges. He ordeined to fepe the holy dayes was
subpully/ and that the sollemne feastes the
rowe the whole yeare shoulde be honourably
holten/ with playfynge the name of the Lorde/
and with kynges by tyme in the mor-
ninge in the Sanctuary.

The Lorde toke awaye hys synne/ and
exalted his home for euer. He gaue hym the
conuauant of the kyngdome/ and the name of
woorthyp in Israel. I firste him there colde vpon
the wyse sonne called Salomon/ and for his
safte he doue the crinite/ a wyse saire of the
Salomon rangned with peace in his tyme/ for
God gaue hym rest fro his enemyes on euery
side

As he that he might build him an house in his name/and prepare the Sanctuary for euer/ like as he woe well instructed in his youth/and filled with wysdome and understandinge/ as it were with a water flood. He covered a filled the whole lande with similitudes and wysse prudent sentences.

D His name wente abroad in the Iles/ because of his peac he was beloved. All landes marvelled at his sayings/prouerbes/similitudes/and at his peaces/and at the name of the Lord God/which is called the God of Iherusalem. He gathered golde as rynn, and he had as much siluer as leade. He was moued in vniuersall loue to waide womē/ and was overcome in affliction. He slayned his honour and was shipp/ yee/ his posterite despyled he also in thinges of the wrath of the Lord vpon his children/ and so woe after his wordes/ so that his Kingdome was deuided/ and Esophtain became an vnfruitfull/and an vnessest fruit Kingdome. He euer rebuffed/ God forsake not his neece/ neither woe he weach destroyed/ because of his wordes/ that he shoulde traue him no posterite.

E As for the sedithe came vpon him (which he loved) he brought it not vnto anye to naught/ but gaue yet a continuance vnto Jacob/ and a coie vnto Dauid one of him. Thus rebuffed Dauid with his father/ and out of his bed he left behind him a very foolishnes of the people/ and such one as had no vnderstanding: namely I Roboam which turned auaire the people thowto his counsaill/ and Zeroboaam the sonne of Nabat/ which caused Itraell to synne/ and the word of Iphaim the waye of vngodlynesse: In so much that they synned and misdeeds had the opperhande so fou that at the last they were driven oute of the lande for the same. Yee he fought oure/ and broughte ap all wickednesse vnto the vengeance came vpon them.

The XLVIII. Chapter.

I Hec sidde vp I Elias the prophete as a synne/ and his woe: he entreclyfe a cretcher. He broughte an hunger vpon them/ and in bye he made them sicke in numbie. For they myghte not wage with the commaundementes of the Lord. Thowore the wode of the Lord he spente the thowans/

and the tymes thoughte he the fere: because thus became I Elias honorable in his woe: derous veda. Who maye make his waste to be like him? What was he had rayed he op from death: and in the woode of the Iherusalem he thoughte hym oute of the graue againe. He cast doun syngea and destroyed them/ and the honorable from theyr seate. Vpon the mount Syn he berde the punishment/ and vpon Hore he iudgement of the vengeance. He propheted recompensynge vnto syngea/ and vnto odyne prophetes after Iherusalem. He was taken vp in the stone of syngea in a churren of hoise of the Lord. He was odyne in the retyoung in yme to pacifye the wrath/ to tume the bettes of the father vnto the children/ and to set vpon the tribes of Jacob againe. Blessed were they that were the/ and were garnished in loue: for we lye in lyfe.

I Elias was conuerted in the stone/ but he Iherusalem was filled with his moith. While he was lued he was a frayd of no price/ and no man might overcome him. There coulde no wode because him/ and after his death his body propheted. He vnto woices in his lyfe/ and in death were his waikes maruayous. Foral this the people amended not/ neither departed they from their synnes: they were carryed away prisoner oute of the lande/ and were feared aboaden all countreies/ so that of them there remayned but a very litle people/ and a pryne vnto the house of Dauid. Howbeit some of them did righte/ and some heaped vp vngodlynesse.

I Zacharias made his synne stronge/ conuayed water into us/ digged thowre the stony rock with yuen/ and made vp a well by the water syde. In his yme came Semedee vnto him/ and semedee had by his hande against Iherusalem/ which they woe graue. Then troubled their burres and bandes/ so that they forwoyed lyke a woman/ traunging with whyde. So they called vpon the Lord/ which is merry full/ and lyfte vp their bandes before him. Immediately the Lord heede them oute of heauen/ and deliuered them by the bande of Iherusalem. He sinned the booff of the Assyrians/ and bye aungill destroyed them. For Zacharias had done the thinge that

Ecclesiasticus.

pleas'd the Lord/and remain'd steadfastly in the waye of Dauid his father. **W**ithin the day was great and faithful in his wisdom. In his time the Sunne wrote back wardes/and he lengthen'd the dayes by fe. With a righte spete prophesied he what shoulde come to passe at the last/and to such as were fowlsull in Zion/ he gaue consolation/with which they mighte comforte them selves for euermore. He shew'd things that were to come/and set forth: of such they came to passe.

The XLIX. Chapter.

A Remembrance of Josias his lye
 14 re 28
 a id 28
 q. pa. 28
 a
Was when the Apothecary made many precious sweete smelling things together. His remembrance: sweete shall be sweete as honey in all mouthes/and as the playng of an instrument by the waye. He was appointed to turne the people agayne/and to take awaye all abominations of the wngodlye. He byrected his herke into the Lorde/and in the tyme of the wngodlye he set up the worshippe of God agayne. All synners excepte Dauid/ & Josias and Josias commyred wickednesse: for euen the synners of Iuda/ also forsake the lawe of God. for they gaue their houte vnto other they: honoure and worshippe also to a straing people.

B This fort was the cleere cite of the Sanctuary
 14 re. 28. b
When the sunne with his sonne and the steres thereof laye desolate/and wastfull for they increased. **J**eremye said/which neuer before was a prophete: c:deyded from his mothers wombe/that he mighte rote oute/ & beare off/and destroye: and that he mighte builde up/and plante agayne.

Jer. 1. a
 23 re. 1. a
The prophet sawe the glory of the Lorde in a vision/whiche was shew'd hym vpon the chaire of the Cherubims. For he thoughte vpon the cherubims in the reyn/ to do good vnto such as had oiter'd their wayes a synner. And the bones of the rockes prophetes/ which from oute of their place/ if they gaue comfort and consolation vnto Jacob/and deliuered them faithfully. **F**or we shall we prayse Zorobabel/whiche was as a ringe in the cryghe hande.

E To was Iesus also the sonne of Josede:
 23 re. 1. a
When he put on the garment of honoure/ and was clothed with all stature: when he came to the holy aultare/ to garnish the coveringe of the Sanctuary/ when he coke the portions oute of the puffed bande/ & he him selfe stode by the dert of the aultare/ & he shew'd them rounde aboute in wyde. **T**he chaire of the cite/ & the cryghe vpon the mounte Libanus/ so stode they rounde aboute him. **A**nd as the chaire of the olme tree/ so stode all the sonne

with hym. **A**nd Hieremias is alwaie to be commended/ which set vp for us the wallis that were broken downe/ made the houses of a newe: **B**ut upon earth is there no man created like it no/ if he was taken up from the earth. **A**nd Josaphat which was lorde of the Beruan/ and the holder of the people/ his bones were couer'd a septer. **C**rip and Sem were in greate honoure amonge the people/ and so was Adam aboute all the chaires/ which he was created.

The L. Chapter.

Simon the sonne of Onias the hygh
 23 re. 1. a
Prieste/ whiche in his lyfe set vp the house of agayne/ and in his dayes made full the temple. **T**he hygh of the temple also was founded of him/ the bubble buildinge/ and the hygh walls of the temple. **I**n his dayes the welles of water flow'd out/ and were exceedinge full on the see. **H**e took care for his people/ and deliuered them from destruction. **H**e kepte his cite/ and made it stronge/ that it shoulde not be besieged. **H**e dwelt in honoure and worshippe amonge his people/ and enlarged the insurance of the house/ and the course. **H**e grew brighte as the morninge starre at the myddest of the cloudes/ and as the sunne when it is full. **H**e shyneth as the sunne in the temple of God. **H**e is as brighte as the rayneshowe in the sicke cloudes/ and flourisheth as the flowers and roses in the springe of the yere/ and the lilyes by the ryuers of water. **L**ike as the Banuims upon the mounte Libanus in tyme of Summer: **L**ike as a lyfe and mercurie that is findid: **L**ike as an whole ornament of pure golde/ set with all maner of precious stones/ and as an olme tree that is fruitful/ as a cypres tree which groweth vpon an hygh.

When he put on the garment of honoure/ and was clothed with all stature: when he came to the holy aultare/ to garnish the coveringe of the Sanctuary/ when he coke the portions oute of the puffed bande/ & he him selfe stode by the dert of the aultare/ & he shew'd them rounde aboute in wyde. **T**he chaire of the cite/ & the cryghe vpon the mounte Libanus/ so stode they rounde aboute him. **A**nd as the chaire of the olme tree/ so stode all the sonne

sonnes of Aaron in their glory. And that he might sufficiently perfume his service upon the altare/a golden offeringe of the byghest God/ he stretched out his hande/a rife of the golden offeringe/a poured in of his myght so he poured upon the bottome of the altare a good smell vnto the byghest prince.

Then beganne the sonnes of Aaron to singe/and to shewe with rompenesse/ and to make a greates noise/for a remembraunce and prayse vnto the Lozde. Then were the people alyfied/and fell downe to the earth upon theyr faces/ to worshippe the Lozde their God/and to geue thanks to almighty God. They songe goodlye also with their voyces/ so that there was a pleasant noise in the greates house of the Lozde. And the people in theyr prayer besoughte the Lozde the byghest / that he woude be mercifull/ till the honoure of the Lozde were performed. Thus ended they theyr manyle and zand service.

Then went he downe/ and stretched oute his hande ouer the whole assemblye of the people of Israel/ that they shoulde geue praise and thanke oute of theyr lippes vnto the Lozde/ and to reioyce in his name. He began yet once also to praye / that he mighte openly shewe the thanksgyuinge before the byghest/ namely thus: O geue prayse and thanke/ ye all vnto the Lozde our God/ whiche hath euer bene noble and great thinge: whiche hath exceeded oure voyces from our mothers wombe/ and deale with us accordinge to his mercy: that he wyll geue vs the yfynesse of herte/ and peace for oure synnes in Israel. Whiche saythfully speake his mercy for euermore/ and alwaye deliuereth vs in due season.

There be two maner of people/ that I behoude to my heritas for the thyrd/ whome I becom to no people. They that sye vpon the mountan of Sennar/ the Philistines/ and the foolish people that dwel in Syria.

I Iesus the sonne of Syrach the sonne of Ierusalem/ haue marked vp these informacione/ and documentes of wisdom and vnderstandinge in this booke / and soaced oute his wisdom oute of my herte. Blessed is he that exerciseth him selfe therin/ and why so salueth

such to herse/ shall be myse. If he do these thinge/ he shall be strong in all. For the lichte of the Lozde ledeth him.

The. LII. Chapter.

A prayer of Iesus the sonne of Syrach.

Thanke the O Lozde and synge/ and prayse the O God my Scauoure/ I wyll reide prayse vnto thy name: for thou art my defender and helpe/ and haste pisyred my body from destruction/ and the snare of wayecousa tongue/ and from the lippes that are occupied with lyes. Thou hast bene my helpe/ from such as shode vp against me/ and haste lowered me after the multitude of thy mercy/ and for thy holy names sake. Thou hast deliuered me from the roaring of them/ that prepared them selves to deuoure me oute of the hande of such as soughte after my lyfe: from the multitude of them that troubled me/ and wente aboute to set syre vpon me on euery syde/ so that I am not stent in the middelt of the syre: from the hope of helpe/ from the vndeane tongue/ from lyege wordes/ from the wicked synge/ and from an vngyuous tongue. My soule shall praise the Lozde vnto death/ for my lyfe: Ix my vnto hell.

They compassed me rounde aboute on euery syde/ and there was no man to helpe me. I looked aboute me/ if there were anye nion that wolde saue me: but there was none. The thoughte I vpon thy merry O Lozde/ and vpon thy cetera that thou haste bene ouer of alde: namely/ that thou deliuerest such as put their trust in thee/ and ryddest them oute of the hande of the heuene. I

Thus lyste I vpon my prayer frid the earth/ and prayed for deliuerance from death. I called vpon the Lozde my father/ that he woude not leaue me withoute helpe in the daye of my trouble/ and in the tyme of the pownde. I praysed thy name continuallye/ selinginge honoure and thankes vnto the end/ so my prayer was berde. Thou savedest me from destruction/ and deliuereddest me from the vngyuous tyme. Therefore wyll I acknowledge and prayse thee/ and magnifye the name of the Lozde.

The songe

C When I was yet but yonge / or eue I
 wente astray / I desired wth some openly in
 my prayer / I came therfore besou the temple /
 and sought her vnto the last. Then staiedst
 thou vnto me as a grape that is some type.
 My heart receyved in her / chyn went my face
 the ryght waye / stie / from youth vp soughte I
 after her: I bowed down myn eare and it
 ascended her. I founde in much wysdom / and
 persperid greatly in her. Therfor wilt I a-
 scende the gloire vnto hym that geueth me
 wysdom: for I am abusyd to do therafter.
 I wil be glouous to cleue vnto the thinge that
 is good: so shall I not be confounded. My
 soule hath waxed wth her / and I haue bene
 diligent so the occupied in her. Rise vp myne
 hande an hyge / stie in was my soule lygh-
 tened: thowse wth thy name / that I knowe: I
 my folly shone. I dedid my soule after her /
 the and I wote one herte from the begin-
 ninge: and I founde her in cleynesse. And
 therfore shal I not be forsaken.

W My herte longed after her / and I gat a
 good treasure. Therfore her the Lord hath
 graun me: a newe tunge / wherewith I will
 praye hym. O come vnto me / ye vnlearned / as
 I dwell in the house of wyrdome: wth drawe
 not youre selves from her / but talke and com-
 mon of these thynges: for your soules are very
 thyrstie. I opened my mouth and spake: I
 came and byc wysdom without money: how
 youne your neede vnder her yock / and your
 soule shal receaue wysdom. She is harde at
 hande: and is content to be founde. Beholde /
 wth your eyes / I haue that I haue had but
 litle labour: and yet haue founde much rest.
 O: receaue wyrdome: and ye shal haue plen-
 teousnesse of siluer and golde in posses-
 sion. Let your mynde receyue in his mercy: and he
 wil not be ashamed of his prayse. Wthke his
 wth: by name: and he shal giue
 you youre reward in
 due tyme.

The ende of the booke of Iesus / the sonne of
 Ezechiel: whiche is called in La-
 tine Ezechielus.

The prayer of Sarias /
 and the songe of the thie chyl

been after Theodons translation: whiche
 wordes are wyrtten in the thurde chap-
 ter of Daniel: after the olde
 text in Latin.

And they walkt in the middes of
 flame: prayng God: a magni-
 fying the Lord. Sarias stode
 vpon a pyrd in this maner. And
 in the middes of the fire opened he his mouth:
 and sayde: Blessed be thou / O Lord God
 of oure fathers: eighte wth the to be praysed
 and honoured: in the name of thine for euer:
 more: for thou arte ryghteous in all the thynges
 that thou haste done to vs: yett faithfull
 are all thy wth: / thy wayes are ryghte:
 and thy iudgements true. In all the thynges
 that thou haste thoughte vpon vs: and
 vpon the holy chyl of oure fathers: Ceuen Jeru-
 salem: thou hast executed true iudgement:
 yett accordinge to ryghte: and equite haste
 thou thoughte these thynges vpon vs: because
 of oure synnes.

For why: we haue offended: and done wth /
 ledy / beparance from the: In all thynges
 haue we transgredid: and not obeyed thy com-
 mandementes: nor kepte the nitiche: done
 as thou hast bidden vs: / that we mighte spe-
 speere. I wth for: all that thou hast thoughte
 vpon vs: and euery thyng: that thou hast done
 to vs: thou hast done them in true iudgment:
 And in dyscyringe vs into the handes of oure
 enmyes: amonge vngodly and wthed the
 hominations: and to an vngyghteous kinge /
 yett the most forwarde vpon earth. And now
 we maie not open oure mouthes: / we are be-
 come a shame and reproche vnto thy seruants:
 see: and to thine that wth the the.

Yett for thy names sake: we beseeche the: / graue
 vs not vpon oure: beate not thy contentaunce:
 and take not awaye the mercy from vs: for
 thy beloved the abyme sake: for thy seruante
 Iacob sake: / and for thy holy Israels sake:
 to whome thou haste spoken and promysid:
 that thou woldst multiplye they: / see the
 as the starres of heauen: and as the sandes
 of the see.

Elia. p. a

Ezra. p. c

Bo

La

the
 the
 the

that lyeth vpon the sic shore. For wels & Loide
ere become lesse then any people/and he kepte
vnder this waye in all the world:/because of
oure synnes. So that nowe we haue neyther
pynce/But ke/propheet/seruants/offering/sacrifices/
oblation/ancient/not Caueuary before the.

Neither helles/in a contrarye herre /and a
humble sparteit vs be recourde/that we may
payne thy mercy. Like as in the burnt offe-
ninge of rammes/and bullocks /and lyke as
in thousande of families/so let oure offer-
ing be in thy sighte thre dayes/that it maye
please thee/for there is no confusion vnto thee/
that put their trust in thee. And nowe we for-
lowe thy wth all our herie/we feare thee/and
like thy face. But we uor to haue/But deale
with vs after thy louinge fyndnesse/and aer
ridinge to the millinades of thy mercyes/Be-
lyue vs by thy myacles / O Loide / and
get thy name an euell: that all they which
do thy seruantes couer maye be confounded.
Let them be ashamed thow we thy Zinnig-
re powe / and let their strengthe be broken
ther they maye knowe/ howe thar thou onely
art the Loide God / and honoure worthy
thar without all the world.

And the fygro seruantes that pue chem
in/ ceased not to make the oare bore with
wide fyre/ drye straw/ pith and faggotae: so
that the flammie went out of the ouen vpon a
glye ribbes/ yee/ ierole awaye and bene v
thoue Caldees thar he gar holde vpon Beside y
ouen. But the angell of the Loide came
thence into the ouen to Zanas and his selo-
wee/ and smote the flammie of the fyre out of
the ouen/ and made the middell of the ouen/
as it had bene a coole wynde blowing: so that
the fyre nuthre touchd them/ greued them/
nor: vnto them hurt. Then thes thre / as ome
of oue mouth/ prayed/ benaue/ and blessed
God in the fouaue/ saynges:

Blessed be thou O Loide God of ouer
fathres: for thou art praise and honoure wor-
thy: and to be magnifyd for euer more.

Blessed be thy holy name of thy glory / for it
is worthy to be prayd/ and magnifyd in all
wordes. Blessed be thou in the holy temple
of thy glory: for thow all thinge thou art to
be prayd/ yee/ and more the worthy to be in-
uysid for euer. Blessed be thou in the trowe

of thy Kingdom/ for aboute all thow art worthy
to be wel spoken of/ and to be more then ma-
gnifyd for euer. Blessed be thou/ thar lokest
thow we the Depe/ and synest vpon the che-
rubims/ for thou art worthy to be prayd/ and
aboute all to be magnifyd for euer. Blessed be
thou in the firmaments of heauen/ for thou art
praise and honoure worthy for euer.

All ye waters of the Loide/ speake good
of the Loide/ praye hym/ and sit hym
vp for euer.

The angells of the Loide/ speake good of
the Loide: praye hym/ and sit hym a
rest/ for euer.

O ye deuens/ speake good of the Loide
praise hym/ and sit hym vp for euer.

O al ye waters that be aboute the firmament/
speake good of the Loide: praye hym/ and sit
hym vp for euer.

O al ye powers of the Loide/ speake good
of the Loide: praye hym/ and sit hym vp
for euer.

O ye Sunne and Moone/ speake good
of the Loide: praye hym/ and sit hym vp for
euer.

O ye starres of heauen/ speake good of
the Loide: praye hym/ and sit hym vp for
euer.

O ye showers and Dewe/ speake good
of the Loide: praye hym / and sit hym vp
for euer.

O al ye wyndes of God/ speake good
of the Loide: praye hym/ and sit hym vp
for euer.

O ye fyre and heate/ speake good of the
Loide: praye hym / and sit hym vp for
euer.

O ye wyner and sommer/ speake good
of the Loide: praye hym/ and sit hym vp
for euer.

O ye dewe and froste/ speake good of
the Loide: praye hym/ and sit hym vp for
euer.

O ye frost and colde/ speake good of the
Loide: praye hym/ and sit hym vp for euer.

O ye ice and snowe/ speake good of the
Loide: praye hym/ and sit hym vp for euer.

O ye nightes and dayes/ speake good of
the Loide: praye hym / and sit hym vp
for euer.

The songe of the thre chyldren.

O ye light and varcenesse / speake good
of the Lord: prayse hym/and set hym vp
for euer.

O ye clygheringes and cloude / speake
good of the Lord: prayse hym/ and set hym
vp for euer.

Let the earth speake good of the Lord:
ye/ let it prayse hym/ and set hym vp for
euer.

O ye mountaynes and hylls / speake
good of the Lord: prayse hym/and set hym
vp for euer.

O all ye grece rhynges upon the earth/
speake good of the Lord: prayse hym/and set
hym vp for euer.

O ye welles/speake good of the Lord:
prayse hym/and set hym vp for euer.

O ye fies and flioude / speake good
of the Lord: prayse hym and set hym vp for
euer.

O ye whalles and all that lye in the wa-
ters/speake good of the Lord: prayse hym/
and set hym vp for euer.

O all ye foolles of the ayre / speake good
of the Lord: prayse hym/ and set hym vp
for euer.

O all ye bestes and cattell/speake good
of the Lord: prayse hym/ and set hym vp
for euer.

O ye chyldren of men / speake good of
the Lord: prayse hym/ and set hym vp for
euer.

Let Israel speake good of the Lord:
prayse hym/and set hym vp for euer.

O ye queenes of the Lord: speake good
of the Lord: prayse hym/ and set hym vp
for euer.

O ye seruantes of the Lord: speake
good of the Lord: prayse hym/and set hym
vp for euer.

O ye princes and foules of the righteous/
speake good of the Lord: prayse hym/and
set hym vp for euer.

O ye holy and humble men of beere/speake
ye good of the Lord: prayse hym / and set
hym vp for euer.

O Ananias/ Sazario and Mysael/speake
ye good of the Lord: prayse ye hym/and set
hym vp for euer. Wher he hath deliuered vs
from the heltepte vo from y hande of death/

trydde vo fram the myddest of the burning
flamms/and saued vs euen in the myddest of
the fyre. O geue thanke therfor vnto the
Lord: he is kynde hearted/and his mercy
endureth for euer. O all seruantes of / speake
good of the Lord / euen the God of all gods:
O prayse hym/and geue hym thanke for
his mercy endureth wold without ende.

Here endeth the songe of the
thre chyldren.

The story of Susanna/ which is the xij. Chapter of Daniel after the Lann.

Here dwelta man in Babylon/
called Iosaphat: that toke a wyfe
whose nome was Susanna (the
Dongler of B. Iohas) a very
fayre woman/and siche one as feared God.
Her father and her mother also were godly
people/and taught her to gouerne accordinge
to the lawe of Moyses. Nowe Iosaphat (her
housband) was a greates rich man/and had a
sayre orcharde to mynste vnto his house. And
to hym resorted the Jewes commonly/ be-
cause he was a man of reputation amonge
them. The same yere were there mad two
iudges/ such as the Lord speake of: All the
wickednesse of Babylon cometh from the
elders (that) fram the iudges/ which seme
to rule the people. These came also to Iosaphat
house: and all such as had any thinge to do in
the lawe/ came thither vnto them.

Now when the people came agayne at af-
ter noone/ Susanna went into her houshan-
des orcharde to walke. The elders seynge
this/ that she went in daye/ and walked by
burned for lust to her/ yet/ they were almost
out of charyte/ and cast downe their
eyes/ that they shoulde not se beauen/ not
reminbre that God is a ryghteous iudge:
for they were shortly wounded with the lawe
of her/ as theye first one steeve another his
grefe. And for shame/ they durste not tel her

Dsal. cxi. a
133111. a
a 133111. a
3poc. 115. a

3ere. 11. c

their inordinate luste / that they wolde sayne their heade had to do with her. Yet they layed waite for her earnestly from daye to daye / that they myghte at the least haue a sight of her. And the one sayd to the other: Tyll it be gone home / for it is synner synne. So they wente their waye from her.

When they returned agayne they came together / enquiringe out the maner howe the selfe sayde the one tolde the other of his wicked luste. Then appoynted they a tyme when they myght take Susanna alone.

It happened also that they spred a convenient tyme / when she wente forth to walke (as her maner was) and no bodye was by her but two maydens / and thoughte it to walke her selfe in the garden / for it was an houre season. And there was not one person there / except the two elders that had by them selves / to beholde her. So she sayde to her maydens: go sit ma oyle and sop / and shut the orchard doore / that I maye walke me. And they byd as they had thynke / and shut the orchard doore / and wente oute them selves at a backe doore / to see the chynge that she had commaunded: but Susanna knewe not what the elders lay there hid with in. Nowe when the maydens were gone forth / the two elders gat them vp and came upon her / saynynge: Nowe the orchard doore is shut / that no man can see us: we haue a luste vnto the / therefore consent vnto us / and let us do so.

S If thou wyle not / we shall synge a testimony agaynst the / that there was a yonge felow with the / and that thou hast sine awaye thy maydens from the forthe same cause. Susanna slyghed / and sayde: Alas I am in trouble on euery side. Though I folowe youre mynde / it will be my death: and yf I consente nat vnto you / I canne not escape youre handes. Well / it is better for me / to fall into youre handes / with oute the febe saynynge / then to synne in the sight of the Lord: and with that they cryed oute with a loud voice: the elders cryed also agaynst her.

Then ranne there one to the orchard doore / and faste it open. Nowe when the seruantes of the house herde that ere in the or-

chard / they rushed in at the backe doore / to see what the matter was. So when the elders tolde them the seruantes were greatly ashamed: for why there was neuer seld a report made of Susanna. On the morowe after came the people to Iosaphat his house doore / and the two elders came also / full of myscheuous ymaginations agaynst Susanna / to synge her vnto death / a space thus before the people: And thus Susanna the daughter of Helchias / Iosaphats wyfe. And immediatly they sent for her. So she came with her father and mother / her dysciples / and all her kynrede. Nowe Susanna was a tender person / and maruailous faire of face. Therfore the wicked men commaunded a call of the clothes that her face / for she was couered / that as the least they myght so be satisfied in her beautye. Then her friends / yea / and all they that knewe her / beganne to wepe.

These two elders stode vp in the midst of the people / and laud their handes vpon the head of Susanna: whiche wepte and looked vp towarde heauen / for her bette had a sure trust in the Lord. And the elders sayde: As we were walkinge in the orchard alone / this woman came in with her two maydens / whome she sent awaye from her / and sparred the orchard doore. With that a yonge fellowe (whiche there was by) came vnto her / and layd with her. As for vs / we stode in a corner of the orchard. And when we sawe this wickednesse / we ranne to her / and percrued that they had medled together. But we could not holde hym / for he was stronger than we / thus he opened the doore / and gat him awaye. Nowe when we had taken this woman / we aske her / what yonge fellowe this was: but she wold not tell vs. This is the matter / and we be witnesses of the same.

The commune four belueed them / as those that were the elders and iudges of the people / and so they condemned her to death. Susanna cryed oute with a loud voyce / and sayde: O everlastinge God / thou searcher of secretes / thou that knowest all thinges / as soone they come to passe: thou wouldest that they haue bene false witnesses agaynst me: a beholde / I was by / where as I neuer by

Leu. xiii. c.

Job. xiv.

The story of Susanna.

any such thinges / as these men haue maliciously inuyned against inc. And the Lord brede her voyce. for when she was led forth to the heath / the Lord raised up the spirit of a yonge child / whose name was Daniel / wh^{ch} iij. Reg. iij. f. erud with a laube voyce: I am cleane from this shoude. Then all the people turned them towards him / and said: What meane these wordes that thou hast spoken? Daniel stode in the midst of them and said: There is suche faulte. O ye children of Israel / that ye canne not discern? Ye haue here cōdemned a daughter of Israel vnto death / and knowe not the truth wherof: God is on iudgment again / for they haue spoken falsc wytnesse againste her.

Wherfor the people turned againe in all the way. And the elders (that are the principall heads) saide vnto him: Come syt thoue here amonge vs / and shewe vs this matter / synge God hath giuen thee so great honour as an elder. And Daniel saide vnto the: But these two asyde one from another / and then shal I shewe them. Wher they were put asunder one from another / he talked one of them / and sayde vnto him: O thou olde knackerde cack / that hast vsed thy wickednesse so longe: thin vngacious dedes which thou hast done as yet / are now come to light. For thou hast giuen falsc iudgements / thou hast oppressed the innocēt / and leuen the gyllt go free / where

as yet the Lord sayeth: I thin innocēt and righteous / thou shal slaye not. Wel then / if thou hast sent her to die / vnder what tree shal I see thee talking together? He answered: Under a Mulberry tree. And Daniel sayde: wryt well. Nowe thou shalt euen vpon thine heade. Lo / the iust sentence of the Lord hath receaued the sentence of him / to cut the tree downe.

Then put he him asyde / and called for the other / and sayde vnto hym: O thou sode of Canaan / but not of Iuda: sayntesse hath deteined thee / a lust hath subuerted thine bette. Thus healeyte afoze with the daughters of Israel / and they / for feare / desired vnto you: but the daughter of Iuda wolde not abyde your wickednesse. Tyme tell me thys / vnder what tree widdest thou talken / speaking together? He answered: vnder a Domgro

tree. Then saide Daniel vnto him: Wryt well / nowe thou shalt euen vpon thine heade. This is the sentence of the Lord / standeth waynynge with the sword / to cut the tree downe / and to slaye you both.

With that / all the whole multitude gaue greace / shoute / and praised God / whiche alwaye schureth them that put their trust in hym. And they came vpon the two elders (whom Daniel had aduice with their owne mouth: that they had giuen falsc wytnesse) and heale with them / euen like wise as they wolde haue done with their neighbourse. Ye / they dyd receiue iudgement to the lawe of Moyses / and put them to death / vnto the innocēt / whiche was saved thys same daye.

Then Helcias and his wyfe praised God for their daughter Susanna / with Joachim her housband / and all the kinde: that there was no dishonesty founde in her. From that daye forth was Daniel had in greater reputation in the sight of the people.

The ende of the story of
Susanna.

The story of Bel / and of the Dragon: whiche is the iiij. Chapter of Daniel after the Lxx.

There was at Babilon a ymagin / called Bel / and there were spyns vpon him every daye sixe cakes of sh. / and sixe greace pors of wyne. Hym dyd the kynge worshippe hym selfe / and wrote dayly to honour hym: but Daniel worshipped his owne God. And the kynge sayde vnto him: Why dost not thou worshippe Bel? He answered and sayde: I do not / because I maye not worshippe thinges that are made with handes / but the livinge God / whiche made heauen and earth / and hath power vpon all flesh. The kynge sayde vnto him: I thinkest thou not that Bel is a livinge God? Whiche thou not / howe much he eateth and drinketh every daye? Daniel smiled and said:

O kynge

O kynge thou eate not thy selfe: Thy is but made of claye wouthin/ and of metall wouthout/ therefore eatest he euer any thinge.

Then the kynge was wroth/ and called for his priestes/ and sayde vnto them: If ye tell me not who this is that eateth vp these speeres/ ye shall dye: But if ye can euen sic me thus/ I will eate them/ when Daniel shall dye/ for he hath spoken blasphemy agaynst Bel. And Daniel sayde vnto the kynge: let me be so/ accordinge as thou hast sayde. The priestes of Bel were lxx. theye their wyfes and chyldren. And the kynge wente with Daniel into the temple of Bel. So Belo priestes sayde: Lo we wd go out/ and set thou the meate there (O kynge) and pour in the wyne/ when thoue shalt/ and fraile it with thine owne signet: and io meow when thou commest in/ if thou findest not that Bel hath eaten vp all/ we will suffre death: or els Daniel/ that hath led vpon vs. The priestes thought them selfes sure ynough/ for vnder thir aucaire they had made a preyntaunce/ and there wene they in iur/ and theye eate vp what there was.

So when they were gone south/ the kynge set meates before Bel. Now Daniel had commaunded his seruantes to bunge affbes/ and thus he sitted thowout all the temple/ that the kynge myght sic. Then wente they out/ and spard the woe/ sealinge it with the kynge signet/ and so departed. In the nyghte the priestes with their wyfes and chyldren (as they were wante to do) and theye ate and drinke vp all. In the morninge by nyght at the brate of the daye/ the kynge arose/ and Daniel with hym. And the kynge sayde: Daniel/ are the scales whole yet? He answered: Ye/ (O kynge) they be whole. Now as soone as he had opened the woe/ the kynge lokt vnto the aultare/ and cryd with a loud voice: Greate art thou o Bel/ and with this io deceas. Then laughid Daniel/ and helde the kynge that he shoulde not go in/ and sayde: Beholde the pavement/ marrete well/ whose foetstepes art ibese? The kynge sayde: It is the foetstepes of men/ wou
in and chyldren.

Therefore the kynge was angry/ and toke

the priestes with their wyfes and chyldren/ and they shewd hym the picyous voyces/ where they came in/ and theye eate vp such thinges as were vpon the aultare. For the which causil the kynge slewe them/ and deliuered Be Jeru. liij into Belshazzar/ which destroyed hym Jeru. liij. a and hys temple.

And in the same place there was a greate Dragon/ which they of Babylon worshippid. And the kynge sayde vnto Daniel: sayst thou/ that thou is but a god of metall also? lo/ he hureth/ he eateth and drinketh/ so that thou canst not saye/ that he is no huyngue god/ the fore worshippid hym. Daniel sayde vnto the kynge: I will worshippid the Lorde my God/ The is the true huyngue God: as fo Dan. viij. e thou/ he is not the god of isle. But geue me leaue/ (O kynge) and I will destroye this Dragon without swerde or staf. The kynge sayde: I geue the leaue. Then Daniel toke pitch/ saet and beery wolle/ and theye seth them together/ and made longes therof/ whiche he put in the Dragons mouth/ and so the Dragon barst in sinder/ and Daniel sayde: lo/ there is he whom ye worshippid.

When they of Babylon herde that/ they toke greate indignation/ and gathered ibe together agaynst the kynge/ sayinge: The kynge is decaun a Jeru also/ he hath destroyed Bel/ he hath slayne the Dragon/ and put the priestes to death. So they came to the kynge/ and sayde: let vs haue Daniel/ or els we will destroye the and chynge our selfe.

Now when the kynge sawe/ that they rustid in so fare vpon hym/ and that necessie conseygned hym/ the deliuered Daniel vnto them/ which cast him into the Lyons denne/ where he was sixe dayes. In the denne there were seven Lyons/ and they had geuen ibe euerie daye two bodies and two shepe/ which then were not geuen them/ that this myght deuoure Daniel.

There was in Jeru a prophet called Ababarus/ which had made porage/ and cronned bread in a shepe platter/ and was going into the isle/ so to bunge it to the mowens. But the sunge of isle Lorde sayde vnto Ababarus: go/ carry the meate that thou hast into Babylon/ vnto Daniel/ which is in the Lyons denne.

The prayer of Danas
ses kyng of Iuda / when he
was hidden captiue in
Babylon.

Denne. And Abacuc sayde: Lorde / I neuer
sawe Babylon: and as for the denne / I knowe
it not. Then the aungel of the Lorde toke
him by the tupper / and bare him by the hee of
the heade / and (thawo a myghty wynde) sic
him in Babylon vpon the denne. And Aba-
cuc cryed / sayinge: O Daniel / thou seruante
of God: haue / take the vii assis that God hath
sent the. And Daniel sayde: O God / hast thou
thought vpon me? will thou neuer faile the
that loue the. So Daniel arose / and vndre /
and the aungel of the Lorde set Abacuc in
his owne place agayne immediately.

4. Re. 17. 14.

¶ Upon the seuen th daye / the kyng wente
to deteipe Daniel: and when he came to the
denne / he looked: and beholde / Daniel set in
the myddest of the Lyons. Then cryed the
kyng with a loude voyce / sayinge: Great art
thou / O Lord God of Daniel: I and he were
him out of thy denne. * As for these that were
cause of his detreccion / he vnd cast them into
the denne / and they were deuoured in a mo-
ment before his face.

Ierem.
33. 22. b
* Psal. 138. b
Dan. 12. c

After this wrote the kyng vnto all peo-
ple / kynnedes and tunges / that dwelt in all
countre / sayinge: peace be multiplied vnto
you. My remembrance is to me all the daye
of my reline: that men feare and stande
in awe of Daniels God / for he is the ly-
uinge God / which endureth euer: his King-
dome abideth incorrupte / and his power is
euerslastinge. It is he that can velyuce
and saue: he doeth wonders an-
maraylous worke in hea-
uen and in earth / so
he hath saued
Daniel
from the power of
the Lyons.

Dan. 12. c
Luc. 1. c
Esa. 43. b
Dan. 12. f

The ends of the Storye
of Bel.



Lorde almighty / God of our fa-
thers Abraham / Isaac and Jacob /
and of the righteous kede of them:
which hast made heau and earth
with all the countreys therof / which hast ordey-
ned the life by the voyce of thy commaunde-
ment: which hast shunte vp the vype / and
hast sealed it for thy fear / full a laudable name
which all me feare / and tremble before the face
of thy veyer / and for the anger of thy thow-
nyng: the which is impossible to synners.
But the mercy of thy pynces is great and
unforgettable: for thou art the Lord / who
mote by thy aboute al the earth / sighte / sufferinge
and exceeding mercy / and remouance for
redyee of men. Thou Lord / after the good-
nes hast promysed repentance of the remis-
sion of synnes: and thou that art the God of
the righteous / hast not put repentance to the
righteous / Abraham / Isaac and Jacob / vnto
them that haue not synned agaynst the: But
because I haue synned aboute the number of
the sandes of the see / and that myne in-quy-
ties are multiplied. I am bumbled with many
bandes of syn / and there is in me no be-
ryng. I haue prouoked thyne anger / and
haue done euil before the / in comytinge abo-
minous / and multiplyinge offences. And
now I shewe the freces of my hert / requyryng
goodnes of the Co LORD. O I haue synned
Lord I haue synned / and knowe myne in-
quyete. I desire the by prayer. O Lorde / do
grue me and deliuer me not with myne in-
quyete / myther do thou alwaye remem-
ber myne euils to punyssh the / but saue me (which
am vnworthy) after thy great mercy: and I
will praye the euerslastynglye all the dayes of
my lyfe / for all the vertue of heauen praye
the / a vnto the heuyngh glorie / woulde with
our Amen.

The first booke of the Maccabees.

people of Israel. And wha he had spoyled the
cittie he firste onne / castinge downe houses / a
walles on euery syde. The women and theye
chyldeen for theye captiue / and led awaye their
cattell. Then builded theye the castel of Dauid
with a gracie and thicke wall / a with mighty
carrs / and made it a stronge holde for the m.
Beside all this theye set walled people and on
godly men to kepe it / stowed a with weapens
and darters : gathered the goodes of Ierusa
lem / and layed them vp the citiue because it a
the syss castell.

Judith was done to save wayte for the
people that woulde into the Seneary / and for
the cruell vstrucion of Israel. Thus theye the
innocent bloud on euery syde of the Sene
ary / a defiled it. In so much that y concyues
were sayne to v part / and the eme became au
habitation of straungers / beyng desolate of
her owne syde / for her owne natius were
sayne to leaue her. Her Seneary was clea
red / y her holy dayes were turned into
mourning / her Sabbathes were had in des
sion / a her honour brought to naught. Loke
howe greate her glory was afore / so greate was
her confusyon / and her toge turned into sorow.

Tob. 4. a
Amos
viij. b

¶ Judith also the kinge sent oue a com
¶ Ma vi. a
mission vnto all his kingdome / that all the
people shoulde be one. Then theye left euery
man his lawe / and all the Scythens agreed to
the commondenite of kinge Antiochus. Yea
many of the Israelites consented there vnto /
offeringe vnto Idols / and defilinge the Sab
bath. So the kinge Antiochus sent his sur
saingero with his commissioun vnto Ierusa
lem / and to all the cities of Iuda : that theye
shoulde solerte the lawes of the Scythens / and
forbiddi other burnt offeringe / meat offeringe /
or peace offeringe / to be made in the temple of
God / and there shoulde no Sabbath nor he
seast daye be kepte : but communded / that the
Sartners a the holy people of Israel shoulde
be defiled.

He communded also that there shoulde
be set vp other altars / temple / and Idols.
to offre vp swynes fleshand other vncleane
beastes : that men shoulde leaue their chyl
den vncircumcised / to defile their soules with all
manner of vncleaneesse and abhominacions :
that theye myght forgi the lawe / a chaunge

all the holy ordinaunces of God : and that
whosoever woulde not so accordinge to the
commaupment of kinge Antiochus / shoulde
suffre deathe. In lyke maner commauended he
thorowout all his realme / and set rulers ouer
the people / for to idell them to do these thinge
es / commauindinge the cities of Iuda to be
sacrificed vnto Idols.

Then woulde the people vnto the Scythens
by heapes / so that the lawe of the Lorde / and
communed much hurt in the lande : yea / and
chaed ouer y citie Ierusalem / which had by
them filth in countre and prync places. The 7
ye. daye of 3 month Castell in the Erl. yea /
sacrificinge Antiochus an abhominable Idol of
Vesolation vpon the altare of God / and theye
burned altars / thorowout all the citie of
Iuda on euery syde / before the doore of the
houses / and in the strettes : where theye burnt
incense / and vnd sacrificer. And as for the bo
kes of the lawe of God / theye burnt them in the
fyr / and rente them in peeces. Whosoever
was that had a boke of the Testamēt of the
Lorde founde by him / yea / whosoever ad
moured him self to kepe y lawe of the Lorde /
the kinge commauendedem that theye
shoulde pur him to deathe. And thoro
ghlye auerome theye executed these thinges euery
month / vpon the people of Israel that were
founde vnto the citie.

¶ The fyue and twene daye of the mo
neth / what tyme as theye had sacrificer vpon y
altare / which stode in the steepe of the al
tare of the Lorde / accordinge to the com
mendemēt of kinge Antiochus / theye put terrene
waine to deathe / which had caused their child
to be circumcised : for only that / but theye bryd
up the chyldeen by the necke thoroout all
the houses / a leuyn the circumcisers of them.

Yet were there many of y people of Israel
which determined in their filth / that theye
woulde not ceane vncleane thinges : but chose
to suffre deathe / then to be defiled with
vncleane meates. So because theye were deu
otelye blyssed lawe of God / theye were cruelly
slayne. And this greate tyrannye inticed
verye sore vpon the people of Israel.

The II. Chapter.

¶ In those dayes there had stande vp on
Maccabias y sonne of John / the sonne
of

of Symeon the priestson of the kyned of Iudas / from Jerusalem / and dwelt upon the mount of Modin and had a sonne: Ihd called Gabdiu: Symon called Thasi: Iudas / so theyr selfe called Machabeus: Iudas / otherwise called Tharon: and Jonathan / whose surname was Zophus. These sawe the cruel that was done amonge the people of Iuda at Jerusalem. And Machabias sayde: Wo is me / also that euen I was doine / to se this misery of my people / and the pitous destruction of the holy ciety and thus to sye so shill / it beinge shruered into the handes of the enemyes.

Her Sanctuary is come into the power of straungers / her temple is as it were a man that hath lost his good name. Her precious ornaments are carried away captiue / her olde men are layne in the stretes / and her yonge men are fallen thorow the swordes of the enemyes.

What people is it / that hath not some possession in her synngdomes? Or who hath not gotten some of her spoiles? All her glory is taken awaye. She was a Quene / and now she is become an hadimayde. What be our Sanctuary / and wher it is / howe it is wayled awaye and despoiled by the Gentiles. What helpep it us then to lyue? And Machabias sic his clothes / he and his sonnes / and put sacke cloth upon them / and mourned very sore.

Then came the men thither whiche were sent of Fyngc Antiochus / to compell such as were fled in the cite of Modin / for to do sacrifice / and to burne incense vnto Idols / and to forsake the lame of God. So many of the people of Israel consented and enclined vnto them / but Machabias and his sonnes remayned steadfast. The spake the commissioners of Fyngc Antiochus / and saide vnto Machabias: Thou art a noble man / of hie reputation and greates in this cite / hauynge sayre chyldre and children. Come thou this fore first / and fulfill the fynges commaundement / lyke as all the Reythen haue done / per / the men of Iuda / as such as they maye at Jerusalem: so shill thou and thy chyldren be in the fynges fauoure / and enciebed with gold / syluer and greates wordes.

Machabias answered / and spake with a loude voyce: Though all nationis theye the

fyngc Antiochus / and fall awaye: every man fro feyge the lawe of the sayntes: though they consent to his commaundement / yet wil I and my sonnes / and my brethren / fall from the lawe of some sayntes. God sayd we shoulde: I that were not good for vs / that we shoulde forsake the lawe and omdauntes of God / and to agre vnto the commaundement of Fyngc Antiochus. Therefore we will do no such sacrifice / neither deale the statutes of our lawe / to go another waye. And when he had spoken these wordes there came one of the Jewes / which openly in the sight of all the sacrifice vnto the Idols / upon the altar in the cite of Modin / accordinge to the fynges commaundement.

When Machabias sawe this / it grieved him as the heere / so that his raynes stoffe whysall / a buswath kindled for very zele of the lawe. With that he gaue a flippe / and fylled the Jewe beside the altar: yee / and steeke the fynges commissioner / that compelled him to do sacrifice / and destroyed the altar at the same tyme: such a zele had he vnto the lawe of God / Thys was Phynchas / who was of the kynne of Salomon. And Machabias cried in a loude voyce / thorow the ciety sayinge: Who so is for me in the lawe / and sepe the commaundment / let hym folowe me. For he and his sonnes fled into the mountaynes / and left all that euer they had in the cite. Many other godly men also departed into the wyldernesse / with their children / theyr wyues / and theyr catell / and remained there / for the tyeanny increased so sore vpon them.

Now when the fynges seruantes and the host / which was at Jerusalem in the cite of Sauid / herde that certayne men had broke the fynges commaundement / and were gone thither to the wyldernesse / to secrete places / so that there were many departed after them: they followed upon the / to sight agaynst them in the Sabbath daye / and sayde: Wylle ye yet rebel? Get you hence / and do the commaundement of Fyngc Antiochus / and ye shall lyue. They answered: We wylle not go forth / vnto the sight of Sabbath daye. Then began they to fight agaynst the: neuer the lesse / theye gaue them none other aunswere / as theye call they

hym: and so spd all they that helde with his fa-
ber / a fought with chearefulnesse for Iſrael.
So Judas gat his people greete honoure:
He put on a briefe plate as a gaine: / a acyed
him self with his burnesse / and defended the
hoost with his sword. In his aies he was
like a Lyon / and as a Lyons whelp roaringe
at his praye. / He was an enemy to the wic-
ked / and burnt them out: / and bent up those
that vnto his people. So that his enemies
fed for feare of him / and all the workers of vni-
godlynes were put to trouble: / such lucke and
prosperite was in his hande. This greued Si-
murt Kinges / but Iacob was greatly enoyed
thorow his ayes / and he gat him selfe a greete
name for euer.

He wente thow the eynes of Iuda / be-
stroyng the vngodly out of them / turnainge
away the wrath from Iſrael / and receaunge
such as were oppressed: / and the same of hym
wente vnto the eastern parte of the easte.
Then Appollonius (a prince of Siria) gath-
red a myghty greete hoost of the Bechen and
out of Samaria / to fight agaynst Iſrael.
Whan when Judas perceaued / he wente forth
to meete him / fought with him / slew him / and
a greete multitude with him: the remanace
fed / and he toke theie substance. Judas also
toke Appollonius true sword: / and fought
vnto all his life longe.

¶ Now whē Serē (another prince of Siria)
hade saye / that Judas had gathered vnto him
the congregation and church of the saythfull:
he sayde: / I will get me a name and a prayse
thorowout the realme: for I will go fight
with Judas / and then they are with him / so
many as haue vspryed / I kunge commaunde-
ment. So he made him ready / and there wete
with him a greete myghty hoost of the vni-
godly / no stande by hym / and to be auenged of
the children of Iſrael. And when they came
nye vnto Berthaim / Judas wente forth a-
gaynst them with a small company. And whē
hys people sawe such a greete hoost before the /
they sayde vnto Judas: How are we able
to fight so manye / to fight agaynst so greete a
multitude / a so stronge / sente we be so weery /
and haue sassed all this daye?

But Judas sayde: It is a small matter for
many to be overcome with few: / Yee / there w

no difference to the God of heauen: / to departe
by a greete multitude: or by a small company:
I for the victory of the battayll stande not in
the multitude of the hoost / but the strenght
cometh from heauen. Beholde / they come as
they saynt vs with a presumptuous and puerile
insultand: to destroye vs oure wyues and our
children / and to robbe vs. But we will fight
for oure lyues and for oure lawes: / a the Lord
de him self shall destroye the besote oure face:
therefore be not ye afrayed of them.

So soone as he had spoken these wordes / he
leape suddenly vpon the. Thus was Seron
smyten / and his hoost put to flight / and Ju-
das followed vpon the beyonde. Whan ouer
to the playne felde: where there were layne
eight hundred men of the / a the rhyndus
into the lande of the Philistines. Then all the
Heithen on euery syde were afrayed for Ju-
das and his brethren: / a the rumoure of him
came vnto the farther partes / for all the Centu-
les coulde tell of the victorie of Judas.

So whan Kinge Antiochus hade these
dinges / he was angry with his mynde: / wherefore
he sente forth and gathered an hoost of his
whale realme / very stronge armed: / and ope-
ned his treasury / and gaue his hoost a yeres
wages in hande / commaunding them to be
ready at all tymes.

¶ Neuertheless / when he sawe that there was
not money ynough in his treasury: / and that
thow the wysdomde and perfection / which he
made in the lide (as pur vnto the lawes that
had bene of olde tyme) bye custumes and tri-
butes of the lande were nymished: he feared
that he wete not able for to beare the collesse
of charges any lenger / nor to haue such greues / to
gaue so liberally as he byd afore / more then the
kinges that were before him.

Wherefore he was heauy in his minde / and
thoughte it to go in Persides / for to take indu-
ces of the lide / and so to gather much money.
So he left vsias (a noble man of the kinges
bloude / to ouerse the Kinges busynesse / from
the wante Euphrates vnto the border of E-
gypte) and to kepe wch his sonne Antiochus /
till he came agayne.

¶ Moreover / he gaue him half of his hoost
to Selephantes / and committed vnto him euery
thinge of his mynde / commaunding those which
vnto all dwelt

The first booke of the Machabees.

dwell in Juda and Jerusalem: that he should sende out an army agaynst them / to destroye and to rote out the power of Israel / and the remnant of Jerusalem / to put ouer their memoriall from that place / for strange men / for to inhahite all thre quarters / and to parte theyr lande amonge they. Thus the kinge toke the other parte of the booke / as Deposed from Tyrodice / as one of hye realme / ouer the warre of Euphrates in the bididich and ston yeece / and wente thowse bye the countre.

Joseph. ca. 12. lib. 2. y. Antiqu.

4. Ma. 14. b

¶ And Lysias chose vnto him Demetrius the sonne of Demetrius / Nicanor and Gorgias a mighty man / a stronge frende. These he sent with xl. thousande foire men a vt. thousande hoisment / for to go into the lande of Juda / and to destroye it / as a kinge commaunded. So they wente forth with all thre power / and came to Emmaus into the playne felde. When the machabees herd rumoure of them / they a thre thousande toke very muche feare / a golde / for: so bye the children of Israel to be ther bodemen. There came vnto them also yett more men of weete / on euery syde / out of Syria and from the Palastines.

¶ Now when Judas and his brethren sawe that it coulde succede / a thre the hoste theye nye vnto their battre / consideringe / stronge words which he commaunded vnto the people: namely / that they should vnto thre wast a deshoysen them: theye sate one to another: Let vs edidich the waye of oure people / let vs fight for oure selfe / and for oure Sanctuary. Then the congregation were soone ready gathered to fight / to praye and to make supplicacions vnto God for mercy and greet.

1. Mach. 1. b

¶ So for Jerusalem / as lare voyde / as was as it had bene a wilderness. There wente no man in nor out any / and the Sanctuary was roden downe. The cleaires kepte the castell / thence was the buccation of the Bethle. The mysh of Jacob was taken awaye / the pye and the harp was gone from amonge them.

1. Reg. 16. b

¶ The Israelites gathered them together / a came to Maspha before Jerusalem: for in Maspha was the place / there they prayed afore ym. So they fasted / thre daye / and put sackcloth vpon them / cast asphes vpon their breade / and thre daye / and layde forth the booke of the lawe / wherout the Bethle

saught the hysence of theyr imagen / and thoughte the pusses ornaments / the syllinges and the Tyth. a. They set thre also the Tablaments / which had fulfilled theyr voyce / b. for God / and cryed with loud voyce / towards heauen / sayinge: what shal we do with this? and wherfor shall we carry them awaye?

1. Ma. 1. b

¶ For the Sanctuary to roden downe and destroyed / the pusses are come to heauynesse / a thre honour: a behold / the Bethle are came together for to destroye vs. Thou knowest what thinges they ymagin agaynst vs. How maye we stande before them / except thou / o God. Be oure helpe.

¶ They blew oute the trompettes also with a loud voyce. Then Judas oiden the captaynes ouer the people: oure thousande / oure hundrede / ouer fifty and ouer it. But as for such as buylded them houses / married wyfe / and planed them vineyardes / and thes that were fearefull: he commaunded them euere man to go home / according to the lande. So the hoste hoost remoued / and pitched vpon the South side of Emmaus.

1. Ma. 2. b

¶ And Judas seide: Arme yaurr selves / be stronge / o my chyldre / make you ready a quall to morrow in the morninge / that we maye fight with thre people / which are agreed together to destroye vs and oure Sanctuary. Betwee is it for vs to be in battayll / then to see oure people and oure Sanctuary in such a miserable case. / a. We are thelesse / as the will is in heauen / so be it.

Luc. 1. b

The III. Chapter.

¶ Then toke Gorgias thre thousande men / a thousande of the best hoste / Joseph men / a remoued by nyghte to come nye where the Bethle hoste laye / and so to slaye them / so deadly. Now the men that kepte the castell / were the conueyers of the. Then seide Judas to smyte the chiefe and principall of the hynge boost of Emmaus / for the army was not yett come together. In thre mornynge came Gorgias by nyghte into Judas tentes / and there he founde no man there / he soughte them in the mountaynes / and thowth they had bene fled awaye because of hym. But when it was daye / Judas herd hym selfe in the felde with thre thousande men onely / which had nyghte

battell

harmesse nor sweared to their mindes.

But on the other side they sawe that the
 Egipten were mighty and well armed / a
 their hostines aboute them / and all these well
 spered in steames of warre. Then saide Judas
 to the men that were with him: I feare not ye
 the multitude of them / because I am afrayed of their
 violence running: remembre howe oure fa-
 thers were deliuered in the read sie / when
 B. Baracah deliuered them with a greates host.
 The Lord shall also reue nowe towards bea-
 uty: and the Lord shall haue mercy vpon
 us / and remembre the conuulsions of our fa-
 thers: yea and destroye this host in foue
 dayes: And all Egipten shall knowe
 that it is God him selfe / whiche deliuereth a
 feareful Israel.

Then the Egipten lft vp their eyes: and
 when they sawe that they were commynge
 against them / they wente one of their kinges
 into the Banayll / and they that were with Ju-
 das: stode vpon the promysse. So they buel-
 led together: and the Egipten were discom-
 fyed / and fled oure the playne felde: but the
 hymnys of them were layne. For they folo-
 wed vpon them vnto Assaremoth / and into
 the felde of Idunee towards Azot a Iama-
 nis: so that there were slaine of them vpon
 a the thousande men. So Judas turned a-
 gainst with his host / and sayd vnto the peo-
 ple: Be not greyde of the spoyle / we haue
 yet a battell to fyghte: for Gargas and his
 hoste are here by us in the mountaynes / but
 slaine ye shall agaynst oure enemyes: and ou-
 ercome them: then maye ye safely take the
 spoyle.

As Judas was speakynge these wordes /
 there appeared one parte of them vpon the
 mounte. Thus when Gargas sawe that they
 of his parte were fled / and he entred Breue
 vpon by the synke: they mighte vnderstand
 what was done: they perceauynge this / were
 very fearefull: when they sawe also that
 Judas and his hoste were in the felde ready
 to strike Baracah: they fled euery-hone into the
 lande of the Egipten.

So Judas turned a playne to spoyle the
 tentes / where they gat muche golde and sil-
 uer / pexions stone / purple a greates redde.
 Thus they wente home / and songe a Psalm

of thankesgynge: and prayd God in hea-
 uen: for he so gracious / and his mercy en-
 dureth for euer: And so Israel had a great vi-
 ctory on that daye.

Nowe alle the Egipten that escaped / came
 and tolde Lysias euery thinge as it hap-
 ned. Wherfore Lysias was sore afrayed and
 greued in his mynde / because Israel had not
 gotten suche myssfortune as he wolde they
 shoulde: neither as the kynge commaunded.
 The nexte yere folowynge / gathered Lysias
 a the score thousande chosen men of force
 and fyue thousande hostemen to fyghte a-
 gainst them.

So they came into Ieruy / and pitched
 their tentes at Bebeton / where Judas came
 agaynst them with ten thousande men.
 And when he sawe so great and myghty an
 hoste / he made his praye and sayde: Bless-
 ed be thou O saviour of Israel / whiche I. Xc. viii. g
 viddst / destroye the violent power of the gy-
 rane / in the hande of thy seruante Dauid /
 and gawest the spoyle of the Egipten into the
 hande of Ionathas: the sonne of Eam / and
 of his weapon-carre.

Put this booke now into the hande of thy
 people of Israel / and let them be comforted
 in their multitude and hostemen. Make
 them afrayed / and discomfyte the belidnes
 of their strengthe: that they maye be moued
 thorow their destruction. Let them haue
 thorow their feardes of thy louce / then shall
 all they that knowe thy name / payntes with
 thons of shawynge.

So they stroke the Banayll / and there were
 slaine of Lysias hoste / fyue thousande men.
 Then Lysias / synge the discomfyte of
 his men / and the manlynesse of the Iewes /
 haue them were ready: to hitte or to stry-
 ke men. He wente vnto Antioche / and chose
 out many of warre: that when they were ga-
 thered together: they myghte come againe
 into Ieruy. Then sayde Judas and his bre-
 thren: Beholde / oure enemyes are discomfy-
 red: it is nowe go vp / to cleanse a to repaer
 the Sanctuare.

Upon this / all the hoste gathered them
 together: and wente vpon mount Syon. q. Ma. g. a
 Now when they sawe the Sanctuare layd
 weyl / the auctor dysyd / the voice thence vpon
 ¶ ¶ v the

Judas. xii. c.
 Psal. cxi. a
 cxxvi. a
 cxxxv. a
 and cxi. a

¶ ¶ a

¶ ¶ b

¶ ¶ c

¶ ¶ d

The first booke of the Machabees.

the shambles growinge in the courtes / like
as in a wood or vpon mountaynes / yet / and
that the puelles / Celles were broken / vniuers
They reuie theye clerkes / made greete lamen
tation / easte ashen vpon theye headae / fill
vniuers flie to the grounde / made a greete
noyse with the trompettes / and cryed toward
heauen.

Then Iudas appoynted certayne men to
fighte aganste those which were in the ear
rell / yll theye had clenst the Sanctuary. So
he chose puglers that were vnderstod / suche
as had pleasure in the lawe of God: and they
clenst the Sanctuary / and bare ouer the
vestyled stones into an vnclene place. And for
so much as the altier of burnt offeringes was
vnhalowed / he toke aduysement what he
myght do therof: so he thoughte it was best
to destroye it / (kille / it shoulde happen so do
them any spaine / for the Hyerben had
vestyled / and therfore theye stak it vniuers. So for
the stones / theye layd them vp vnder the mountayns /
By the house in a conuenient place: till
there came a prophet to them / what shoulde
be done with them.

f. Theye toke whole stones accordinge to
Exo. xxv. d. the lawe / and builded a new altier / suche one
Exo. xxv. d. as was before / and made vpon the Sanctuarye
Josu. vii. g. with in and without / and halowed the cour
tes. Theye made new ornaments / as though
theye had clenst the altier of innocence / and the
table into the temple. The innocence layd theye
vpon the altier / and lighted fy lampes which
were vpon the candlesticke / that theye myght
burne in the temple. Theye set the shebeade
vpon the table / and hangd vp the vales / and
set vp the temple as it was afore. And vpon
the xxv. daye of the x. month / which is called
November the monthe of the Calu in the Calu. years
theye toke vp the hymne in the morninge for to
do sacrifice / accordinge to the lawe / vpon the
newe burnt offeringe altier / that theye had
made: first the hymne and season that the
Hyerben had vestyled it. The same daye was
it set vp aganste / with songes / pipes / harpes / a
symbole.

g. And all the people fell vpon theye faces /
worshypingge and thankyngge the God of
heauen / which had geuen them the victorye.
h. And theye kept the Dedication of the altier

viij. dayes / offeringe burnt sacrifices / and
thankofferinges with gladnesse. Theye deckt
the temple also with crounes and shylbes of
golde / and halowed the pottes and celles /
and hangd doies vpon them. Thus was
there very greete gladnesse amonge the peo
ple / because the blasphemye of the Hyerben
was put awaye.

So Iudas and his brethren with the
whole congregation of Israell / ordeyned
that the time of the Dedication of the altier
shoulde be kepte in his season from yeare to
yeare / By the space of viij. dayes / from the xxv.
daye of the monthe of Calu: yet / as that with
mirth and gladnesse.

And at the same tyme builded theye vpon
the mounte Sion with bye walles and stonage
towers a round about: lest the Grecians shoulde
come and treade it downe / as theye had afore.
It befell thus Iudas set men of warre in the
citye / and made it stronge for to defende
Bethsure: that the people myght haue a re
fuge aganste the Edomites.

The v. Chapter.

And happened also that when the Gorthen
grounde aboute betwee howe that the altier
of the Sanctuary / were set vp in theye cap
old estate: it displeasid them very sore / where
fore theye thoughte to destroye the generacion
of Iacob that was amonge them: In so much
that theye beganne to slaye and to persecute
certayne of the people. Then Iudas soughte
aganste the chyliden of Esau in Judea /
aganste those which were at Trabatana /
for theye dwelte rounde aboute the Iscaire
where he stode and spyed a great mul
titude of them. Therabouts also vpon the
mauer and vnsaythfulnesse of the chyliden of
Eran / howe theye were a stoute and stoupe
vnto the people / and howe theye loved waite
for them in the bye waye / wherfore he spurr
them vp into to weare and eate vnto them / edd
ned them / and bent vp their towres / with
all that were in them.

Afterwarde wente he aganste the chyliden
of Ammon / wherof he founde a myghty
power and a greete multitude of people / with
Elymore their captayne. So he stode many
dayes / with them / whiche were destroyed
beside hym. And when he had slayne them /

he wanted eager the eyrie / with the rounes
belongynge thereto / and so turned againe in-
to Jewry. The Syrians also in Galad gar-
thered them together aganste the Israelites
that were in theyr quarters / to slaye them:
but they fled to the castill of Seibeman / and
B **h** sent letters vnto Judas and his brethren
sayinge: The Syrians are gathered aganste
vs on euery side / to destroy vs / and nowe
they make them for to come and laye siege to
the castill / wherunto we are fled / and Ty-
mothe is the captayne of theyr hoste: come
therfore: and deliuer vs out of theyr bandes /
for there is a great multitude of vs slayne al-
ready. Yet / and ouer brethren that were at
Lubin / are slayne and destroyed (will nye a
thousande men) and their wyues / theyr chy-
ldren and their goodes haue the enemies led
awaye captiue.

Whyle these letters were yet a readyng /
Scholers there came other insaungers from
Galile / with cincts cloths: whiche tolde euen
these thinges / and sayde / that they of
Dialomais of Tyms and Sydon were gar-
thered aganste them / and that all Galile was
filled with enemies to destroye Israel.
C **h**en Judas and the people herde this /
they came together / a greate congregacion)
to theyr / what they myghte do for theyr
brethren / that were in trouble and beseged
of theyr enemies. And Judas sayde vnto
Symon his brother: chuse the cure certayne-
lyns / and go deliuer thy brethren in Galile.
I do for me and my brother Jonathan / we
will go into Galad / hym. So he lefte Jo-
sephus the sonne of Zachary and Asanas / to
be captaynes of the people / and to kepe the
remnant of the hoste in Jewry / and com-
maunded them / sayinge: Take the ouersight
of this people / and see that ye make no warre
agaynste the Syrians / vntill the tyme that
we come aganste. And vnto Sunan he
gaue the thousand men for to go into Ga-
le / but Judas him selfe had yett thousand
into Galad / hym.

Then wente Symon into Galile / and
strooke threethen battails of the Gentils: whome
he vscomfynded / and followed vpon them vnto
the port of Dialomais. And there were
slane of the Syrians almost iiij. thousande.

men. So he toke the spoils of them / and car-
ryed awaye the Israelites / that were in Ga-
le and Urbans. Now they were for their deli-
uery / and all that they had / and thought them
vnto Jewry with greate gladnesse. Judas
Machabeus also and his brother Jonathan
went out Iordane / and trauayled in. Vnto
Iourney in the wyldernes. Where the Iew
busines met them / and receaued them for
vnyngly / and tolde them euery thing that had
happened vnto theyr brethren in Galad
them / and how that many of them were
beseged in Darasa / Bofos / Alimia / Caspho / Ma-
gash and Cornum / al these are stronge walle
d and mighty greate cyties / and that they
were kepte in other cyties of Galad also: as
to knowe they are appoynted to byngge theyr
hoste vnto these cyties / to take them and to
wynt them in one daye.

So Judas and his hoste turned in all the
hastest the wyldernes / towards Bofos / and
wonne the cytie / slawe all the males with the
sword / toke al theyr goodes / and sett vs
vpon the cite. And in the night they toke their
Iourney from thence / and came to the castill.
And by cyties in the morninge when they
loked vp / beholde / there was an innumerable
people / bearinge labbers and other instru-
mentes of warre / to take the castill and to
ouercome them.

When Judas sawe that the battayll be-
ganne / and that the maye thers wrote vnto
and rane into the heauen / and that there was
so greate a cure in the aires: He saide vnto his
hoste: fight this daye for youre brethren. And
so came be hind their enemies in the compan-
yes / and slawe vp the promptes / and ried
w their pugers to God.

But as soone as Tymothe hoste percei-
ued that Machabeus was there / they fled frō
hym / and the other slawe them thout right
sencels that there were killed of them thattama
Vare / almost eight thousande men. Then de-
parted Judas vnto Masphal / and sette vnto
it and wanne a slawe al the males in it / por-
led it / and sett vs vpon it. For thence wente he
and toke Casbon / Magash / Bofos / and the o-
ther cyties in Galad.

After this gathered Tymothe another
hoste / whiche pitched their tentes before Aso & Ma. Id
phen

The first booke of the Maccabees.

pon beyonde the water. Judas sent to spye the hoost / and they thoughte him woude agayne / sayinge: All the heathen that be round about vs / are gathered vnto hym / and the hoost is verye great. Yet / they haue heard the Arabians to helpe them / and haue pitched their tentes beyonde the water / and are readye to come and fighte againste the. So Judas wente on to meete them.

And Clemeas sayde vnto the captaynes of his hoost: when Judas and his hoost come nixe the ryuer: if he go ouir synne / we shall not be able to withstand him: for why / he will be so stronge for vs. But if he barre not come ouir / so that he pitched his tentes beyonde the water: then will we go ouir / for we shall be stronge ynough agaynst him. Howe as Judas came to the ryuer / he appointed certayne scribes of the people / and commaunded them / sayinge: If that ye leaue none behynde vpon this syde of the ryuer / but let euery man come to the battayll: So he wente synne ouir to them / and his people a fter him.

And all the heathen were discomfyted before him / and let theyr weapons fall / and came into the temple that was at Ecenaim. Whiche cite Judas wanne / and deuen the temple with all that were in it: So was Ecenaim subdued / and mighte not withstande Judas. Then Judas gathered all the Heretics that were in Galadithim / from the east vnto the mooste / with theyr wyfes / and theyr children / a verye great hoost / for so come into the lande of Juda.

¶ So they came vnto Ephron / whiche
 q. mac. vii. c. was a verye great and stronge cite / and laye in their waye. For they coulde not go by neither of the right hand nor of the left / but must go thowt in. Nevertheless / they that were in the cite / wold not let the go thowt / but walked vp the poises with stones. And Judas sent vnto them with peaceable wordes / sayinge: Let vs passe thowt your lande / for we maye go into oure owne countrey: there shall no budy do you haeme / we wil but onely go thowt. But they wold not let them in.

¶ Therefore Judas commaunded a proclamation to be made thowt the hoost / that euery man shoulde kepe his ordie: and so they

dyd their best lyke valiant men.

And Judas beseged the cite all that daye and all that nyght / and so wanne it: where they slewe as many as were males / and destroyed the cite / and spoiled it: and wanne thowt all the cite ouir the that were slain. Then wente they ouir Jordan into the plain syde before Bethsan. And Judas helpe those forwarde that came behynde / and gaue the people good consolatione all the waye thowt: till they were come into the lande of Juda. Thus they wente vp vnto the mounte Ebron / wher they offered with mirth and thanksgyuinge: because there were none of them slayne / but came home agayne peaceably.

¶ Howe what tyme as Judas and Jonas was were in the lande of Galad / and Simon their brothe in Galile before Tirolo: nays: Then Josephus the sonne of Zachary / and Asanas the captaynes / hearyng of the actes that were done / and of the battayls that were styren: sayd: Let vs get vs a name also / and go fighte againste the heathen / that are rounde aboute vs.

So they gaue theyr hoost a commaundment / and wente toward Jamnia. Then came Gorgas and his men out of the cite to fighte agaynst the. Josephus also and Asanas wente chaed vnto the borderes of Jeruy / and there were slayne that daye of the people of Israel 4. M. men: so that there was a greete misery amonge the people / and all because they were not obedient vnto Judas and his brethren: but thought they shoulde quyre them selves manfully. Nevertheless / when they came not of the syde of the men by whome Israel was helpe. But the me that were with Judas / were greatlye commaunded in the sighte of all Israel / and all heathen / wherfore thei name was herde vpon / and the people came vnto them by dnyng them welceme.

¶ After this wente Judas forth with his brethren / and foughte agaynst the children of Efan / in the lande that lyeth toward the South / wher he wanne the cite of Sebth / and the countie that lye besyde it: and as for the wallkes and towres counde aboute / he bent them vp. Then returned he to go into the lande of the Philistines / & went thowt
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Samaria. At the same tyme were there many galleis layne in the barreil/which weildfully/ and withoute aduysment wente owt foote fight to get them honoure. And when Judas came to Bct in the Philistines lande/ hee the same daye theye culdarea/dida the ymagio of their Idols/spoiled the cities/a came again into the lende of Judee.

The VI. Chapter.

IYDUS when kynge Antiochus crouyled in the bowes the hyge countrey/he herde that Eulias in Persia was a noble and pleuous ciety in siluer and golde/and ther therre was in it a very ryche temple: where as were darke/ore amoure/and sylbes of golde/which Alexander the sonne of Philippe/king of Macedonia had lefte theynde hym. Wherfore he went about to refe it rine/and to spoite it/ but he was not able: for the ciueyns were warned of it/and foughte with him. And so he fled/and departed wth greake heauynes/ and came againe into Babylon. Moreover/ there came one which broughte him rydinges in Perside/ that his hostles which were in the lande of Iuda/were dyuen awaye/ and howe that Lysias wente forth first wth a greake potter/ and was diuen awaye of the Jewes: how they had wonne the victory/ and gotten greake goodes out of the hostles that preyed: howe they had broken yuone y adominacion/ t which he set vpon the aultare at Ierusalem/ and fenced the Sanctuary wth hie walles/ life as it was afore: and Ierisura his ene also.

E So it chaunged/ that when the kyng had herde these wordes/ he was afraided/ and greued very sore. Wherfore he layed him yuone vpon his bed/ and fell sicke for very forewe: and al because it had no happened as he had desired. And ther continued he longe/ for his grete was cure more and more/ so that he sawe by must neede dye. Therefore he sente for his frendes/ and forde wnto them: the sleepis gone from myn eye/ for the very forewe and iracion of herie that I haue. for when I coustide in my mynde the greake aduersite that I am come into/ and the floudes of beawynesse which I am in/ where as afore tyme. I was so mery/ and so greatly set by (by reason of my power. A game/ consideringe the

curll that I haue done at Ierusalem/ wherke I toke all the ryche of golde and siluer: that were on/ and sent to seth awaye the inhabiuous of Ieruy withoute any reason/ why: I knowe that these troubles are come vpon me for the same cause. And hee holdes I muste dye with greake forewe in a straunge lande.

Then called he for one Philippe a frende of his/ whome he made ruler of al his realm: and gaue him the crowne/ his robe and his caryer: that he should reke his soune Antiochus wnto him/ and burne him vp/ till he mighte eargne his selfe. So the kyng Antiochus dyed there on the xxix. daye. When the Lysias herwe that the kyng was dead/ he ouerdynd Antiochus his sonne/ whome he had broughte vp/ to raigne in his father's steade/ and called hym Eupator. Wher they that were in the castill at Ierusalem/ flete in the Jewes rouade aboute the Sanctuary/ a foughte euer still to do them harme/ for the strengthinge of the Hebreu.

Wherfore Judas thought to destroye the/ and called all the people together/ that they mighte laye siege vnto bene. So they came together in the el. year/ and besiged the m/ laynge forth their ordonances and instrumentes of warre. Then certayn of them that were besiged/ wente forth into whome some godly men of Israel conyed their selves also/ and wente vnto the kyng/ sayinge: Howe longe wylle a be/ do thou punishe and auenge our Brethren: We haue bene euer minded to do thy father seruice/ to walke in his statutes/ and to obey his commaundementes: Therefore oure people set from vs/ and wherfore thoue theye done any of vs/ they slewe the/ and they haue not onely medled with vs/ but with all oure countrey: and he holde/ this daye are they besigginge the castill at Ierusalem/ and haue made vp the stronge holden Bethsura: And if thou dost not pruenie the righte/ don/ they wyl do more then the/ a thou shalt not be able to ouercome the.

When the kyng herde this/ he was very angrye/ and called all his frende/ the captaynes of his fore men/ and of all his bouren together. He byed men of warre also out of other realmes/ and out of the Isles of the see/ which came vnto him. And the numbre of his

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The first booke of Machabees.

I. M.
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hooste was an hundred thousande fore men/
and twenty thousande hoisemen and xxxij.
Elephanes/ well exercised to battayll. The
came thowre Judea vnto Tberfura/ and
beseged it a long season/ and made vnto
instruments of warre againste it. But the
Ierues came out and stente them/ and
foughte lyfe. Then departed Judas from
the castell at Jerusalem/ and remoued the
hoost towarde Berthacaran ouer againste the
kinges armye.

So the kinge arose before the daye/ and
thoughte the power of his hoost into the way
to Berthacaran/ where the hoostes made the
to the banes/ blowinge the trumpets. And
to prouide the Elephanes for to fyghte/ they
stewed them the sappe of reade grapes and
molberies. And vnto the Elephanes a-
monge the hoostes/ that by euery Elephante
there shode a M. men well harnessid/ and hel-
mettes of stele vpon their heades: For vnto
euery one of the Elephanes also/ were adde
ned v. hoisemen of the best/ which waied of
Elephanes/ goyng wher soeuer he wente/
and departed not from him. Euery Elephante
was couered with a stronge tower of wood/
where vpon were xxxij. valiant men with
weapons to fyghte/ and therein it was a man
of Iudee to rule the chass.

So for the remouance of the hoisemen/ he set
them vpon both the sides in two partes/ with
trumpettes to prouide the hoost/ and so sterc
ap such as were slowe in the armye. And
when the Sunne shone vpon their shulders of
golde and stele/ the mountaines glistered a-
gain at them/ and were as brighte as the cress-
tes of offire. The kinges hoost also was ve-
midid/ one parte vpon the highe mountaines/
the other to the beneth: so they wente on/ sa-
kinge good bedde/ and keepinge their ordie. And
al they that were in the sander/ were astrayed
at the noise of theyr hoost/ when the multi-
tude wente forde/ and when the weapons
sounded together/ for the hoost was both greate
and myghty. Judas also and his hoost en-
tered into the banall/ and slewed v. C. men of
the kinges armye.

Nowe when Eleasar the sonne of Sura-
tyd/ sonne of the Elephanes/ dectee with
the kinges badget/ and was a mox goodlye

beast then the other: He thoughte the kinge
shoulde be vpon him/ and receyved him safe
to deliuer his people/ and to gethirm a pece-
full name.

Wherfore he ranne with a courage vnto the
Elephante in the myddell of the hoostes/ syn-
ginge them vnto of both the sides/ and stur
many about him. So wente he to the Ele-
phanes feet/ and gat him vnder him/ and
slew him/ then fell the Elephante downe vpon
him/ and there he dyed. Judas also and
his men/ seinge the power of the kinge and
the myghty violence of his hoost/ departed frō
them. And the kinges armye went vpon agaynst
them towarde Jerusalem/ and pitched they
camps in Ieruzselys beside mount Sion. Ma-
reouer/ the kinge toke truce with them/ that
were at Tberfura.

But when they came out of the cite/ cause
they had no viuals within/ and the lande laye
vntylled/ the kinge toke Berthfura/ and set
men to kepe it/ and turned his hoost to
the place of the Sanctuarye/ and layed siege
to a greate whyle. Where he made all man-
ner ordynance: handbowes/ spy barres/
racesces to cast stones/ scoppions to flur
arrows/ and syngees. The Ierues also made
ordynance agaynst theirs/ and foughte longe
season.

But in the cite there were no viualles/ so
it was the fourth year of the warres/ and
those which remained in Ieruzselys/ had
eate vpon al their store. And in the Sanctu-
arye were fewe men left/ for the hunger came
so vpon them/ that they were fatered aboade
euery man to his owne place.

So when Lysias herde that Philipur
Treboune Anno was the king while he was
yet tyuenge/ had aduised to bringe vpon Anno
thus his sonne/ that he myght be kinge. And
came agayne out of Persia and Media with
the kinges hoost/ and thoughte to opene
the kingdome. He gat him to the kinge in all
the hayll/ and the captaynes of the hoost/ and
sayde: We decreate daylye/ and oure viual-
les are but small: Agayne the place that we
laye siege vnto/ is very stronge/ and it were
oure parte to sic for the realme. Let vs agree
with these men/ and take truce with them/
and wech all their people/ and graunte them

too hie after theye lawe / so they dyd as-
 for: theye greued/and so all these chyn-
 ges against vs/ because we haue besyged
 their lawe. So the King and the princes were
 contente/and sent into them to make peace/
 and theye created it. Howe when the kynge
 and the princes had made an oath vnto the/
 theye came oute of the castell / and the kynge
 wente vp to mount Sion. But when he saw
 that the place was well fenced/ he dyde the
 oath that he had made/ and commaunded to
 beset the wall rounde aboute. Then he
 packed therein all the haile/ and cerryed vnto
 Antioch/ where he founde Dyrhyppus ha-
 uing Dominyon of the citey. So he fought
 agaynst hym/ and toke the cyte agayne oute
 his handes.

The VII Chapter.

Antioch the C. li. yere came Demetrius the
 sonne of Seleucus for the cyte of Rome
 with a small company of men/ vnto a cyte of
 the see coast/ and there he bare rule. And he
 chyllyed/ that when he came to Antioch the
 cite of his progenytours/ his hoste toke An-
 tiochus/ and Elyssas/ to synge them vnto
 hym. But when it was tolde hym/ he said:
 let me not se this: face. So the hoste per-
 suted him to death. Howe when Demetrius
 was set vpon the throne of his kynge dome/
 there came vnto him wicked/ and vngodlye
 men of Israel/ whose captain was Alcimus/
 that wolde haue bene made by the puste.
 These men accused the people of Israel vnto
 the kynge/ sayinge: Judas and his brethren
 haue slayne thy seruautes/ and theyen vs oare
 of aure vnto londe. Wherefore sende nowe
 some man/ to whom thou wyldest credence/
 that he maye goe and se all the destruction/
 which he hath done vnto vs/ and to his kynge-
 land/ and let hym be punished with all his fre-
 des and sauourers.

Then the kynge chose Barchides a frende
 of his/ which was a man of greates power in
 the realme/ (beyond the greates water) and
 faithful vnto the kynge/ and sent hym to se
 the destruction that Judas had done. And
 so for that wicked Alcimus/ he made hym
 by the Duns/ and commaunded hym to be a-
 winged of the chylde of Israel. So theye stode
 vp/ and came with a greates hoste into the

lande of Judas/ sending messengers to In-
 dias and his brethren/ and speakinge vnto the
 with peaceable wordes: But vnder breake.
 Therefore Judas and his people shuld not i. Mar. 1-8
 theye sayinge/ for theye sawe that theye were
 come with a greates hoste.

After this came the scribas together vnto
 Alcimus a Barchides/ trustinge the best vnto
 them. And Barchides Dystreans requered peace
 of them/ sayinge: Alcimus the Duns is come
 of the side of Azaon/ howe can he be peaceable?
 So theye gave them launge wordes/ and
 sweare vnto them/ and said: we wyl do you
 no harme/ neither your frendes/ and theye be-
 leued them. But the very same daye toke theye
 is-men of them/ and slew them: cominge to
 the wordes that are written: Theye haue cast
 the flesh of the slayners/ and shed their bloude
 rounde aboute Ierusalem/ and there was no
 man that wolde burye them.

So there came a greates fear/ and drede a-
 monge the people/ sayinge: there is neither
 truely nor righte iustesse in the/ for theye haue
 broken the appoyntment/ and oath that theye
 made. And Barchides cerryed his hoste
 Ierusalem/ and persued his tentes at Beth-
 zaida: where he stode forth/ and toke many of
 them that had forsaken hym: he slew many
 of the people also/ and cast them into a greates
 pye. Then committed he the land vnto Alci-
 mus/ and lesse men of warrre with hym to
 helpe hym/ and Barchides a him selfe wente vnto
 to the kynge. And thus Alcimus defended
 his by the puste/ and at such an opeard Is-
 rael/ reioyced vnto hym: In so much that theye
 obtained the lande of Judas/ and did much
 euell vnto the Israelites.

Howe when Judas sawe all the mischefe that
 Alcimus and his company had done/ (yet
 more then the Hebrews them selfes) vnto the
 Israelites: he wente forth rounde aboute all
 the borders of Iewry/ and punished those un-
 faithfull renegars/ so that theye came none
 one into the countrey. So when Alcimus
 sawe that Judas and his people had gostered
 the vnto perhande/ and that he was not able
 to abyde them/ he wente againe to the kynge/
 and sayde all the worst of them that he coulde.
 Then the kynge sent Elycanos/ one of
 his chiefe pynces/ (whiche bare curill wyl
 vnto.

The first booke of the Machabees.

unto Iffacand commannded him / that he should vntrely destroye the people.

So Hircanus came to Ierusalem with a greate host / and sente vnto Judas and his brethren with frendly wordes / due vnder deccate / sayinge: there shalbe no warre betwixt me and you: I will come with a fewe men / to se how ye do with frendly suspice. Vpon this he came vnto Judas / and they saluted one another peaceably: but the enemyes were appointed to take Judas by violence. Next the litle tyme was tolde Judas / that he came vnto hym bus vnder deccate: wherefore he gat hym awaye from hynn / and wolde se by a face no more. Wher Hircanus perceaued that his counsaill was betrayed / he went ouer to fighte agaynll Judas besyde Capharsalama: Where there were slayne of Hircanus hoost. v. M. men: he refusede fled vnto the castel of Dauid.

After this came Hircanus vp vnto mounte Syon: and the Pustice with the elders of the people went forth / to salure hym peaceably / as to shewe him the burnt sacrifices that were offered for the sinne. But he laughed them so scorn / mockt them / despyed their offerings

E and spake / disdainfully / yre / and swore in his wrath / sayinge: If Judas and his hooste be not deliuerd no we into my handes / as soone as euer I come agayne (and fare well) I shal burne vp this house. With that wense he out in a greate anger. Thet the pustice came in / and stode besyde the enter of the temple / weeping and sayinge: So: so much as thou shalt do / halfe chosen this house / that thy name mighte be called vpon therein / and that he should be an house of prayer and pencon vnto thy people: Be auenged of thra man a his doost / and let them be slayne with the sword: remember the blasphemies of them / and suffer them not to remane any longer.

When Hircanus was gone from Ierusalem / he purchest his rente at Berboon / and there an doost mee him ouer of Syria. And Judas came to Iudars with ni. M. men / and made bus prayer vnto God / sayinge: O Lord

Est p̄p̄n̄ d̄ / because he mislaungers of sinne See iij. m. xii. d. nacher blasphemed the / she auntyll wente and xv. d. fourth / and steeve an C. lxx. thousande of the. iij. cc. ff. Euen so destroye thou this hooste before v. 10 daye: that other people maye knowe / howe

that he hath blasphemed thy Sanctuarie / and punishe him / according to his malicioynesse.

And so the hooste stroke the selde / the thirtifteenth daye of the month Iudars: and Hircanus hoost was distroyed / and he himselfe was first slaine in the battail. When Hircanus men of warre sawe that he was Iyde / they cast awaye their weapens / and fled: but the Iewes folowed vpon them an whole daye iourney / from Iudars vnto Gajara / blowinge with the trompettes / and makinge toles after them. So the Iewes came forth of all the countie there about / and steeve out theyr hoines vpon them / and turned agaynst them: Thua were they all slayne / and no one of them left.

Then they toke their substance for a pray / and smote of Hircanus head / and a right hande / which he helde vp so proudly / and broughte with them / and hanged it vp after Ierusalem. Wherefore the people were exceedingly reioyced / and passed ouer that daye in greate gladnesse. And Judas ordeyned that the same daye namely the xij. daye of the month Iudars / should be kepte in mirth euery year. Thus the lande of Iuda was in rest a litle whyle.

The. VIII. Chapter.

S Judas herde also the fame of the Roman Kinges / that they were myghty and valiant men / agreeable to all thinges that are requyred of them / and make peace withall men / which came vnto them / and howe they were boughty men of strengthe. Besides that it was tolde him of their battails / and noble acts which they dyd in Galatia / howe they had conquered them / and thought them wylde irburte: and what great thinges they had done in Spayne / howe that with their wyfdom / and sober behauioure they had wonne the Kinges of siluer and golde that ate the / and opayned all the lande with other places / farre from them: howe they had distroyed / and slayne vnto the Kinges that came vpon them from the westmost parte of the earth / and howe other people gaue them tribute euery year: Howe they had slayne and ouercome Dylippe and the Perses / the Kinge of Ciprus / and other moen in battail: which

ij. Para. vij. c.
i. Re. viij. f.
* Isa. lxxij. b
Matt. xij. b

had brought their ordinance agaynst them: how they dysstroyed greake Antiochus kynge of Asia (that wold needes fyght with them) haryng an hundred and xx. thousand with hissein / darrices / and a very greake host: how they rote him (selfe / and otheyned him) (with such as shoulde raygne after him) to paye them a greake tribute / 7 yet / and to fynde them good fuytyres and pledge: Besydes all these / how they had taken from hym India / Media and Lydia (hys best landes) and given them to kynge Eumenus Againe: How they perceauing that the Grekes were comyng to dysceynt / sent agaynst them a captaine of an host which gaue them battayll slawe many of them / led awaye their wyfe and childe captiue / spoiled them / rote possession of their lande / destroyed their strong holdes / and subdued the to be their bonde / turne vnto theyr saye: Moreover / how that so for other kyngdomes and Isles / which somtyme with stoda dem they destroyed them / and brought them vnder their dominion: How he led euer their owne frendes / and those that were considered with them / and conquered kyngdomes / both sate and nye: and that whosoever herde of their renowne / was afrayed of them: for whom they wold helpe to the kyngdomes / those raygned / and whome it tyked noe them to raygne / they put hym vnto: And how they were come to greake preminence: haryng no fyngge amonge them / neyther any man clothed in purple / to be magnified there: howe: how he had otheyned the sike a course / wherein there sat xl. 7. and xx. Senators daily upon the counsayll / to dyspatch euer the busynesse of the people / to kepe good ordie: And how t every year they chose a Mayre / to haue the gouernante of all theyr lande: to whome euery man was obedient / and that there was neyther euill will nor dissencion amonge them.

¶ Then Judaskofe Eupolemus the sonne of Abon / the sonne of Jacob and Jason / the sonne of Eleasar / and sent them vnto Rome for to make frendshyppe / and a bond of loue with them: that they myghte be free from the bondage of the Grekes / for the Jewes sawe that the Grekes wold subdue the kyngdomes of Israel: So they wente vnto Rome (a very great

iourney) and came into the court / and sayde: Judas Maccabeus with his brethren / a the people of the Jewes hath sent vs vnto you / to make a bonde of frendshyppe and peace with you: and ye to note vs as your louers and frendes: And the matre pleased the Romaynes cyght wel / wherefore it was wyrtten vnto of the which the Romaynes made a wyrtynge in tables of slon / and sent it to Jerusalem: that they myghte haue by them a memoriall of frendshyppe and bonde of frendshyppe / after this maner: God saue the Romaynes / and the people of the Jewes both by see and by lande / and kepe the sworde and eueryng from thei for euermore: If there come first any warre vpon the Romaynes / or any of theyr frendes / shew vnto you their dominion / the people of the Jewes shall helpe them (as the tyme requyret) and that with all their perces. Also they shall neyther geue nee sende vnto their enemies wytes / weapens / monyes / nor shyppe: but fullylly they charge at the Romaynes pleasure / and take nothinge from them therefore. Againe / if the people of the Jewes happen first to haue warre / the Romaynes shall helpe with the with a good will / accordinge as the tyme will suffice: Neyerther shall they geue vnto the Jewes engines / or stayles / weapens / monyes / nor shippes: Tho are the Romaynes consented / so / and shall fullylly their charge with ouer any decaye.

Accordinge to these articles / the Romaynes made the bonde with the Jewes. Now after these articles / sayde they if any of the parties wyl put to them / or al / any thinge from the / they shall do it with the consente of both: and whatsoever they adde then vnto them / or take from them / it shall stande fast. And as touching that Demetrius hath done vnto the Jewes / we haue wrytten vnto by mynsyng: Wherefore layest thou thy heauy yoke vnto the Jewes oure frendes a loue? If they make any captiue of the agayne / vnto vs we shall defende them / and fyght with the by see and by lande.

The X. Chapter.

¶ At the meane season when Demetrius departed that he had taken and his host was i. Ma. vii. f. stayne in the silder he pored further to sende Josiph. co. Rochides and Trymus again into Jewry / fol. lib. xi.

The first booke of the Maccabees.

and those that were in the right wyng of his host with them. So they went forth by the way that ledeth vnto Gulgala / and pitched their tents before M. Bethan / which is in Arbellus / and walled the cite / and slew many people. In the first moneth of the fifth yere / they brought their host to Ierusalem / as ofte vpon / and came to Betea with xx. foote men / and of M. hostmen.

Now Judas had pitched his tents at Laisa / in the plain and chosen men. And when they sawe the multitude of the other army / he was so greate / they were sore afrayed / many conueryed them selves out of the host. In so much that there abode no mo of them but viij. C. men. When Judas sawe that his host sayd him / a that he must needs fyghte w. hys brethren / that he had no myne to gather them together / wherfore the m^o was in extreme woude. Then he sayde / he sayde vnto them that remained with him. Vp / let vs go agaynst oure enemies / peraduenture we shall be able to fyght with them. But they wolde haue stopped him / sayinge we shall not be able / therefore let vs not saue oure lyfes / and oure agayne to our brethren / and then wol we fyght agaynst them / so we are here but fewe. And Judas sayde / God forbyd / that we shaldeste from them. Where / our myne be conserued on dy manfully for oure brethren / and let vs not slay our hosten. Then the host remoued out of the tentes / and fied agaynst them. The hosten receyued in two partes / flyinge eastward and the acherys wente before the host / and all the myghty men were foucled in the side. Bathydas him self was in the right wyng of the batayll / and the host drew nye in two partes / a blew the trompettes. They of Judas syde blew the trompettes also / and the earth shoke at the noise of the hostes / and they stroke a felde from the morow vntill nyght. And when Judas sawe that Bathydas host was strongest of the right syde / he toke with him all the hardymen / and drake the right wyng of their oner / and folowed vpon them vnto the thirde parte.

Now when they which were of the left wyng / sawe that the right syde was vnto them / they persecuted Judas and them that were with him. Then was there a sore batayll

for many were slayn and wounded of both the partes / Judas also him self was filled / and the remnant fled. So Jonathan and Synon tooke Judas their brother / and buried him in his fathers sepulchre / out of Madon. And all the people of Israel made greate lamentacion for him / and mourned long / sayinge: Alas / that this worthy shoulde be slayn / which deliuered the people of Israel. As for other thynges pertaininge to the batayll / of Judas the noble acts that he dyd / and of his worthynesse: they are not written / for they were very many.

And after the death of Judas / wicked men came vp in all the coastes of Israel / and there was a great euill / as was there a greate vntill in the lande / and all the countrey gaue ouer them selves and shute vnto Bathydas. So Bathydas those wicked men / and made the lorde in the Dec. These foughte out and made search for Judas frendes / and broughte them vnto Bathydas: which auenged him self vpon them with greate vespere. And there came a greate trouble in Israel / as was not since the tyme that no prophet was sent there.

Then came all Judas frendes together / and sayde vnto Jonathan: For so much as thy brother Judas is dead / there is no more lyke him to go forth agaynst oure enemies / agaynst Bathydas / and such as are aduersarys vnto our people. Wherefore this daye we chose the first / to be oure prince / and captaine to eddie our batayll. And Jonathan to see the generall / auunce vpon him / and chose me / and called in sleade of his brother Judas. When Bathydas gat knowlege thereof / he sought for to slay him: But Jonathan and Synon bys brother / perceauing that fled into the wilderness of Betua with all their company / and perched their tentes by the water pale of Bethphat.

Which wher Bathydas vnder stode / he came vnto Boudane with all his host vnto the Sebdath Bays. Now had Jonathan sent his brother Thon / a captaine of the people / to praye his frendes the Nabuthites / that they wolde knowe the true ordinaunce / for they had muche. So the dyuines of Jambye came out of Madaba / and toke Thon / and all that he had / and wente

The first booke of the Machabees.

mentes of warre/and sought against Bathydes/and vschewed him. And Bathydes was fore warned / because his counsaill and nauaile was in dayne. Wherefore he was woth at the wicked men/that gaue him counsaill to come into the lande/and slawe many of the. Then purposed he with his company to go awaie into his owne countrie: whereof when Jonathan had knowledge/ he sent Ambassadours vnto him. And to make peace with him / as that he shoulde deliuer him his prisoners agayne. To the which Bathydes consented gladly/ and by accordinge to his best respect/ and made an ooth that he should neuer do him harme all the dayes of his lyfe. So hee sloued vnto him all the prisoners that he had taken out of the lande of Iuda / and then turned and wente his waye into his owne lande/ neither pceeded he any further to come vnto the borders of Iuda. This Ierusalem had no more warre. And Jonathan dwelt at Machmas / and beganne there to gouerne the people / and destroyed the vngodly men out of Israel.

The X. Chapter.

In the hundredth lx. yere came Alexander the sonne of noble Annotius / and roke Desol. 10. whose cyasyno receaued him / as there he carynged. When Demetrius herde thereof / he gathered an exceeding greate host / and wente forth against him to fight. Wherefore Demetrius sent letters vnto Jonathan with louinge wordes / and prayed him greatly. So he sayde: we will first make pecee with him/ before he binde him self with Alexander against vs: as he shall remember the euill that we haue done aganst him / his bownde and his people. And so he gaue Jonathan leave to gather an host / to make weapons / and to be confederate with him / and commaunded the pledges that were in the castell / to be deliuered vnto him.

Then came Jonathan to Jerusalem / and red the letters in the audiance of all the people / and of them that were in the castell. And therefore were they sore afraid / because they herde that the kynge had giuen hys licence to gather an host. Thus were the pledges deliuered vnto Jonathan / which restored them to their eldres. Jonathan also dwelt at Jerusalem / and beganne to builde vp / and to repaire

the citie: commaunding the worke men to walk in / and the mount Syan rounde aboute with fire stone / to be a stronge hold / and so they byd. So for the Egyptian that were in the castelle which Bathydes had made vp / they fled: so that euery man left the place / and wente into his owne countrie. Only at Bethsura remayned certaine of the Jews / which had forsaken the lawe / and some admistrators of Gods / for Bethsura was their restinge.

Now when kynge Alexander herde of this penymissio that Demetrius had made vnto Jonathan / and when it was tolde him of his barbaies and noble actes / which he and his brethren had done / and of the great traualles that they had taken: he sayde: where shall we fynde such a man / well / we wil make him our frende / and be confederate with him. Upon this he wrote a lettre vnto him with these wordes: Kynge Alexander salueth his brother Jonathan. We haue herde of the / that thou art a valiant man / and meete to be our frend / wherefore thus saye we: wherbye he to be the byghte guest of thy people / and to be called the kynges frende. Upon this he sente him a purple clothyng and a crowne of golde / that thou mayest confide what is for oure profyt / as hepe sende thyppre towarde vs.

Now in the viij. moneth of the C. lx. yere upon the folempne feast daye of the tabernacles / Jonathan put the holy rammei vnto him. Then gathered he an host / and made many weapons. Which when Demetrius herde he was maruailous sore / and sayde: Alas / what haue we done / that Alexander hath persecuted vs in contrarye the frend shyppe of the Jewes / for his owne benefyce. Yet will I write vnto him / vnguly vnto the also / yet / and promysse them Iugurco and eweabes / that they maye be of my frend. Wherupon he wrote vnto the these wordes: Kynge Demetrius sendeth greetinge vnto the people of the Jewes. Where as ye haue kepte youre aduantage / to ward vs / and continued vs oure frend shyppe / notwithstandinge to oure enmities / we were glad wher we herd thereof. Where one remaine still and be sayd / full to you: and we shal wel recompense you for the thinges that ye haue done on oure part: we shal releese you of many charges / and give you rewardes.

Josephus
ca. 9. of lib.
4.

And now I discharge you and all the Jewes from tribute / I for geue you the custome of sils and releas you of the craunc tax of the thevres parte of sedes / and half of the frute of leues / which to nyne owne duty. **D** These I leaue for you from this daye forth: so that they shall not be taken of the lande of Judah nor of the thevres cuncts which are added thereto / out of Samaria and Galile / from this daye forth for euermore. Jerusalem also with all thinges belonginge thereto / shalbe holy as fre / for the thevres and tributes shall pertaine vnto it. As for the power of the castell which is at Jerusalem / I reinitte a geut it vnto the byghe priest / that he maye set in it such men as he shall chosse to kepe it. I frely discharge all the Jewes that are prisoners / whomout all my realme: so that euery one of them sholde fre from payinge any tribute / for euen of thevres caril.

All the solempne feastes / Sabbathes / fasts / and the dayes appoynted / the thevres dayes before and after the feastes shalbe fre for all the Jewes in my realme: so that in them no man shall haue power to do any thinge / or to moue any busynesse against any of them in any maner of cause. There shall xxx. M. also of the Jewes be wyrtyn up in the kynge booke / and haue theyr wages payed / as all other men of warre of syngeles shoulde haue: and of them shalbe ordeyned certayne to kepe the kynge strong holdes / yee / and some of them shalbe set ouer the kynge busynesse / that they maye faithfully deale with the same. The Jewes also shall haue pyncees of theyr owne / and walke in theyr owne lawes / as the kinge hath ordeyned in the lande of Iuda.

And the thevres that are fallen vnto Jewry from the countie of Samaria and Galile / shalbe taken as Jewry / and be vnder the same: theyr be subiecte to any straunge lorde / but to the byghe priest. As for Ptolomey and the lande pertaininge thereto. I geue vnto the Sanctuary at Jerusalem / for the necessary expences of the holy syngeles. **M**owethere / I will geue euery yeare xv. M. Synles of siluer out of the kynge cheker (which pertaineth vnto me) to the worke of the temple: yee / and take what remaineth / which they ther had ouer matters in hande in synce pass

haue not payed) that same shall they geue vnto them also. And besides all this / the v. M. Synles which they toke yearly of the rentes of the Sanctuary / shall belonge vnto the priestes that be seruice.

Item / whosoeuer they be that flye vnto the temple at Jerusalem / or within the libertyes thereof / where as they are fallen into the kynge handes / in any maner of busynesse / they shalbe pardoned / and all the goodes that they haue in my realme / shalbe fre. For the buydinge also and exparynge of the worke of the Sanctuary / and pyncees shalbe geuen out of the kynge cheker: yee / and for the makinge of the walles rounde aboute Jerusalem / for the buydinge of the olde / and for the settinge vp of the stronge holdes in Jewry / that be colles and charges be geue out of the kynge cheker.

¶ But when Jonathan / and the people herde i. Ma. v. ij. these wordes / they gaue no credence vnto the kynge: they receaued them: for they remembered the greate wickednesse that he had done vnto Israel / and how sore he had vs: and thevres. Wherefore they agreed vnto Alexander / for he was a pynce that had bene frendly with them / and so they stode by him alwaye. Then gathered kynge Alexander a greate host / and broughte by a waye against Demetrius. So the two kyngeles stroke battal together / but Demetrius host fled / and Alexander folowed after / and fell vpon them. A myghty foire foire was / and cōsumunge of all the Sunne wyne dyne / and Demetrius was slayne the same daye.

¶ And Alexander sente Ambassadors vnto Ptolome the kynge of Egypte with these wordes / sayinge: for so much as I am come agayne to my realme / and am sit in the throne of my progenitors / and haue gotten the Dominion / whercome Demetrius / wher he sought the lande / and stryken a ribde with hym / so that we haue vscomfynd both hym and his host / and sit in the throne of my kynge dome. Let us now make frend / byppe together / geue not thy daughter to wyfe: so shall I be the sonne in lawe / and both geue the rewards / and be greate dignite. Ptolome the kynge gaue answer / sayinge: Happy be the daye wher in thou art come agayne to the lande of thy progenitors / and set in the throne of thy kynge. **D** ij. done.

The first booke of the Machabees.

dom. And now will I fulfill thy wynnings: but meet me at Ptolomays / that we may see one another / at that I may marry my daughter onto the according to thy desire. So Ptolome wente out of Egypte with hys daughter Cleopatra / and came onto Ptolomays in the C. lxxij. yere: where kynge Alexander met hym / & gaue Alexander hys daughter Cleopatra / and married them at Ptolomays with greete joy / bypp / lyke as the name of kynge is to be.

Then reuok kynge Alexander onto Jonathas / but he should come and meet hym. So he wente honorably onto Ptolomays / and there he met the two kynges / and gaue them greate presence of golde and silver / a founde fauoure in theyr sight. And there came together against Jonathas certayne wicked men / and vngreuous persones of Israel / makinge complaynes of hym / but the kynge regarded them not. As for Jonathas / the kynge commaunded to take of his garments / and to clothe him in purple / and so they dyd. Then the kynge appointed him to sit by him / and sayde vnto hys priuies: Go with him into the myddest of the cite / and make opioclamacyon / vnto no man complayne against him of any inuader / and that no man trouble him for any manner of cause.

So it happened that when his accusers sawe / woth byppe / which was proclaimed of him / and that he was clothed in purple / they fled euery where. And the kynge made much of him / wrote him amonge his chiefe frendes / made him a duke / and partaker of his domination. Thus Jonathas wente agayne to Jerusalem with peace and gladnes. In the C. lxxv. yere / came Demetrius the sonne of Demetrius from Cetera into his fathers lande / wherof when Alexander had told / he was right soyl / and returned onto Antioche. And Demetrius chose T Appollonius (which had the gouernance of Clesytia) to be hys captayne.

So he gathered a greate hoost / and came vnto Jamnia / and sente word vnto Jonathas / that he shuld meete / sayinge: Warrest thou with slande vnto thy self alone. As for mee / I am but laughed vpon / and shamed / because thou pouest thy strength against vs in the

mountaynes. Now thou seest how trustless I am / thine owne strength / come vnto me into the playne felde / and there let vs prouoone our strength together: thou shalt fynde that I haue valauntme of warre with mee / and shalt knowe who I am / and the order that standeth by me: which saye / that your force is not ablet to stande before oure force / for thy faith is haue bene wofe sherd into thine owne lande. And now / how wilt thou be able to abyde so great an hoost of boismen and footmen in the felde / where as no wayth to fe / slome / nor place to flye vnto.

When Jonathas herd the wordes of Appollonius / he was moued in his mynd: wherfore he chose T. i. thousand men / and wente out of Jerusalem / and Symon hys brother met hym for to helpe hym: And they pitched theyr tentes at Joppa / but the cite keppe him forth / for Joppa was an holde of Appollonius. Then Jonathas layed siege vnto it / and they that were on the cite / for very feare let hym in: and so Jonathas wanne Joppa. Appollonius hearinge of this / toke T. x. thousand boismen / with a greate hoost of force men / and wente as though he wolde go to Agorus / and came immediately into the playne felde: because he had so many boismen / and put hys trust in them. So Jonathas slowed vpon hym to Agorus / and there they fought the battayl. Now had Appollonius lefte o. vii. thousand behinde him / prauely in the tentes. And when Jonathas knewe that such wayte was layed behynde / they wente rounde about the enemies hoost / and shot darto at the people from the mountaynes to the eveninge. As for Jonathas people / they kept theyr ordur as he had commaunded them / and the enemyes dyde with out labouringe.

Then brought Symon forth his hoost / and set them against the fore men. For the chiefe were weery already. So he discomfited them / and they fled. And they that were feared in the felde / gaue them to Agorus / and came into the temple of Dagon: theyr fooll / that they might shew sake theyr lyce. But Jonathas set fire vpon Agorus / and all the cite rounde aboute it / and toke the gaubes / and bene up the temple of Dagon with all him that were fled into it.

Josephus
ca. vi. li. xij.
Antiq.

M. ii. a

The first booke of the Machabees.

in the hyghe priesthood with all þat worshippe
 that he had afoze / and made him his chiefe
 frende. Jonathan also beseyed the kynge that
 he woulde make Jeremy frend with the thre head
 citie of Samaria / and the Iudeas petysoninge
 there: upon the whiche Jonathan promysed him
 the C. talents. Whereunto the kynge con-
 sented / and gaue Jonathan wysynge of the
 same / concerninge these wordes: kynge De-
 metrius sendeth greunge vnto his brother
 Jonathan / as to the people of the Jewes. We
 sende you hert a copy of the letre / which we
 haue wryte vnto oure elder Lathenus / concern-
 ynge you / that ye shoulde knowe it.

¶ Kynge Demetrius sendeth greunge vnto
 Lathenus his elder. For the faythfulnes that
 oure frendes the people of the Jewes kepe
 vnto vs / and for the lowynge handes which
 they beare towards vs: we are determyned to
 do them good. Wherefore we ordeyne all the
 coastes of Jewry with the thre citie / Lyda
 and Ramatha which are added vnto Jewry
 from Samaria / and all the Iudeas petyson-
 ynge thereunto: to be freely separand for such
 as do sacrifice in Jerusalem: both concernynge
 the payntmentes which the kynge toke yearly
 afoze tyme / and the frutes also of the earth and
 trees. As for other cyties and towncs that
 belonged vnto vs / we discharge them therof
 from this tyme forth. In lyke maner / we
 graunte vnto them all the customes of sale
 and couene rates / which were brought vnto
 vs. And thys freedom shall they haue firme
 and sticfast / from this tyme forth for euer-
 more. Therefore I haue made a copy of these
 euell letres / a helyuer in vnto Jonathan: that
 it may be kepte vnto the holy mount in a con-
 uenient place.

¶ After this / when Demetrius the kynge
 sawe that thys Iudea was in rest / and that no
 resistancer was made hym: he sent a waye all
 his hoost armye man to thys owne place / ex-
 cepte an armye of straungers / whome he
 brought from the Isee of the Egiptus / wher-
 fore all thys fatheres hoost had euell wil at him.
 ¶ Now was there one Tryphon / that had bene
 of Alexanderes partes afoze / which wher he
 sawe that all the host murmured against De-
 metrius: he wente to Eriuleth the Arabian
 that dwelleth by Antiochus the sonne of An-

lexander / and laye soze vpon him / to helyuer
 hym this yonge Antiochus: that he myght
 raygne in thys fatheres steade. He tolde hym
 also what greute euill Demetrius had done /
 and howe his me of warre louted hym now: and
 so remayned there a longe season.

¶ And Jonathan sent vnto kynge Deme-
 trius / to byue them out which were in the ces-
 sale at Jerusalem / and in the other regions afoze
 thys whiche Irael greute harmis. So Deme-
 trius sent wordes vnto Jonathan / sayynge / I
 will not only do thys thinges for the afoze
 people / but at tyme conuenient / I will do both
 for thys people greute worshippe. But now
 thou shalt do me a pleasur / if thou wilt sende
 me men to helpe me: for all myne armies
 gone for me. So Jonathan sent hym thre
 stronge men vnto Antiochus / and they came
 vnto the kynge: wherfore the kynge was very
 glad at thys commynge. But they thre were
 of the cincture an C. x. thousande men: ga-
 thered them together / and wold haue stryke
 the kynge / which fled into thys court: and the
 cincture kepte the streets of the cite / and be-
 ganne to fflyght.

¶ When the kynge called for the Jewes helpe
 which came vnto him also: they / and wente
 abroade abouze the cincture / as they the same
 vnto an hundred thre men: as they upon the cincture
 gaue many speakes in that daye / and deliuered
 the kynge. So when the cincture sawe that
 the Jewes had gotten their will of the cincture
 and they them selfe dysposyted of their pur-
 pose: they made their supplicacion vnto the
 kynge / sayynge: Graunte vs peace / and let the
 Jewes cease from troublynge vs / and the ce-
 ase / and upon thys they cast a waye they were
 peno. Thys they made petyson / and the Jewes
 gaue greute worshippe in the sight of the kynge /
 and in the sight of all that were in his court:
 and were spoken of throughtout the kingdomes
 and so they came agayne to Jerusalem with
 greute goodes.

¶ So the kynge Demetrius sat in the trowne
 of thys kingdomes / and had peace in his lande.
 ¶ Heer shal be dyssembled in all thys booke
 of speake / and whiche were hym selfe from Jona-
 than: neyther remorded hym accordinge to
 benefytes which he had done for him / but
 scolded hym in very fewe. After thys came Try-
 phon

j. Mac. f. d

j. Mac. p. c

phon agayne with yonge Antiochus / which raygned / and was crowned kynge. The there gathered vnto him all the men of warre / whome Demetrius had put away / which foughte agaynste Demetrius / which fled and turned his backe. So Triphan toke the Elephanter / and wanne Antioche. And yonge Antiochus reioice vnto Jonathan / sayinge: I confirm the in thy priesthode / and make the ruler of is countrey / that thou mayest be a fruite of the kynge.

Vpon this he sente him golden vessell to be fered in / and gaue hym leaue to synke on golde / to be clothed in purple / and to weare a colar of golde / he made his brother Simon also captayne / from the coastes of Egipt vnto the borders of Egipte. Then Jonathan toke his iourneys / and wrote thow the ciues beyonde the water of Jordan / al the men of warre of Syria gathered them vnto hym for a helpe hym. So he came vnto Iherusalem / and they of the cite receaued him honorably: and from thence wente he vnto Gaza / but they wolde not let him in: wherefore he layd sege vnto it / but in gite opp / and spoilinge the places that were aboute the cite.

¶ And the ciues of Gaza submitted them selfe vnto Jonathan / which made peace wth them / but toke of their fornes to pldge / sente them to Iherusalem / and wene thow wth some reioice vnto Damasus. Now when Jonathan herde that Demetrius painces were come in to Iadca / which is in Galile / with a greate host / purposeinge to put Demetrius out first / and then in the realme: he came a gawst / and lefte Simon his brother in the lande / which came to Bethsura / and layd sege to it a long tyme / and besieged it. So they besied / to haue peace wth him / which he graunted them / and after that he put them out from thence / toke the citie / and set men to kepe it. And Jonathan with his hoeste came to the water of Genezareth / and in the morning gat them to the plaine felde of Jozor.

And beholde / the hostes of the Syrians mete them in the felde / and layd warde for them in the mountaine: so that when Jonathan came agaynst them / other which were layd to ward / rose out of their places / and fought / and they that were of Jonathan fled

sted every man: and there was not one of them left / excepte Machabias the sonne of Absalomus / and Judas the sonne of Calphe the captayne of the hooste. Then Jonathan rent his clothe / layd earth vpon his heade / made his prayer / and turned agayne to them on the felde: where they fought together / and he put them to flight. Now when his owne men that were fled / sawe this: they turned agayne vnto hym / and helpe him to followe vpon all they enemies vnto the tentes at Cadca. So there were slayn of the Syrian the same daye iiij. M. men / and Jonathan turned agayne to Iherusalem.

The. xiiij. Chapter.

¶ Jonathan herde that the time was nere / that Iherosolome / those certayne men / and sente thence vnto Rome / for to stablish it / and to renewe the frendshipp with them. He sent leui. iij. m. vij. lxx. men also vnto Sparta / and to other places in like manner. So they wrote vnto Rome / a letter vnto the consull and sayde: Jonathan the hygh priest / and the people of the Jewes sente vnto you: for to renewe the olde frendshipp / a bond of loue. Vpon this the Romaynes gaue the fre passozes / for he shoulde lede them home vnto the land of Iuda peaceably. And this is the copy of the letters that Jonathan wrote vnto the Spartans.

Jonathan the hygh priest / with the elders of iudca / and the other people of the Jewes / sende greeting vnto the Spartans thise brethren. There were letters sente lon ge ago vnto Damasus the hygh priest / from Arius which than raygned amonge you / that ye are our frendes / as the writinge made therupon speyeth. And Damasus intruded the Iudish lawe / that was sente honorably / and receaued the letters: wherein there was mention made of the bonds of loue and frendshipp. But as for we / we neede no suche writinges: for why / we haue the holy booke of scripture in our handes / to our comforte. We neede not / we had rather sende vnto you / for the renewinge of the brotherhode and frendshipp / lest / we shoulde be straunge vnto you / for it is longe since the tyme that ye sente wordes vnto vs. Wherefore / in the sacrifice / that we offer / and other ceremonies / vpon the hygh solemnitye dayes / other we they remembre

The first booke of the Machabees.

you without ceasinge (like an rason is / and as it becommeth vs to thinke upon our brethren) / and are right glad of your prosperouse honour.

And though we haue had greate troubles and warres / so that the ynges aboute vs haue foughten against vs: yet wolde we not be greuous vnto you / nor to other of our louers and frends in these warres. for we haue had helpe from heauen / so that we are valuered / and our enemies subburd. Wherefore we chose Hemenius the sone of Annochus / and Antipater the sone of Tason / and sent them vnto the Romaynes / for to renewe the olde bonde of frendshippe and loue with them.

We commaunded them also to come vnto you / salute you / and to shew you our letters / concerninge the renouacion of our brotherhede. And now ye shal be right wylly to geue us an answer thereunto.

¶ And this is the copy of the wytyng / which Tryon the kynge of Sparta sente vnto Onias: Thus sayng of the Spartans sendeth greaunge vnto Onias the hye priest. It is founde in wytyng / that the Spartans and Jewes are brethren: and come of the generation of Abraham. And nowe for so much as this is come to oure knowlege / ye shall do well / to writt vnto vs of youre prosperite / as for as we haue written our mynde vnto you: Our carell and goodes are yours: yours ours. These thinges haue we commaunded to be shewed vnto you.

¶ When Jonathan herbe that Demetrius pyncer was come forth to fight against him with a greate hoste then also / he wente to Jerusalem / and met them in the lande of Be Beth / so he gaue them space to come into his owne countrey. And he sent spyes vnto their tentes / whiche came agayne / and tolde him that they were appointed to come vpon him in the night season. Wherefore when the Sunne was gone home / Jonathan commaunded his men to watch all the night / and to be ready with weapons for to fight: as he watchmen stande aboute the hoost. But when the aduersario herde that Jonathan was ready with his men to the battayll / they feared / and were dismayed in their bettes / and kynbled fyres in their tentes / brake vp / and gaue their as

waye. Neuertheless / Jonathan and his companye knewe it not / til the morninge / for they sawe the fyres burninge.

¶ Then Jonathan followed vpon them / but he myght not ouertake them / for they were gone ouer the water Helicurus. So Jonathan departed vnto the Arabies (whiche were called Zabadi) / then the m / and toke their goodes. He proceeded further also / and came vnto Samarias / and went thither all that coloure. But Simon his brother toke his horse / and came to Ithalon a to the most strong holdes / departinge vnto Joppa / and manne it. For he herde that they wolde stande of Demetrius party: wherefore he sente men of warre in the cytie to kepe it. After this came Jonathan home agayne / and called the elders of the people together / and they went with them for to bulde up the strange holdes in Ierusalem / and the walles of Ierusalem / so that they might be better walled: and the castell and the temple / so to separate it from the tynes / that it might be alone / and that men shoulde neither feare nor fall to it.

¶ Upon this they came together for to bulde up the cytie: and so / so much as the walles vpon the wycke of the West syde (called Capthereta) was fallen downe / they repaired it. And Simon set vp a diada in Capthereta / and made a strong / strange gate / and looke vpon it. ¶ Now when Tryphon purposed to raigne in Asia / he crownd / and to slay the kynge Annochus: he was afrayed that Jonathan wolde not suffre him / but fight against him. Wherefor he wente aboute to take Jonathan / and to kill him.

¶ So he departed / and came vnto Bethsan. Then wente Jonathan forth against him to the battayll with fourty thousande chosen men / and came vnto Bethsan also. But when Tryphon sawe that Jonathan came with his greate hoste to Bethsan / he was afrayed / and therefore he receaued byn honore / and commended him vnto all his frends / gaue him rewards / and commaunded his men of warre to be as obedient vnto him as to hym selfe.

¶ And sayde vnto Jonathan: whye shall thou cause this people to take such trauayll / seeinge there is no warre betwix vs? ¶ Therefore sende

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sende them home againe / and those certayne men to waite upon the / and come thou with mee: Ptolomais / for I will give it the which the other strong holdes / men of waite and they officers: Do for me / I must departe: and is only because of my commynge. Jonathan besought hym / and sayd as he said / purginge away his host / which wente into the lande of Iuda. He kepte thus vs. M. by hym / wherof beset he M. into Galilee / and one M. went with him selfe.

Howe as soone as Jonathan entred into Ptolomais / the chieftains opened the gates of the citie / and receyved him / and slew all them with the swerde / that came in with hym. Then sent Tripbon an host of fore men and boistmen into Galilee / into the great playne felde / to destroye al Jonathan company. But when they knewe that Jonathan was taken / and all they sayde that waied upon him: they toke counsaill together / and came forth ready to the battail. So whē they th followed upon them / sawe that it was a matter of life / they turned backe agayne: as for the other / they wente into the lande of Iuda peaceably / and bewayled Jonathan / and the that were with him / byghte foue. And Israel made greatt lamentation. Then all the Syrians that were rounde aboute them / soughte to destroye them. So: they sayde: nowe haue they no captiues / nor any man to helpe them. Therefore let us on occaine them / and rote oute their name from amonge men.

The XIII. Chapter.

2 **Y** **W**hen Simeon herde that Tripbon gathered a greate host to come into the lande of Iuda / and to destroye it / and sawe that the people was in greace fearfulness / and care: he came up to Ierusalem / and gathered the people together / and gaue them exhortation / sayng thus: Ye knowe what greace hath Iud and my brethren: and my fathers house haue steifed for the lawe in the Sanctuary / at what maner of troubles we haue sithen: howe necessarye is it / that we should be saved: for I see Iuda full of Iudas left alone. And nowe let not me spare myne owne life in any maner of trouble: for I am no better then my brethren: but will auenge my people and the Sanctuary / our children and our wife: for

all the Syrians are gathered together: to destroye vs of every natione.

These wordes the breeres of the people were kyndled together: so that they cryed for a loud voice sayng: Thou shalt be our captiue in steade of Iudas / and Jonathan thy brethren: or die thou our battail: whatsoeuer thou commandest vs / we shall do it. So he gathered al the men of warre / makinge hast to synch al the walles of Ierusalem / whiche he made stronge rounde aboute. Then sent he Jonathan the sonne of Abshalomus with a fresh host vnto Joppa / which is vnto the oute part that were in the castell / and remayned there him selfe. Tripbon also removed from Ptolomais with a greate armye to come into the lande of Iuda: Jonathan with him beinge in waide. And Simeon pitched his tentes at Iddua before the playne felde.

But when Tripbon knewe that Simeon stode vpon steade of his brother Jonathan / and that he wolde waere agaynst him: he sent messengers vnto him / sayng thus: Where as we haue kepte Jonathan thy brother: it is for money that he is owing: in the kynges accomptes / conceyninge the busynesse that he had in hande. Wherfore sende nowe an exortation of sisters / and his two sonne / for suters / that when he is taken for the he shall not forsake vs: and we shall sende him againe. Neuertheless / Simeon knewe that he byffirmed in his wordes: yet commaunded he the money and childre to be deliuered vnto him: lest he should be the greater enemye agaynst the people of Israel / and sore: because he sente him more money and the children / therfore so Jonathan dyed.

So Simeon sent hym the children and an hundred talents. The which dissimuled: a word not let Jonathan go. Therward came Tripbon into the lande / to destroye it / and went rounde aboute by the waye that ledeth vnto Iddua. But wherfore they went / thither wente Simeon and his host also. Nowe they that were in the castell sent messengers vnto Tripbon / that he should make haste to come by the wyldernesse / and so sende them vnto Iddua: And Tripbon made ready al his hostmen to come thither in the night. Neuertheless / it was a very greace sithen / so that he came

The first booke of the Machabees.

in Galadithim. And when he drewe nye Bafchana / he flew Jonathan and his sonnes thre / and the turned for to go home unto his owne lande.

Then sente Simon for to see his brothers dead carcases buried in a Nobin his fathers one. So all Israell beweped him with greate lamentacion / and mourned for him very longe. And Simon made vpon the sepulchre of his father and his brethren a buildinge / bygh to lye vnto of fre stone beynde and before and set vpon fewe pillers / one against another / for his father / his mother and foure brethren / and set greates pillers rounde about with armes vpon them for a perpetuall memory / and carued stappes beynde the armes that they might be signe of men faulging in the see. The sepulchre which he made at Modon / standeth yet vnto this daye.

¶ **J**osephus capite p. lib. xij. ¶ **N**ow as Tryphon wrote south to walke with the yonge kynge Antiochus / he flew him trayceously / and raged in his shaddow / crowned him selfe kynge of Asia / and made eadl in the lande. Simon also diuided vp the castles in Jewry / makinge them stronge with towres / greates walles / postes and loctes / and layd vp wretches in the strange holdes. And Simon chose certayne men / and sente them to kynge Demetrius / to besyde him / that he wolde discharge the lande from all bondage / for Tryphon had spoiled it very sore. Whereupon Demetrius the kynge answered hym / and wrote vnto hym after this maner.

Demetrius the kynge sendeth grange vnto Simon the bygh priest his frende / with the elders and people of the Jewes. The golden rouine and precious stone that ye sente vnto vs. haue we receaued: and are ready to make a shodfast peace with you / yee / a co wryte vnto oure officers / for to release you / concerninge the thinges wherin we made you free: and the appointmentes that we made with you shalbe firme and stable. The stronge holdes which ye haue builded / shalbe your owne. As for any ouersight or fauice comered vnto this daye / we forgiue it / and the rouine saye that ye ought to also. And where so was any other tribute in Ierusalem / it shal now be no tribute: and loke who are mete amonge you

to be in oure court / see it be written vp that there maye be peace betwixt vs.

¶ Thus the yoke of the Grekes was taken from Israell in the hundredth & seuenthy year. And the people of the Jewes began to write in their lawres a actes on this maner. ¶ In the first year of Simon the bygh priest / and prince of the Jewes.

In those dayes went Symon vnto Gaza / and beseged it rounde about / where he set vpon ordinaunce of warre. And waene a towre which he toke. So they fgate into the towre / leaped into the cync / which was in a greates staire: In so muche that the people of the cync rente their clothes / and clymmed vp vpon the walles with theyr wyfes and chyldren / besychinge Symon to be atone with them / sayinge.

O rewarde vnto our wickednesse / for thy gracious vnto vs / and we shal do the seruysce. The Simon for very pietie / wolde fighit none more againste them / but put them out of the cync / and caused the howse / wherin the ymagges were / to be clenst / and for to entred the cync with Psalmes of prayse / geuyng them vnto the Lozde. So when he had cast all abhominacions out of the cite / he set such men in it as kepte the law of God / and made the cync stronge / and builded a walling place for him selfe.

¶ Now when they in the castel of Ierusalem were keppe so straitly / that they coude not come / south nor into the countrie / a night ne ather theye nor sell: they were very hungrye / and many of the famillie died to death. In so muche that they besoughte Simon to be at one with them / which he graunted them. So he put them out from the citie / and clenst the castel from slythynesse. And vpon the xxij. daye of the settenbe month in the C. lxxx. yere they entred into it with thonsand of a draunthes of palmie trees / with harps / & rounde cymbals and lutes / synnginge Psalmes and songes of prayse vnto God / for that great enemy of Israell was overcome.

¶ And Simon ordeyned that the some daye shoulde be kepte every yere in gladnesse / and made heeunge the byl of the temple that was besyde the castel / where he dwelle him selfe with his company. Simon also preceasinge
that

that Upon his comme was a myghty man of
aunty made him captayne of all the hostes/
and caused him to dwell at Gaza.

The XIII. Chapter.

In the C. lxxx. yeare gathered kynge Deo-
metrius his hoste / and departed anno
Mcdia / to get hym helpe for to fight against
Euphon. Nowe when Arseas the kynge of
Persia and Media heide / that Demetrius
was entred within his boundes / he sente one
of his princes to take hym alyue / and to bring
hym vnto him. So he wente and slew Deo-
metrius hoste / toke hym selfe / thoughte hym
to Arseas / which kepte him in wynde. And
all the lande of Iuda was in rest / so longe as
Simon liued / for he soughte the recouerie of
his people / therefore were they glad to haue
hym for their ruler / and to lo him with hope
alwaies.

Simon wanted the cytie of Joppa also for
a boune / and made it an intowne in to
the Bless of the see. He enlarged the boundes
of his people / and conquered them more lande:
He gathered vp many of their people that
were pylones: he had the Dominion of Gas-
za / Bithura and the castell / which he clenfed
from synnethesse / and there was no man that
resisted him: So that euery man tyllid his
grounde in peace / the lande of Iuda and the
tree gaue them fruite a encrease. The elders

Sat in iudgement / and take theye theye for
the wealth of the lande: the yauge men put
on woishippe and harnesse upon them. He
promyded aynale for the cyties / and made
goodly frange holtes of them: so that the
sume of his woishippe was spoken of vnto
the ende of the worldes. For he made peace
with the yewes / the lande / and Israel was full of
myght and ioye.

Euery man for vnder his cyne and frange
need / and there was no man to fraye them a-
way: there was none in the lande to fight a-
gainst them / for then the kynge were over-
com. He helpe that that were in aduersite
amonge his people / he was diligent to se the
lawe kepte: as for synche as were goddly and
wicked / he toke them awaye. He set vp the
Sanctuary / and increased the holy officie
of the temple.

When the Romayns and Sparcians

had gotten worde that Jonathan was dead /
they were right ioy. But when they heide /
Simon his brother was made high piest in
his skab / and how he had wonne the lande as
game with the cyties in it / they wrote vnto
him in tables of lator / to renew the frendship
and bonde of flowe / which they had made alyue
with Judas and Jonathan his brethren. [Ma. vii. 1.]
Which wynnynge were red before the congre d. q. a
gacion at Jerusalem.

And this is the copy of the lertres that the
Sparcians sent. The Senators / and since
sine of Sparta sende greninge vnto Simon
the greate piest with the elders / piestles and
the other people of the Trewe that be thine
When youre Ambassours that were sente
vnto oure people / certyfyed vs of your waie
sheppe / honoure and prosperous wealth: we
were glad of their commynge / and haue wri-
ten the carande whiche they spake before
the counsaile of the people: namely / that Numinus
us the sonne of Antiochus / a Synpaier the
sonne of Jason the Jewes Ambassours are
come vnto vs / for to renewe the olde frendship
with vs. Upon this the people consented / and
the men shoulde be honorably receiued / and
that the copy of their carande shoulde be wri-
ten in the spicial booke of the people / for a pe-
reniall memory vnto the Sparcians / yea / and
that we shoulde sende a copy of the same vnto
Simon the greate piest.

After that the Simon sende Numinus
vnto Rome / with a golden shilde of a thous-
and pounde weight / to conferme the frend-
shippe with them: which when the Romay-
nes vnderstode / they said: what thankes shal
we recompence againe vnto Simon and his
children: for he hath stablished his brethren /
and ouercome the enemies of Israel. Where-
fore they graunted him to be. And all this
wrote the Jewes in tables of lator / and nau-
led it vnto the pillers upon mount Zion.
The copy of the wrynynge is this:

The xvij. daye of the moneth / that is / in the
lxxx. yeare / in thirde yeare of Simon the high
piest / in the greate congregacion of the
piestles / rulers of the people / and elders of
the countrey at Tharamell / were these wordes
openly declared.

For so much as there was much warre in
our

The first booke of the Machabees.

and euen therfore Simon the sonne of Ma-
rthias came of the children of Iared and
brought in: put them in parcels and res-
isted the enemies of their people: that their
Sanctuary and law might be maineyned/
and byd their people great worshippe. Iona-
thas in like maner after that he had gouerned
his people a bene: then bygh priest: byed/ and
lyth buried besyde his eldres.

After that wode their enemies haue re-
den they: holy thinges vnder foie/ destroyed
their lande/ and vnderly woked they San-
ctuary. Then Symon withstode them/ and
fought for his people/ spent much of his owne
money/ weapened the valaunt men of his
people/ gaue them wages/ made stronge the
cites of Iuda/ with Bethsura that lyeth vpon
upon the borders of Ieruy/ (where the ordy-
naunce of they: enemies laye somtyme) a yet
Ierues there for to feper.

F He made Iasus also/ which lyeth vpon
the sea/ and Gaza that standeth vpon Igonus/
(where the enemies dwelle as yet) and there
he set Ierues to kepe it: and whatsoeuer was
mete for the subduynge of the aduersaryes/
that layed be them: None when the people
saw the noble cete of Simon/ and what
troushipp: he purposed to go for them/ his
godly behauiour and faithfullnesse whiche he
kepe vnto them/ and haue he sought by all
wayes the wealth of his people/ because he
byd all this therfore: they chose him to be their
prince and bygh priest. And in his tyme they
prospered well by hym/ so that the Heathen
were taken out of their lande: and they also
which were in the cite of David at Ierusa-
lem in the castell: where they wente out and
destroyed all thinges that were about the San-
ctuary/ and byd greate harme vnto deny-
nes/ and Simon put men of the Ierues in it
for the defence of the lande and the cite/ and
set vpon the walles of Ierusalem.

C And Syngue Demetrius confirmed him in
his bygh priesthode/ made him his frende/ a
byd him greate troushippe. For he herde that
the Romanes called the Ierues that frede/
louers of their law: howe honorable they re-
ceaued Sinius Ambassadors: howe the Je-
rees and priestes consented that he should be
their prince and bygh priest perpetually. yll

God raised vpon the true prophet/ and that he
should be their captain/ to care for the San-
ctuary: and to set officers vpon the woikes
therof/ ouer the lande/ ouer weapons/ ouer the
house of defence/ to take prouision for the
holy thinges/ and to be obeyed of euery man/
as al the wynges of the lande to be made in
his name: that he should be clothed in
purple and golde/ and that it should be
lawfull for none of the people nor priestes
to breake any of these thinges/ to withstande
his woikes/ nor to call any congregation in
the lande without hym: that he should be
clothed in purple/ and weare a colar of golde:
And if there were any whiche disobeyed w
shake this ordynaunce/ that he should be pur-
nished.

So all the people consented to allowe Si-
mon/ and to obay: dinge to these woikes.
Simon also him selfe toke it vpon him/ and
was contented to be bygh priest/ the captain
and prince of the Ierues and priestes/ and to
gouerne them al. And they commaunded to
make this wyngue in tables of lator/ and to
fasten it vnto the compass of the Sanctuary
in an open place: and to lay vpon a copy of the-
same in the treasury/ that Simon and his po-
stere might haue it.

The XV. Chapter.

H Onouer/ Syngue Antiochus the sonne
of Demetrius sente letters frome the
Aleo of the Ierues to Simon the bygh priest
and prince of the Ierues/ and to al the people/
concernyng these woikes: Timochus by syng
sendeth greeting vnto Sim: the bygh priest
and to the people of the Ierues. For so muche
as eccleuie wicked men haue gotten the king-
dome of our progenitors/ I am purposed to
challenge the realme again/ and to restitue it
the old estate.

Wherefore I haue gathered a greate host/
and made shippes of warre: that I maye go
thoro to the countrey: and be auenged of them
which haue destroyed our lande/ and wry-
shed many cetes in my realme. And therfore
nowe I make the fre alleys from all the moun-
tes/ wherof synges my progenitors haue
discharged the/ and from other customes
whiche from they haue released the/ whatso-
euer they be: For I geue the leaue to come
any

money of thine owne within thy lande. As for Jerusalem I wyl that it be holy and free: and all the weapens and houses of defence which thou hast in the land kepe in thine hands/shalbe thine. What eua any charge is or shalbe owinge vnto the kynge/I forgiue it the: from this tyme forth for euermore. And when we haue obtayned our kingdome/ we shall be the/ thy people and the temple greate worshippe: so that your honoure shalbe knowne througout the whole world.

In the thirtieth yeare wente Antiochus into his fathers lande/ and all the men of warre came together vnto him/ so that fewe were lesse with Terphon. So the kynge Antiochus followed vpon him/ but he fled vnto Dora/ which lieth by the sea side/ for he sawe that there was mischefe commynge vnto hym/ and that his doall had forsaken hym.

Then came Antiochus vnto Dora with an hundred and twenty thousande men of arms: yppon force/ and eght thousande horsemen. So he compassed the cytie round about/ and bespyped came by the sea. Thus they were id the cytie by lande and by water / in so muche that they suffere no man to go in nor out.

In the meace season came Valencius/ as they thocht had bene with him/ from the cytie of Rome/ hauinge leaues wysen vnto the kynge/ and prouinces/ heberia were conceyued these wordes: Lucias the Mace of Rome sendeth greiunge vnto Deolom the king. The Ambassadors of the Jewes oure frendes/ being sent from Simon the hygh priest/ and from the people of the Jewes/ came vnto vs/ for to reuise the olde frendshipp: and bende of loue/ and broughte a bulde of golde weighing a thousand pounde/ which we were faine to receiue of them. Wherefore we thought it good to wyspe vnto the kynge/ a prouince/ so do them no harme/ woe to take paine against them/ that aries not carriere/ neither to annoyne their enemies againste the. If there be any wicked persones that are fled from their carriere vnto your/ shalwe che vnto Simon the hygh priest/ that he may punish them according to thei owne lawe.

Christiane wordes wrote the Romaines also vnto Demetrius the kynge/ so Antiochus

Araba/ Zefaces and to all regions: as Samaria/ to them of Sparta/ Selo/ Mado/ Sydon/ Caria/ Samoa/ Phoenicia/ Lycia/ Lycarnassim/ and to Rhodes/ to Sela/ to Cos/ Sida/ Arado/ Goeyria/ Gyndum/ to Cyrene and to Cyric. And of every lette they sent a copy to Simon the hygh priest/ and to the people of the Jewes. So Antiochus the kynge broughte his hoste vnto Dora: the frende came vnto us: where he made synce ordinaunces of warre/ and kepte Terphon in/ that he shoulde not come forth. Then Symon sent Antiochus two thousande chosen men to helpe hym with golde/ syluer and other pleatous gear: Neuertheles/ he wold not receiue them/ but staid at the ciuillite which he made with Simon afore/ and withdrew him selfe from hym.

Then Antiochus also a frende of his vnto Simon for to reason with him/ sayinge. Ye withholde fro me Joppa and Gaza/ which the castel that is at Jerusalem/ which are ciuities of my realme/ whose borders ye haue destroyed/ and thus greaue well in the lande/ haue yuge the Rominnacion in many other places of my kyngdome. Wherefore/ shalwe now the cytie which ye haue taken/ with the rebutes of the places that ye haue cule vpon/ without the borders of Jewy: We els giue me fye hundred talentes of syluer/ yee/ and for the harme that ye haue done in the cyties/ and for the rebutes of the same/ ether fye hundred talentes. If no/ we shall come and syghte against you.

So Antiochus the kynge frende came to Jerusalem/ and when he sawe the greate worshippe and honoure of Simon in golde/ syluer/ and so greate plenty of omaniance/ he was wauyld/ and tolde Simon as the kynge commaunded him. Then answered Simon/ and said vnto hym. As for we/ we haue neither taken other mens lande/ nor withholden thei/ but onely our fathers heretage/ which we our enemies had vnto greene/ in possissid a certayne tyme. This because of our faith/ we haue we chalenged in possesse of time. And where as thou complaine/ concerning Joppa and Gaza/ they thyd greue harme to our people and in our lande/ yet will we giue an talentes for them.

The first booke of the Machabees.

F Neuertheless / Zibnebus answered him not one word / but turned againe / woorthfully vnto the kynge / and tolde him all these wordes / and the great signe of Simons worth at that he had done / and the kynge was very angry. In the meane tyme fled Tripbon by shippe vnto Dirsopaida. The the kynge made Enderbeus captainne of the sea coast / & gaue him an host of fore men and hoisemen / commaundinge him to remove the host toward Jewry / and to builde vp the cite of Edion / to make vp the portes / and to warre againste the people of the Ierusa. So for the king: him selfe / he folowd vpon Tripbon. So Enderbeus came vnto Iamnia / & beganne to vexe the people / to recade doune Jewry / to take the people prisoner / and to slaye them / and to builde vp Edion: & hee hee set hoisemen and other men of warre / that they mighte come south as god shoulde the streets of Jewry / like as the kynge had commaunded him.

The XLVI Chapter.

When came Ihon vp from Gaza / & tolde Simon his father / what Enderbeus had done amonge them people. Upon this called Simon two of his eldest sonnes / Judas and Ihon / and sayde vnto them: I and my brethren / and my fathers house / haue euer from ouer youth vp vnto this daye / foughten againste the enemies of Israel / and God gaue us good fortune to deliuer Israel oft tymes. And nowe for so muche as I am olde / be ye in steade of me and my brother / to goe forth and fighte for oure people / and the helpe of God be with you. So hee dooke xij. myghty men of the countrie / with hoisemen also / which wente forth againste Enderbeus / and rested at Modin.

In the moynyng they arose / and wente to the playne side / and beholde / amonge their great host came againste them / both of fore men and hoisemen. Nowe was there a water shoete betwixte the / & Ihon removed the host toward them. And when he sawe that the people was asayed to go ouer the water shoete / hee wente ouer first him selfe / and the men synge they folowed him.

B Then Ihon set his hoisemen and fore men in order / the one by the other / for their enemies hoisemen were very many. But when they

flew vp the mistles / & rompettes / Enderbeus fled with his host / whereof many were slaine / and the remnant gaue them to theyr strange hold. Judas also Ibons brother was wounded as he came thither. And Ihon folowed still vpon the enemye / till hee came to Ederon / whiche he buylded. The enemyes fled also vnto the towres that were in the felde of Azoria / and those had Ihon burne vp. Thus there were slaine two thousand men of them / and Ihon turned agaynste praynely into Jewry.

And in the felde of Jericho was Drolome the sonne of Abobus made captayne / whiche because he had aboundance of silver and golde / for hee had married the daughter of Simon / hee by the practise / was readye in his mynde / and thoughte to conquer the land / by makinge falshe againste Simon and his sonnes / to deliuer them. Nowe as Symon was goinge for aboute thowse the citie / that were in the countrie of Jewry / and carryinge for them: hee came vnto Jericho / with Marathias and Judas his sonnes / in the thirde yeere in the xiij. moneth called Saba. Then Drolome the sonne of Abobus receaued them / & hee with deceite / into a strong house of his called Beth / whiche hee had buylded / where hee made them a Banquet.

So when Simon and his sonnes were merry and had drunken well / Drolome stode vp with his men / & booke hee had byd them / and toke their weapons / & entred into the Banquet house / and slew Simon with his two sonnes / and certaine of his seruantes. Such greates unfaithfullnesse had Drolome in Iherusalem / & accompensed euil for good. Then wente Drolome the same vnto Ihon / & requyringe him / that hee shoulde sende him a host to helpe him / and so shoulde hee returne him the lande with the citie and suburbs of the same. Hee sente other men also vnto Gaza / for to take Ihon / and wrote vnto the captaynes to come to him / and hee shoulde gaue them silver / golde and reuerence. And to Jerusalem hee sente other to take it and the Sanctuary.

Then came there one before / and tolde Ihon in Gaza / that his father & his brethren were slaine / and howe that Drolome had sente to slaye him also. When Ihon heerde this / hee

1.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.100.

1.101.102.103.104.105.106.107.108.109.110.111.112.113.114.115.116.117.118.119.120.121.122.123.124.125.126.127.128.129.130.131.132.133.134.135.136.137.138.139.140.141.142.143.144.145.146.147.148.149.150.151.152.153.154.155.156.157.158.159.160.161.162.163.164.165.166.167.168.169.170.171.172.173.174.175.176.177.178.179.180.181.182.183.184.185.186.187.188.189.190.191.192.193.194.195.196.197.198.199.200.

was sore abused / and layed bandes on them
that were comie to despoyle him / and secure
them: for he feared that they woude aboute to
kill him.

As for other thinges concerninge: Thon: of
hys warre / of hys noble actes (wherein he
dispayned him self manfully) of the buildinge
of walles which he made / and other of his ven-
tures: They are written in the Cronicles of his
purisshode / from the same forth that he was
made hygh Priest after hys father.

The ende of the first booke of the
Machabees.

The secōde booke of the Machabees.

The first Chapter.



Mas birthen of the Jewes /
which be at Jerusalem in
the lands of Ieremy / wylsh
unto those birthen of the
Jewes that are thowome
out of Egypt: good fortune /
health and pax. God the

Lord be gracious unto you / and thinke vpon
your benemurans that he made with Ab: a
barn / Isaac / and Jacob his faythful seruants:
that he: and geue you all such an herre / that ye
maye loue and serue him / yee / and performe
his will with an whole herte / & of a willinge
mynde: He open your hertes in his lawe: a
his commaundementes: sinde you peace: heaue
your prayers / be at rest with you / and neuer
forlake you in tyme of trouble. This is here
oure prayer for you.

What tyme as Demetrius sayned in the
C. lxxij. years / the Jewes wrote vnto you in the
trouble / a violence came vpon vs. In those
yeres after that Jason departed out of hys lande
a fowndacion: they did: int vp the portes / &
shed innocent blood. They made weours prayer
vnto the Lord / and were bereft: we offered / &

lighted the candles / settinge forth cakes and
bread. And now come ye vnto the first of tra:
bernactis in the moneth * Caslu. * ^{Luc. xiiij. f}
* Vltimōre.

In the C. lxxviij. years / the people that was
at Jerusalem and in Ieremy / the consoyl: and
Judah him self: sint this woldome saluacion
vnto Aristobolus syngre Ptolomes master /
which came of the generacion of the anoynd
and prestes: and to the Jewes that were in Eg-
gypt: In so much as God hath despayred vs
from greete perello / we thanke him hyghly /
In that we assisted so myghty a fugge. And
why: he broughte me out of Persye by bezels /
to fight agaynst vs and the holy cite. For as
he was in Persye (namely the captayne with
the greete host) he persished in the temple of
Mannas / beinge deceaued thowome the deuyse
of Mannas prestes. For as he was purposed
to haue dwelt there: Antiochus and his frin-
des came thither / to recouer much money for
a dowry. So whi Mannas prestes had layed
forth the money / he entred with a small com-
pany into the compasse of the temple / and so
they shut the temple.

Now when Antiochus entred by shopeninge
the prey intrownce of the temple / the prestes
stoned the captayne to death: the web the in pe-
ces that were with him / smote of echer head /
and they we them out. In all thinges God be
prayed / which hath despayred the wicked in
to oure handes.

Where as we now are purposed to kepe the
purisshacion of the temple vpon the xxij. daye
of the moneth Caslu / we thought necessary
to certifie you therof: that ye also myght kepe
the tabernacles feast daye / and the daye of the
fyre / which was giuen to when Helmenas
offred / after that he had set vp the temple and
the altar. For what tyme as oure fathers
were led awaye vnto Persye / the prestes which
then sought the honoure of God / toke the fyre
prively from the altar / and hid it in a vallye /
where as was a depe thye pyt: a thert in they
kepe it / because the place was vnknowen to
euery man. Now after many yeres when it
pleasid God / that Helmenas shoulde be sent
from the kinge of Persye: he sent the children Leuit. vj. a
children of those prestes / which had hid the
fyre / so seke it. And as they tolde vs / they
founde no fyre / but thyeis water.

The II. booke of the Machabees.

¶ The commandid be them to haue it vp/ and to bringe him/and the offerings to which all. Now when the sacrifices were layd on and odid/ the priest Elechias commaunded to sprinkle them/ and the wood with the water. When this was done/ and the hyme came that the Sunne shone/ which afore was hid in the cloud/ there was a great fire kindled/ In so much that every man maruayled. Now all the pitees played/ while the sacrifice was a makinge. Ionathas played first/ and the other gaue consecrate.

And Elechias prayer was after this manner. O Loide God maker of all thynges/ thou fearfull and stronge/ thou righteous and mercifull / thou that art onely a gracious king/ onely liberal/ onely iust/ Almighty and curiouslye/ thou that velyuerest Israel from all trouble / thou that best chosent the fathers and balowest them: receive the offeringe for the whole people of Israel / preserve thine owne portion/ and balowen it. Gather those together that are feared abroad from vs: velyuer them that are vnder the Assythens bondage/ lye upon them which are velypied and abhorred/ that the Assythens maye knowe and feare/ that thou art ouer God/ punished the that oppresse vs/ and proudly put vs to dishonoure. See thy people agayne in thy holy place/ lye as Moyses had spoken.

Eccl. 1. 2

¶ And the pitees longer pfallnes of ebankes/ ginninge to lye as the feet: sic endured. Now when the sacrifice was done. Elechias commaunded the grate stones to be sprinkled w the residue of the water. Which when it was done/ there was kindled a flame of them also: but it was consumed thowen the light/ that shined from the altar. So when this matter was knowne/ it was tolde the kynge of Persia / that in the place were the pitees (which were led awaye) had hyd fire/ thence appeared warre in steade of fire/ and that Elechias and his company had purified the sacrifices withal. Then the kynge cōsideringe the matter w dignitye/ made him a temple/ to proue the thinge that was done. And when he founde it so in dede/ he gaue the pitees manye gifts/ as vnto the rewardes: see he tolde the with his owne hande/ and gaue the. And Elechias called the same place Vephsar/

J. idic. vj. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

which is as much to saye/ as a cleansing: but many men call it Vephsar.

The II. chapter.

¶ Jeremy the prophet/ that be commaunded them which were caried awaye/ to take fire: as he is saide afore. He commaunded them also/ that they should not forget the lawe and commaundmentes of the Loide/ and that they should not erre in their myndes/ when they se imagis of silver and golde/ with their ornaments. These and such other thinges commaunded he them/ and exhorted them/ that they should not let the lawe of God goe out of their hearts.

¶ It is written also how the prophet/ as the commaundment of God charged the/ to take the Libenece and Jeremy with them/ and he wente forth vnto the moytayne/ T where Moyses chymnid vpon/ and saue the heritage of God. And when Jeremy came thither/ he founde an open cave/ wherein he layed the tabernacle/ the Ark/ a table of mannes/ and so stowed the hole. Thence came certayne men to gather also following him/ to marce the place/ but they could not fynde it. Which when Jeremy perceaued/ he reproued them/ sayinge: As for this place/ it halbe vnknowne/ vntill the tyme that God gather his people together agayne/ and receiue the vnto mercy. Then shall God shew them these thinges/ as the mancy of the Loide shall appaere/ and the cloude also. These things were saide vnto Moyses and Iyph: which Salomon desired that the place myght be sanctified/ and it was so for him.

¶ So be heynge a wyse man/ handled honorably a wyslye offeringe vnto God in his halowynge of the temple when it was synsed. And lye as when Moyses prayed vnto the Loide/ if he came young fro Baalen/ and consumed the burnt offeringe: Then he prayd the Salomon also/ that he come young fro Baalen/ as consumed the burnt offeringe. And Moyses forbode cause/ if his offeringe was not ratified/ he was consumed. In lye maner Salomon kepte the vnto the halowynge of eighte. Reue.

¶ In the Annotations a veruynge of the xxv. c. xxvi. c. were these thinges put also/ and how he made a library/ a booke he gathered out of all countries the booke of the prophetes/ of Danie/ the

the epistles of the kinges/and of the prestes.
 Then so Judas also/loke what he learned by
 experience of waies / and such thinges as had
 happened vnto vs / he gathered them altogether
 thei/and so wee haue them by vs. If ye now
 desire to haue the same / sende some body to
 fetch them vnto you. Where as we then are
 aboute to celebrate the purification / we haue
 written vnto you. Therfore ye shall do well /
 to keepe the same dayes. We hope also that the
 God (which deliuereth his people / and gaue
 the all the heretike kingdome / purifsheth and
 p^{er} Sanctuaries T that he promysed them in the
 lawe) shall shortly haue mercy vpon vs / and
 gather vs together from vnder the heaue into
 his holy place: for he hath saued vs from great
 perils/and hath deliued the place.

B Concerninge Judas Machabeus and
 his disciples / the purification of the greete
 temple / the dedication of the altire / &c / and of
 the waies that ranne in noble Timotheus a
 ch^{ap} I Epaphras his sonne / of the symonites that
 came downe from heauen vpon those / which
 manfully defended the Jewes. (For though
 they were but fewe / yet defended they the
 whole lande / throue wayes the enemies hostes/
 encountred agayne the temple that was spoken
 of throughtout all the world / deliuered the
 cite duringe their best that y lawe of the Lawe
 which was put downe / myghte with all re-
 quietude be restored agayne vnto the Lord: /
 it was so mercifull vnto them.) As touching
 Jason also of Cyren / we haue vnder take some
 condiously to bringe into one booke / the thinges
 that were comprehended of him in syne. For
 consideringe the multitude of the booke /
 now hard it should be for them that wolde
 reade with pleasure a tyme / and that because of
 so many matters / haue vnder take so to com-
 prehende the storye: that such as are disposed
 to reade / myghte haue pleasure and paynme
 therein: as that they reysure are diligent in such
 thinges / myghte be better thynke vpon them:
 yet / and that we haue obserued them myghte haue
 profit thereby.

E Now the selfe / we our selves that haue in-
 ched with this matter for the shortninge of it /
 haue taken no small labour / but greete dili-
 gence / watchinges and traualle. Like as they
 that make a feast / wolde sayne to other men

pleasure: Euen so we also (for many labours /
 so) are very well content to take the labour /
 wherco as we maye shortly comprehend the
 thinges that other men haue truly written.

So be that buildeth an house a newe / must
 prouide for many thinges to the whole build-
 inge: but he that paynteth it after wards / so
 vrb but only what is comely / inete a reducant
 so garnyshe it wythall. Euen so we also in
 this manner. And why? Be that begynnyth to
 wyte a story for the first / must wyth his vnder-
 standinge gather the matter together / sit his
 woiden in order / and diligently seke out every
 parte: But he that after wards will shew it /
 wsh fewe waides / and toucheth not the matter
 of the largest. Let this be sufficient for a pro-
 loge / now we will begynne to shewe the matter
 for it is but a fewe thinges to make a longe
 prologue / and to be shorthe the story itselfe.

The III. Chapter.

What tyme as the holy tyme was inhabited
 in his peace a wealthy / and when the lawes
 were yet very well kepte (For so was it / by
 ned by Onias the hygh priest and other godly
 men / that were enemies to wickednesse.) In
 came therto / that euen the figes and pines
 the selfe / vrb the place greete woobysse / and
 garnyshe the temple with greete gyfte: In
 so much that Seleucus kynge of Asia / of his
 owne cence / bare all the cosse belongynge to
 the seruyce of the offeringes. Then Symon
 of the tye of Ben Jamus / a rite of the temple /
 laboured to make some mischise in the cite /
 but the hygh priest resisted him.

Now the selfe / when he myghte not ouer-
 come Onias / he gaue him to Apollonius the
 some of Theris (which the was chiefe lorde
 in Calistria and Bithacia) a told him that
 the treasury in Ierusalem was full of inna-
 merable money / and how that the common
 goodes / which belonged not vnto the offerin-
 ges / were readyng greate also: yet / and how
 it was possible that all this myghte come vnder
 the kynge / power.

Now when Apollonius had shewed the
 kynge of the money / as it was to be him / the
 kynge called for Heliodorus his seruaunt / and
 sent him with a commaundment to bringe
 hym the same money. Immediately Heliodo-
 rus toke his iourney / but vnder a couer / as
 pp 4 though

The ii. booke of the Machabees.

though he wolde go thowen Eclipsia a Phe-
nico to vnder the cincto / but his purpose was
to fulfil the scribe's pleasure. So when he came
to Betulsem / and was louingly received of
the bygh priest into the citi: he tolde what
was decreed concerning the money / and
showed the cause of his comminge: he said
also / that it were so in dede. Then the bygh priest
colde him / that there was such money layed
up for the vrboldding of wyddowes and sa-
thyen lesse children / and how that a certayne of it
belonged vnto Hyrcanus Tobye a noble mā:
and that of all the money (which that wicked
Symon had decayed) there were xij. hund-
red talentes of siluer / and a hundredth of
golde / and that it were impossible for those
mens meanynge to be deceaued: that had
layed vp this money in the place and temple
(which is had in troublippe thowme) whole
wolde. For the insynnanite and honoure of
thesame. Wherunto Heliodorus answered
that the scribe had commaunded him in any
wise to bringe him the money.

E So as the day appoynted / Heliodorus en-
tered into the temple to orde this matter. But
there was no small feare shewen oute whole
cite. The prieste a fel bounde by fore the auler in
the dislinence / and call'd vnto heauen vnto
E Jo. 35. a
pon him / which had made a lame conce-
ringe stuffe geue to kepe / that they shoulde be
safely preserued / for such a crime the vnto
F. ping. The vnto he had lofed the bygh priest
in the seccin wolde haue greued his herte. For
his countenance a the chaunginge of his con-
loue / deteaced y in waite forom of his mynde.
The man was all in heauynesse / and his body
in fiare: wherby they that lofed vpon him /
might perceaue the greue of his herte. The
other people also came out of their houses by
heapes vnto the common prayer / because the place
was offre to come in to confusion. The women
came togither thowme the streues / with they
clothes aboute their busles.

So the virgins also that were kepte in / canne
to Onias / some to the walkes / other some lofed
out in the wyndowes: yet they all helde vp
their hande toward heauen / and prayed. A
miserable thinge was it to lofe vpon the com-
mune people / and the bygh priest beyng in
such trouble. But they besoughte the almyghty

God / that his goodnes which were committed
vnto the / mighte be the whole / for those that
had dyscreed them vnto this kinge. The
warshelers / things that Heliodorus was de-
termined to do / y persequed be in the same
place / he hym self personally beyng aboute
the treasury with his men of warre. But the
spite of almyghty God showed hym self co-
openly / so that all they which presumed to obeye
Heliodorus / fell thowme the porce of God
into a greate staruynesse and vnde. For they
appeared vnto them on hoise / with a terrible
man synnging vnto hym / deteace in goodly aray /
and the hoise smote at Heliodorus with his
fere free. Now he that sat vpon the hoise / had
harnesse of golde vpon hym.

Now vnto there apperch a fyre a beunful
yogte in in goodly aray / which shone by him /
scourged him of both the sydes / and gaue him
many stripes without cessinge. **¶** With this
Heliodorus sodenly vnto the ground. So they
toke him vp / theynged adpelled aboute the greate
partenelle. A bace him out vnto a deare. **¶** He
that came with so many tunnes and men
of warre into the sube treasury / was baten out
where a no man might helpe him: and so the
power of God was manifest and knowne. He
laye still vnto the power of God /
despaine of all hope and lyfe. And they prayd
the Lord / that he had shewed his power
vpon his place and temple / which a lyde afore
was full of fiare and trouble: and that thowme
the reuelacion of the almyghty Lord it was
fylled with ioye and glabynesse.

The certayne of Heliodorus frede prayed
Onias / that in all hast he wolde call vpon God
to graunte him his life / which was geuinge vnto
the good. So the bygh priest considered the
name / a list / that king shoulde suspecte that
the Jewes had done Heliodorus some curle: be-
cause he was offre to come in to confusion. The women
came togither thowme the streues / with they
clothes aboute their busles. **¶** So the virgins also
that were kepte in / canne to Onias / some to the
walkes / other some lofed out in the wyndowes:
yet they all helde vp the hande toward heauen
and prayed. A miserable thinge was it to lofe
vpon the commune people / and the bygh priest
beyng in such trouble. But they besoughte the
almyghty

So Heliodorus offered vnto God / made greare voteco vnto him which had graunted him his lyfe / rather for Omas / toke his hood / & wente agayne to the kinge. Then reuised he vnto euerie man of the greare waiters of God / that he had sent with his eyes. And when the kinge asid Heliodorus who were meteco he sente out agayne to Jerusalem / he sayde: If thou hast any enemy or aduersary vnto my realme / sende him thither / and thou shalt haue him punysshed / if he eschape with hys lyfe / for in that place / no doubt. there is a special powere and workinge of God. For he that dwelleth in beaun / or syneth and deserveth that place: and all that come to it / do harme / be punysshed and plagued ther. This is now the matter concerninge Heliodorus / and the kpinge of the treasury at Jerusalem.

The III. Chapter.

A His Symon now / of whome we spake
44 also / byng a bewayer of the money and his owne nauall courtier / reposed the wof of Omas: as though he had noursed Heliodorus vnto this / and as though he had ben a bringer vp of euil. Thus was he not ashamed to call him an enemy of the realme / that was so faythfull an officer a Defender of the realme of his people: yet a foermer in the lawe of God. But when the malice of Symon increased so far: / that he sawe his frends there were certaine malauignter counited: Omas considered the perill that might come thow: vnto this strife / a ham that Appollonius (namely the chiefe lorde in Celosyria & Pbenicia) was all set vpon tyranny / and Symon malice increased the same: He gat him to the kinge / not as an accusor of the citisyne / but as one that by hym self intended the common wealth of the whole maline. For he sawe it was not possible to lye in peace / neyther Symon to leaue of from his proce / neyther the kinge to lye lose therto.

B And after the death of Selene / wher Antiochus (which is called the noble) toke the Kingdome: Jason the brother of Omas laboured to be hys priest: for he came vnto the kinge / and promised him the hundred and fy. calentes of syluer / and of the other cenn. lxx. talents. Besides this he promised him yet an C. and L. if he might haue the schole of the chie-

den: and that he might call them of Ierusalem Antiochians. Which wher the king had graunted / and he had gotten the superiourie: he beganne immediarly to drawe his kynsmen to the custome of the Hethen / putte daunce the thinges that the Iewes had set vp of loue / by Ihon the father of Eupolemius / which was first Ambassatour vnto Rome / for to make the bonde of frendshipp and loue. For he putte daunce all the lawes and lyberties of the Iewes / and set vp wicked statutes. For they made a synagoge schole vnder the tallis / and set forre yonge men to lerne the mances of whor and diuile.

Thus were now the begynninge of the Hethenys / and straunge conuersion / brought in thow: the vngreuous and vnder wickednesse of Jason / which shoulde not be called a priest / but an vngodly person. In so much that the priestes were now none: occupied aboute the leaue of the altar / but despised the temple / regarded not the offerings: yet gaue they diligence to learne to fight / to wrestle / to leape / to daunce / and to pugnyll the stone: not seruinge by the honour of the father / but lyked the gloie of the Worlde best of all: for the which they stroue periously / a were greedy to folowe theyr statutes: yet theyr lust was in all thinges so to lye there / which afore were theyr enemies and Destroyers. Howbeit / to do wickedly against the lawe of God / shall not scape vnpunysshed: but of this we shall speake hereafter.

What tyme as the Olympiades sportes were played at Tyarus / the Kinge him self beinge there present / the vngreuous Jason sent wicked Epie euerie man / by a synge from him of Ierusalem / which synge yeare now were called Antiochians / is hundred thredmas of syluer for an offeringe to Hercules. These had they that caryed them / desired vnder such a synge / as though they shoulde not haue bene offered / but bestowed to other uses. These they / he that sent the / sent them to the altar: that they shoulde be offered vnto Hercules. But by cause of those that were present / they were geuen as to the makinge of synge. And Appollonius the sonne of Nestus was sent into Egypte / because of the noble men of synge: Protrius Diphilometor. Now wher Antiochus perceaued that he was
pp id put

The ii. booke of the Machabees.

putt out from nydlynge in þe realme he soughte
hys owne profyte departed from thence/ came
to Toppa/ and thur to Jerusalem: wher he
was honorably receaved of Jason the kinge/
and was brought in with roche light/ and
with great pryse/ and so he turned hys hoost
vnto Thence.

¶ After this yere Jason sente Menelaus the
ii. iii. b. folsayde Symeon his brother to beare þe money
vnto the kinge/ and to bunge him answer
of other necessary mattees. But he when he
was powerd of the kinge for magnifrenge of
hys power/ wisede the hysge purshode vnto
him self slayinge ap id. C. takenes of syluer for
Jason. So when he had gotten commaunde-
ment from the kinge/ he came hauynge no-
chinge that deconcometh a prest/ but bearyng
þe stonact of a certen myraunte the wof of a
wilde bente deff. Then Jason (whiche had
deceaved his owne brother) synged he him
self was begyled also/ was sayde to stre into the
lande of þe Ammonites/ and Menelaus had þe
dominion. But as for the money that he had
promysed vnto the kinge he had nothinge ther-
of/ when Sofstratus the euele of þe castell re-
quered it of him. ¶ Sofstratus was the ma-
that gerberd of eustlame/ wherfore they were
both called before the kinge. Thus was Me-
nelaus put out of the purshode/ and Lysima-
chus his brother came in his stead. Sofstratus
also was made lorde of the Epyzians.

¶ 4 Mac. v. b

¶ It happened in the meane season/ that the
Thersians and Mallopians made insurrec-
tion/ because they were geynt for a present vnto
the kinge Annochus conubine. The came the
kinge in all the battell/ to slayl them agayne
and to pacyfy the matter/ leauynge Andronicus
there to be hys cherye/ as one meere therofe.
¶ Menelaus supposynge that he had goren
a ryght conuenient tyme/ stole certayne
vesels of golde out of the temple/ and gaue the
to Andronicus for a present/ and some he sold
at Tyus/ and in the ciuie thereby.

¶ Which when Onias knewe of a secrette/ he
requered him: but he kepte him in a Secetary
beside Sapphus his wyth by Antioche. Wher-
fore Menelaus gaue him to Andronicus/ and
prayed him that he wolde slaye Onias. So
when he came to Onias/ he counsyled him
crasidly to come out of the Secetary/ geuynge

him his hand to an oath (howbeit he susprete
him/ and the he flew Onias/ without any re-
garde of righteousnesse). For the which cause
not onely the Jewes/ but other nations also
toke indignacion/ and were displeasid for the
neighbourous deathe of so godly a man.

¶ And when the kinge was come agayne fro
Calcia/ þe Jewes and certayne of the Grekes
wrote vnto him/ complaynyng for the unrighte-
coue deathe of Onias. Yee Annochus him self
also was for in his mynde for Onias/ so that
it pyned him/ and he wepte/ remembange his
fobenesse and manerly behaviour. Wherfore
he was so kindled in his mynde/ that he come
maunded Andronicus to be strapp out of his
purple clothynge/ and so to be led thowt out
all the ciuie/ yee/ and the ungracious man to be
slayne in the same place/ wher he comyned
his wickednesse upon Onias. Thus he Lorde
de rewarded him his punishment as he had
deserued. ¶ Now when Lysimachus had bene
many w. edes vnto in the temple thar was the
countersyll of Menelaus/ and the voyce came
abroade: the multitude gathered them to ge-
ther against Lysimachus/ for he had raryed our
now much golde.

¶ So when the people arose and were full of
displeasure/ Lysimachus armed id. M. men
to defende him: a certayne myraunte
beyng their capitaine/ which was growen both
in age and woodnesse. But when the people
vnderstode the purpose of Lysimachus/ some
gaue sonnes/ some good stronge Rubbers/ and
some cast stons vnto Lysimachus. Thus there
were many of them wounded/ some beyng
slayne/ and all other chased away. But as for
that wicked churche robber hym self/ they filled
him besyde þe treasury. Of this maner was
for there was kepte a course agayns Me-
nelaus.

¶ Now when the kinge came to Tyus/ they
mede a complayne vnto him of Menelaus/ de-
cernynge the busynesse/ a the Ambassadors
were there. But Menelaus wente in and promys-
sed Proleme to geue him much money/ if he
wolde perswade the kinge. So Proleme told
the kinge vnto a courtte/ wher as he was set to
cooke him/ a thought him out of that mynde.
¶ In so muche that he discharged Menelaus/ þe
the certifications/ that not wold slayn him. ¶

cause of all mischief: and those poore men which if they had told theyr cause/see/before the Synnaris/they shoulde haue ben iudged innocent: them he condemned to death. Thus were they fone punished/which folowed vpon the matter for the time/for the people and for: A holy vessel. Wherefore they of Tyus take indignacion/and buried the honorably. And so bidom the cause of this of the that were in power/At Mendaua remayned still in authority/increaseing in malice/ to the hurt of the church.

The V. Chapter.

After these things Annochus made him ready to go agayne into Egypte. Then when heere sene at Ierusalem (six dayes longe) some runninge to and fro/with the asie which had captiues of gold/and spares. There were sene also whole hostes of men weaponed/and hostes runninge in an order/ how they came together/ how they belde forth theyr shields/ how the barrells were shew out theyr steeres/ and how theyr varcos. The thynke of the golden weapons was sene/and of all manner of armure. Wherefore euery man payed/that those weapons ingberme to good. Now when there was gone for a false rumour/ as though Annochus had bene dead: I. fourte. A. M. men/and came secretly vpon the same. The earth was rane onto the walles/ at the last was the cite taken/ and Menelaus fled into the citell.

B As for Jason he spared not his owne citizens in the slaughter/ neither considered he what greates euill were to destroye the prosperitee of his owne synnaris: but byd as one that hath gotten the victory of the enemyes/ a nat of his frends. For all this got he not the superiourie/ but at the last receiued confusion for hys malice/ and fled agayne lyke a vagabond into the land of the Ammonites. Finally (for a reward of his wickednesse) he was accused before Acetba the kynge of the Arabians: In somuch that he was sayne to fyre from tyme to tyme/being despyed of euery man as a forsaker of the lawes/ and an abhominable person. And at the last/ as an open enemy of hys owne natural countrie/ and of the church/ he was driven into Egypte.

Thus he that afore put many out of theyr

owne natural lande/ perished from home by himselfe. He wente to Eaccmond/whynkinge thence to haue gotten succoure by reason of his rebelle. And he that afore had casten many one oute vnder the name of hys owne/ no man mentioing for him/ was putt vnto him in hys graue/ so that he neither enioyed the buryal of a stranger/ neither was he partaker of his fathers sepulchre.

Now when this was done the kynge suspecte/ that the Jewes wolde haue falle for him/ wherefore he came in a greates displeasure out of Egypte/ and toke the cite by violence. He commaunded his men of warre also/ that they shoulde kyl and not spare/ but slaye downe such as withstode them/ whymmede vpon upon f. houres. Thus was there a greates slaughter of yonge men/ olde men/ women/ children/ and virgins. In xij. dayes were there slayne lxxx. M. fourty thousande pur vsysson/ and no lesse sold. For was he not content with this/ but bursted inen vnto the most holy temple/ Menelaus the traytoure/ to the lawes/ and to hys owne natural countrie/ being hys gyde/ and with his wicked handes toke the holy vessel/ which other kynge and cytye had geuen theyr/ for the gorny thinge/ and honour of the place/ them to be in his handes worthely/ and despyed them.

So hadde was Annochus/ that he considered: we how that God was a litle wrath/ for the synnes of them that dwelle in the cite/ for the which such confusion came vnto that place. And why? if it had not happened them to Judic. 8. d. haue bene lapped in many synnes/ (bye Annochus/ as soone as he had come) had sodenly bene punished/ and shut out for hys wickednesse: as he had done. Menelaus was a wicked synner/ he kynge sent to robbe the treasury. Menelaus/ God hath not chosen the people for the place sake/ but the place for the people sake/ and therefore in the place become partaker of the peoples trouble/ but afterwarde shall it enioy the wealth of them. And lyke as it is now forsaken in the wrath of Almighty God/ so when the greates God is reconcyled/ it shall set vp in hys the worshippe agayne.

So when Annochus had taken a M. 8. and viij. hundred talents out of the temple/ he gat hym to Rome/ where in all the basyl

The II. booke of the Machabees.

thinkinge in his pryde / that he might make men saye vpon the dyuelande / and so go vnder the see / such an bygge mynde had he. Helise behynde there to wege the people: At Ierusalem he left a Phygian / in maners more cruel then him selfe that set him there. At Gartyim he left Andronicus / and Menelaus / which were more greuous to themselves then

j. Mac. j. b

other. How as he was thus set in malice against the Jewes / he sent Appollonius on hatred pained with xxx. M. / commaundinge him to slaye all those that were of perfect age / and to sell the women / maydens a chryden. When he came now to Ierusalem / he saped peace / and kepte him still vntyll the Sabbath daye. And then he commaunded his men to take them to theyr weapons / for the Jewes kepte holy daye / and so he slew all them that were gone forth to the open playe / vntill here at this tyme the cite with his men wrapped

j. Mac. j. e

and inured a great number. But Iudas Machabeus which was the tenth / fled into the wilderness / led his lyfe there with his company amonge the wyde beastes / and vpon the mountaynes dwelling there and eatinge grass / he they shoulde be partakers of / he shuld be esse.

The VI. Chapter.

j. Mac. j. d

How long after this tyme / Kinge a messaunger of Antioch / for to compel the Jewes to alie the ordinaunce of the fathers and the lawe of God / to visite the temple that was at Ierusalem / to call it the temple of Iupiter Olympique / that then which shoulde be in Gazarum / should be as those which dwell at the place of Iupiter the behereous. This wicked sedition of the wygdy was havy upon all the people / for the temple was full of voluptuousnes / debbaunge and dollinge of the Gentylens of ybannes and baristoc together. The womē wente into the holy place / a bare in that was unlawfull. The aultare also was full of unlawfull thinges / which the lawe forbiddeth to lay vpon it. The Sabbathys were not kepte / the other seyntific steales of the lande were not regarded. To be playne there vntill no man be a lawe that be was a Jewe.

In the daye of the kinges bynd they were compelled peforce to offer / and when the feast of Dedication was kepte / they were constrained

to weare garlandes of yuen / as to go aboute for the honoure of Bacchus.

Howeuer / tho: oute the commaundment of Ptolome there wente out a commaundment in the nyghte tyme of the Gentylens / that they shoulde not see the Jewes in lyfe / in any maner / so to compel them for to do sacrifice after the lawe of the Gentylens / and who so wolde not so put them to deathe. Purposio thing was it to do. There were ii. women accused to haue circised their yonges / whom when they had bounde aboute the cite / the babes hanginge at their brestes / they cast them downe headlonge ouer the walles. Some that were crept into Iennes / a had kepte the Sabbath / were accused vnto Philippe / and bent in the fyre because that for the feare of God they kepte the commaundment so stidfastly / and wold not desende them selfes.

Now I desyre all those which reade this booke / that they iustise it not for the falles of aduersitye / and geth the thinges that are despised. For no helthred / dai for a chasteninge of our people. And why? When God suffereth no sinners to get to solowe them ouer mysde / but shortly punyssheth the / to a iolten of his greace launge kindnes. For this grace haue we of God more then other people / that be selfe freth not so longe to synne / unpunished lyfe other nations / that when the daye of iudgement cometh / he maye punyssh them in the fulnes of their synnes. If we synne / he correcteth us / but he neuer withholdeth his mercy from vs / and though he punyssheth us with fyre / yet doeth he neuer forsake his people. But let this that we haue spoken / not be withoute some woordes / for a warninge / and exhortacion of the hearyden. How will we come to the declarynge of the matre. Let any one of the principal scrybis / an aged man / and of a wellaunered commaunce / was constrained to gape with open mouth / and to can saynce selfe. But he desynge rather to be glauciously then to lyue with shame / offered hym selfe willingly to the martyrdom. How when he sawe that he must needs goe to it / he wente pertycally / for he was at a poynte with hym selfe / that he wolde counte it no unlawfull chynge for any pleasure of lyfe. They that stode by / doynge moued with p^{er}

Luc

Die (but not a right) for the olde friend ship of the man / tof he him aside purely / and prayed him that he wolde let fith the flit be brought him as wrel lawfull to care / and thin to make a countenance as though he had eaten of the flesh of the sacrifices / like as the king commounded / for so he might be deliuered from death / and so for the olde friend shippe of the man / they fith wed him this kindnes. But he beganne to confesse his discreete and honorable age / his noble and worshipfull flocke / and how that from his youth up he had bene of an honest and good conuersation / yee / and how constantly he had kepte the ordinaices / and lawes commaunded by God / wherefore he gaue them this answer / and saide

164 I had I rather fith be laud in my graue. I for it becommeth not mine age / saide he / in any wise to shewe / or when by many yonge persons might shynke / I feare being lxx. yea old and ten yea not gone so a straung lit / and so the othe mine spottis / for a litle more of a transitory life / they might be deceaue / by this meane also should I beside mine age / and make it adominable. For though I were now deliuered from the tormentes of men / yet should I not escape the hande of almighty God / neither alse nor death. Wherefore I will dye manfully / and so as it becommeth mine age. Whereby I may peradventure leaue an example of stedfastnes for such as be yong / as I with a ready minde / and manfully dye an honeste death / for the most worthy and holy lawes.

When he had saide these wordes / immediately he was taken to the tormentes. Where they that led him / and were misde a life as one that mighte take displeasur / because of that he that he saide / for they thought he had spoken the me of an hyge minde. But when he was in bygh mainrdome / he returned and saide. Thou O Lord / which hast the holy knowlege / knowest openly / that where as I might be deliuered from death / I suffre these for paines of my body / but in my mynde I am wel content to suffre this / because I feare the. Thus this man dyed / leauinge the memorial of his death for an example / not only vnto yonge men / but vnto all the people / so be stedfast and manly.

The VII. Chapter.

It happened also that there were vii. brethren / which their mother taken and compelled by the king against the lawes / eat yongnes flesh / namely with seoure gea and leth / in whoppe. And one of them whiche was the chiefe / saide. What seist thou / and what requestest thou of me? To for do not be ready rather to suffre death / then to offend the lawes of God and the father. Then was the king angry / and had great cautions / and tharen pottea. Which when they were made hote / immediately he commaunded the kinge of him that spake first / to be cut out / to pul the stinck out his heade / to paye of the whoppe of his handes and feet / yee / and that in the sighte of his mother / in the other of his brethren. Now when he was cleane mard / he commaunded a fyre to be made / and so whilk there was any breath in him / to be frid in the cauldron. In the which whilk he had bene longe payned / the other brethren which their mother exhorted him to dye manfully / sayinge. The Lord God shall regarde the trust / and comfort vs / like as Moses testifies / and declareth in his songe / sayinge. I and he will haue compassi-
165 on his seruantes.

So when the fyre was dead after this manner / they brought the seconde to hane him in person / pulled the skynne with the beere out his heade / and axed him if he wolde eate swynes fleshe / for he were payned in the other membres also thorough his bodye. But he answered boldly / and saide. I will not do it. And so was he tormente like as the first. And when he was euen as the giuinge up of the ghoost / he saide. Thou misdest vngodous persons / puttest vs morte to death / but the kynge of the world shall asist vs / which dye for his lawes / in the resurrection of our lastinge lyfe.

After him was the thyrde had in veryn / and when he was requyred / he put out his tongue / and that righte soon / and so he saide his handes manfully / and spake with a stedfast faith. These haue I of haue / but now for the lawe of God I despayse them / for my truste so that I shall receiue the me of him againe. In so muche that in the fyny / and they which were with him / maruailed at yonge
pp v mane

The II. booke of the Machabees.

mans boldnesse/ that he nothinge regarded the payne.

E Now when he was dead of so they vexed & fourth with roimenes in like maner. So when he was now at his death/ he sayde: I am better than we beynge putto death of men/ haue oure hope and trust in God/ for he shall raise vs vp againe. As for the/ thou shalt haue no resurrection to life.

Jehan. v. c.

And when they had spoken to the fift/ they roimened him. Then leste he vnto the kynge/ and sayde/ Thou haste power amonge men/ for thou art a mortal man also thy self/ so do what thou wylt/ but thynke not & God hath forsaken oure generacyon. Abide the/ tarye still a while/ and thou shalt see the greates power of God/ howe he wyl punyssh the/ and thy selfe.

After hym they broughte the sixe / whiche beynge at the payne of death/ said: Be not deceaued/ o King/ for this we suffre for our own sake/ because we haue offended oure God/ as therfore maruailous thinges are shewed vpon vs. But thinke not thou/ which talkest in hande to striue against God/ that thou shalt escape unpunished.

S This excellent mother/ worthy to be well reposed of/ and had in remembrance/ sawe her seven sonnes dye in one Vape/ and suffred it patiently/ because of the hope that she had at God. Yee. The eache dead every one of them in especial/ and that bodily and stedfastly/ with partye wysdoms/ in wanging vp her wyffe the thoughte with a manly stomacke/ and sayde vnto them: I can not tel howe ye came in my wombe/ for I neither gaue you birth nor soule/ no no: life. It is not I that toynded the members of your bodies to gether/ but the maker of & woder/ which fashioned the brayn of ma/ and begganne all thinges. When he also of his owne mercy shall geue you birth and life againe/ like as ye now regard not your owne selfe/ for his lawes sake.

Come thoughte Antiochus that she had despyed him/ therefore he let her go with her reynous/ and begganne to exhorte the yonger sonne/ (whiche yet was lefte.) not onely with wordes/ but swore vnto him with an othe/ that he shoulde nyste hym a rube and wethy man/ if he wolde forsake the lawes of his

fathers/ yee/ and that he shoulde geue him/ whatsoeuer were necessary for him. But when the yonger man wolde not be moued for all these thinges/ he called his mother/ and sayde/ he had exhorted her with many wordes/ she promysed hym/ that she should speake vnto her sonne. So she turned her vnto hym (laughynge the cruell resonne to some) and spake with a bolde voyce: O my soune/ haue pine vpon me/ that bare the nyntb moneth in a my womb/ that gaue the sucke/ noursished the/ and broughte the vpon this age. I beseeche the/ my sonne/ take vpon thy selfe and carrie/ and al that is therein/ and consyde that God made them/ and mans generacion of naught. So heate thou not fere the hang man/ but suffre death stedfastly/ like as thy brether haue done: That I maye receage the againe in this same mercy with thy brether.

While she was yet speakinge these wordes/ the yonger man sayde: Whome loke ye for: Wherefor do ye tarye? I wyl not obeye the kynge's commaundment/ but the lawe that God gaue vs by Moyses. As for the lawe that ymagineth all mischiefe againste thee/ I knowe/ thou shalt not scape the hande of God: for we suffre these thinges/ because of our synnes.

And though God be angry with vs a little while/ for oure chaulenrye and reformacion/ yee shall be at one againe with his mercies. But thou/ O thine selfe/ and moste abhominable person. Whyd not thy selfe/ for we maye hope in thinges so malicious to the seruantes of God: for thou hast not yet escaped the indigne of the God/ which is almighty/ and sende all thinges. My brether that haue suffred a little paine/ are now vnder the conueniance of euerylastinge life: but I bore the vngentens of God/ thou shalt be punished righteously for thy pride.

As for me/ like as my brether haue done/ I offre my soule/ and my body for the lawe of oure fathers/ callinge vpon God/ that he will shewe the mercifull vnto oure people: yee/ and wyl pame and punisshment/ to make the graunte/ that he only is God. In me nowe and in my brether the wrath of almighty

The 11. booke of the Machabees.

30 handerth men. He caused Esdras also to reade the holy booke vnto them / and to geue them a token of the helpe of God.

Item. **11. 11. 11. 11.** Then he him selfe beinge captaine in the front of the battail/ buelied with vicesion. And God was theyr helpe / in so muche that they slew aboute ix. thousand / and called the most parte of vicanos host to sicke

E they were so wounded and feble. Thus they rote the money from those that came to bye them / and solowed vpon them on every side. But when the time came vpon them / they returned / out was the Sabbath / a thetfor: they followed nomake vpon them. So they rote their weapons and spoiles / and kepte the Sabbath / geuinge thanks vnto the Lord / which had deliuered them that day / and steeued them his mercy. After the Sabbath / they vsid aboute the spoiles to the herte / to the forbes / (sleud in wydowes / and the rest) but had they them selfe with them. While this was done / and they all had made a general prayer / they besought the merciful Lord to be at one with his seruantes.

11. 11. 11. 11. Of those also that were with Timotheus and Badiades / which soughte againste them / they slewe xx. vii. wunninge byghte and stronge holdes / and struded no spoiles / eue geuinge on equall persons vnto the sick / to the forbes / to the wydowes / and to aged persons. And when they had vsygenize gathered theyr weapons together / they layed them al in conuenient places / and the remanant of the spoiles broughte they to Jerusalem. They slewe Philarches that wicked person / whiche was with Timotheus / and had wedged many Jewes. And when they helde the thankes geuinge at Jerusalem for the victory / they bent those that had set fire on the pottes of the temple / namely Colisibenes / which was fled into an house / and so they gat a wounde rewarde for theyr wickednesse. As for that mooste ungracious vicanos / whiche had soughte a thousand marchantes to bye the Jewes / he was the more the helpe of the Lord / he thoughte vaine / ruen of them whome he regarded not / in so muche that he put of his glorious ornament / byd / and came alone to Antioche with geore shame and vsbounoure / whiche he gat throuwe the distresse

tion of his host. Thus he that promysed the Romanes to paye them their tribute / when he toke Jerusalem / beganne nowe to forsplaynely / that God was the defende of the Jewes / and therefore not possible to wounde them / (in case they followed the lawe whiche God had made.

The IX. Chapter.

Antiochus came Antiochus againe with vsbounoure out of Persia. For when he came to Persopolis / and vnderste to robbe the temple and to subbutt the ryne / the people came together and defende their selves / in so muche that he and his were faine to flye with shame. And so after that flight / it happened that Antiochus came to gayne with vsbounoure. But when he came to Egghardana / he gat knowlege what was happened vnto vicanos / and Antiochus. Now as he was auneyninge him self in his wrath / he thoughte he was able to auenture the injurye that was done to them vpon the Jewes: a thetfor: commaunded he to make ready his charret / havinge on his iourneye withoute cessing: the iudgements of God vpon suching him / (in case he had been so wounded) that he wold come to Jerusalem / a make it a gance of the Jewes. But the Lord God of Israel / that seyth all thinges / mote him with an insyble plague / whiche no man coulde heate.

B As sooone as he had spoken these wordes / there came vpon hym an horrible paine of his bowels / and a fore griefe of the entrayles. And that was his right: for he had mannyed other mens bowels with vnerse and steuunge commentes / howbeit / he wold in no wyse casse from his malice. Yet he was not the prouder / and more malicious againe / the Jewes: but whye he was commounginge to make hassle in the matter / it happened that he fell vnto violently from the charret / so that he buelied his body / and byd him great payne.

And so he that thoughte / he myghte commaunde the floudes of the sea / so proude was he beyonde the conditiou of man / and so weye the byghte mountynes in a port of schales / was nowe broughte vnto the grounde / and carryed vpon an horrible / knowe

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knowing the manifest power of God vpon hym selfe that the wicked body of him was full of worms: whiche in his payne fell quicke out of his selfe: In so much that his hooste was good with the smell and styncke of him. Thus he was litle afore thought he might reach to the starres of heauen / hym myght no man now abyde nor feare / for the vehement of styncke.

Therefore he thoughte from his greate pride / he ganne for to come to knowlege of him selfe: for the punishment of God warned him / and his payne increased euermore and more. And when he him self might not abyde his owne styncke / he sayde these wordes: It is reason to be obedient vnto God / and that a man desire not to be like vnto hym. This wicked persone prayed also vnto the Lorde / of whome he should haue obtained mercy. And so for the cyrie that he came oute so hastily / he sung it vnto the grounds / and to make it a graue for dead men: now he desired to vespure it fre. And as touching the Jewes / whome he had iudged not worthy to be buried / but wolde haue cast them oute for to be deuoured of the fowles and wyld Beastes / sayinge that he wolde haue destroyed them old and yonge: Nowe he promysed to make them lyke the cyrie of the holie temple afore / now he maketh promys to burye it with greates gyfte / to inuente the holy ornaments / and of his owne reuerence to beare the costes and charges / he comynge to the offeringes: yee / and that he wolde also become a Jewe hym selfe / to go thowme euery place of the worlde / and to picche the power of God.

But when his payne wolde not crafte / for the righteous iudgement of God was come vpon him / oute of a very despayre he wrote vnto the Jewes a lettre of intercession / containinge these wordes: The Kinge / and pince Ananias my selfe vnto the vertuous cyrie of the Jewes / much healeth a good posterite.

If ye and oure children fare well / and if all thinges go after your mynde: we geue great thankes. In my selfe I desire also to remember you lovingly: for as I came out of Persia / and

was taken with this disease / I thoughte it necessary to care for the continuance of this other dyspayre / I in my selfe / but haue a good hope to escape this sickness.

But consideringe that my father led a good honeste life in the hys place / and shewed who should be care after hym / that if there happened any controuersy / or any harde thinge were declared / I shuld in the lande myght knowe theyr chiefe lorde / that there should be no insurreccion: I gayne / when I ponde by my selfe / howe that all the mightye men / and myghours rounde aboute / are laynge waye / and left but for oportunitie to go haer: I haue ordeyned that my sonne Ananias shall raygne after me / whome I of commended to many of you / when I was in the hys kyngdome / and haue wysen wrote hym as followeth hereafter. Therfore I praye you / and requyre you / to remember the benefices that I haue done vnto you generally / and in especiall. For I hope that he shalbe of fobes and luypp: behauiour / and if he foude any vceyue / he shalbe indifferente vnto you.

Thus that much better and blasphemous of God was for smitten / and lyke as he had inuente other maner / he died a myserable death in a strange countie vpon a mountayne. And his bodye byd Philippe / that wente with him / carry awaye: whiche fearinge the sonne of Ananias / wente into Egypte to Ptolome Philometre.

The X. Chapter.

Ababees now and his company / that come the helpe of the Lorde / wanted i. mac. iij. the temple and the citye againe / destroyed the altars and chappels that the Heiden had builded thowme the streets: stoned the temple / made another altar of sacrifices / and after 4. yeares they offered sacrifices / fowreth the inuente / the lyghte and the bread. When that was done / they fell downe flat vpon the ground / and besougere the Lorde / that they mighte come home into such a trouble: but if they found any more against him / he hym selfe to chasten them with mercy / and not to come in the hands of those aluaynes and blasphemous men.

Now vpon the same daye that the straunge

The II. booke of the Machabees.

gods polluted the temple/it happened that on
f. Ma. 12. the very same daye it was cleansed agayn ma-
 nely/the xxij. daye of the moneth called Cas-
 leu. They kept viij. dayes in gladnesse/Aske as
 in the feast of the tabernacles: rememberinge
 what not longe agoe/they hidde the feall of the
 tabernacles upon the mountaynes and in
 kennes lyke stables. And to the same token
 they were grene flowers/strauchen and pal-
 mers before him that had given them good
 fortune to cleanse his place. They agreed also
 together/and made a statute/that every yeare
 those dayes should be solemnly kepte of all
 the people of the Jewes.

How Antiochus then (that was called the
 noble) bred in sufficiencye solde. Nowe will
 we speake of Maccan the sonne of that wier-
 fed Antiochus/howe it happened with him:
 and so with few wordes to comprehend the
 aduersite that chaunced in the warres. Whe-
 he had taken the Kingdome/he made one Ly-
 syas/whiche had bene captayne of the hooste
 in **D. 12. 20.** Syria ruler ouer the man-
 ners of the realm. For Lyssime that was
 called Maccan/beinge a ruler for the Jewes/
 and specially to see in adiugment for such
 wronge as was done vnto them) undertoke
 to keele peaceably with them. For the which
 cause he was accusid of the frendes before
E Lysippos/and when he was suspicied to be a
 traytoure (because he had kiste Cyren/that
 Philonites had committed vnto hym: and
 because he respected from noble Antiochus/
 that he was come vnto) he paysoned him selfe
 and dyed.

Now when **W**asgias was gouernour of
 the same place/ he toke slauingiers/ and on-
 derooke of themmes to warre with the Jewes.
 Moreover the Ioudeans that hidde the
 stronge holdes/receaued those that were dri-
 uen from Ierusalem/ and toke in hande to
 warre also. But they that were with Ma-
 chabeus/ besought and prayed vnto a Lord/
 that he wolde be theyr helper/ and so they fell
 into the strong holdes of the Ioudeans/ and
 waine many places by strength: Suche as
 came against them they slewe/ and kyled no
 less of also together/ then twenty thousande.
 Neuertheless/ some no lesse then nyne thou-
 sande were fled into two stronge towres/
 f. Ma. 13.

hauynge all maner of ordinaunce to with-
 stande them.

Then Machabeus leaueynge Simon/ Jor-
 sippus/ Zacharias/ and those that were with
 the (which were very many) went to besige
 the/ and to fighte woee most noble was. Now
 they that were with Simon/ beinge led
 with courageousnesse/ were increased for man-
 ny / thowre certayne of those that laye in
 the towres/ toke lxx. M. drachman/ and let
 some of them scape. But when it was told
 Machabeus what had happened/ he called
 the captaynes of the people together/ actu-
 syngge those persons/ that they had solde the
 Bethien for money/ and let their enemies go.
 So he slewe those traytours/ and immediatly
 wente in hande with the two towres. And
 whē they had ouerbid them selfe manly with
 their weapens and handes/ they slewe in the
 two castles more then twenty thousande.

Howe Timotheus/ whome the Jewes
 had ouercome/ gathered a multitude of the
 strayinge people/ though an haull also of base
 men of the Alsians / to repyne. They by
 strength. But when he perceyue the Macha-
 beus/ and they that were with hym/ fill to
 the place/ spent thelbes vpon their bea-
 des/ beinge gyved with theyr cloth aboute
 theyr necke/ fell downe before the aultre/ and
 besought the Lord/ that he wolde be
 mercyfull to them / but an enemye vnto
 their enemye/ and to take parte against them
 aduersaryes/ accordinge as is promysed in
 the lawe. So after the prayer/ they wente
 on factice from the cete: and when they
 came nye the enemyes/ they prepared them
 selfes against them.

And beinge in the morninge at the
 break of the daye/ both the hoostes met
 together. The one parte had the Lord for
 theyr refuge/ whiche is the gence of prosper-
 ity/ strength and victory. The other had a
 manlye stomacke/ which is a captayne of
 warre.

The battail was verye greate / there
 appeared vnto the enemyes from heauen
 men upon horsebacke with byrdes of golde/ and
 leddynge the Jewes/ and two of them had
 synge Machabeus strycke them / that
 kepte

f. Ma. 13.

8

f. Ma.

f. Ma.

f. Ma.

f. Ma.

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f. Ma.

kep him safe on euery side with thar weapons, but those battes and lyghtninges vnder the enemies / where in those we they were sounded with blindeesse / and so sore afrayed that they fell downe. There were slayne of fore men twentye thousande and v. C. / and vi. hundred boismen. So for Timotheus hym selfe he fell vnto the very strong hold / where in Ieremo was captiue. But Machabeus a his company layd siege to it cherefully vnto Ieremo. Now they that were within mustyng to the strength of the place / cursed and baned exceedingly / and made greate crying with wicked wordes. Neuertheless / upon the fifth daye in the morninge twentye yonger men of Machabeus compassyng the siege for they in their mynde because of the blasphemye / came manfully vnto the wall / and with bolde stomaches they and they other companye dyed vpon vpon the towres / and euer takinge to set fire vpon the towres / and to burne the blasphemous pitones quyle. Two dayes were they destroyinge the castell whiche when they founde Timotheus / that was crept into a corner they killed hym / and strew Ieremo his bodye in lyke maner with Appollonarie. When this was done / they saung Dalmas with praise and thankes / gaunteing vnto the Lorde / which had done so greacie thinges for Israel / and giuen them the victorye.

The XI. Chapter.

¶ **Y**et longe after this / Lysias the kynge of Persia / and a kynsman of his / whiche had the gouernance of his matter / took foure pleasure for the thinges that had happened / and wold be had gathered by the meanes of those all the hoste of the boismen / he came againste the Jewes / thinkinge to wyne the citye / to make it an habitation for the Gentiles / and the temple woulde he haue to be an house of liure / as the other goddes houses of the Gentiles are / and to sit the pious officiers there. Not consideringe the power of God / but was wyde in his mynde / to wyntinge in the multitude of fore men / in thousande of chasmen / and in by six Elephanes.

¶ So he came into Ierusalem / and then to Verbe

lucar a castell of defence / lyinge in a narrowe place / thus sylonge from Ierusalem / and wanne it. Howe when Machabeus and his company knewe that the stronge hold was taken / they fel to they prayer / with weepinge. ¶ **Mcc. 11** and was before the Lorde / and all the people in lyke maner besoughte hym / that he woulde sende a good angyll to deliuer Ierusalem. Machabeus hym selfe was the firste that made hym ready to be battayll / exhortyng the other that were with hym / to receyue themselves / and to helpe they brethren. And when they were gone forty of Ierusalem together / with a ready and willinge mynde / there appeared before them vpon horsebacke. ¶ **Mcc. 11** a man in white clothinge with battes of golde / sharyng his speare. Then they passed the Lorde altogether / whiche had blessed them mercy / and were comforted in their mynde / in so muche that they were ready / not onely to fyghte with men / but with the most cruell bestes / yee / and to tunne the narrow welles of iron.

¶ Thus they went on willingly / hauyng an helpe from heauen / and the Lorde multiplyd vnto them. They fell mightily vpon they enemies lyke Lions / sloughlye some thousande fore men / yul. hundred boismen / put all the other to flyght / many of the beinge wounded / and some gat away naked. ¶ Yet Lysias hym selfe was fayne to flye / in full / and so to escape. Neuertheless / the man was not withoute vnderstandinge / but considered by hym selfe that his power was minished / and pondered howe the Jewes beinge sented by the helpe of almyghty God / were not able to be overcome / wherefore he sent the wordes / and promysed that he woulde consent to all thinges which were reasonable / and to make the kynge their frende. So he wrote the paper of Lysias Machabeus a greede / synging in almyghte the edmunt wealth / and rewardes Machabeus wote vnto Lysias / concerninge the Jewes the kynge graunted it. For there were liues written vnto the Jewes from Lysias counteringe these wordes.

¶ Lysias sendeth greetinge to the people of the Jewes. Iohn and Abisalon which were sente from you / deliuered me wynged / and

The II. booke of the Maccabees.

and requyred me to fulfill the thinges con-
cerninge their carande. Therefore I oke what
myght be graunted. I receyved the kynge
her case and what heere was touneient / I
agreed thereto. If ye now wyll be faithfull on
the matere / I shall enduew my self hereafter
also to do you good. As concerninge other
thinges by eury article thereof / I haue com-
mitted them to youre messaugers / and to
those whome I sente vnto you / to comu-
nich you of the same / as theye well. In the hun-
deth and sixtie of the xxxij. daye of the moneth
Discominiquus.

¶ Whome the kynge sente coneyned these
wordes: Bynge Annodus sendeth greynge
vnto his brother Lysias. For so muche as
I haue saide / is now read / our wyll is / that
they which are in our realme / shue withoute
any inurcion / and eury man to be vyl-
gent in his owne matere. We vnderstande
also / that the Jewes wolde not consente to
oure sathes / for to be brought vnto the castles
of the Gentes / but they fly to kepe theyr
owne statutes / for the which cause they re-
quyre of vs also / to let them cōmayne thylly by
theyr owne lawes.

¶ Wherefore oure mynde is / that this people
shal be in rest: we haue concluded and deter-
mined also / to restore them theyr temple / as
gayne: that they maye lyue accordynge to the
vnic and custome of theyr forefathers. Thou
shalte do vs a pleasure therfore / if thou sende
vnto them / agre with them: that when they
are certyfyed of oure mynde / they maye
be of good cheare / and lese to theyr owne
wealdes.

¶ And this was the letre that the kynge
wrote vnto the Jewes: bynge Annodus sendeth
greynge vnto the causes / and the o-
ther people of the Jewes. If ye saue well / we
haue oure desire: as for vs / we are in good
health. Menelaus came and tolde vs / howe
that youre desire was to come vnto
youre people / which are with vs.

¶ Wherefore those that wyll come / we geue
them fre liberte / vnto the xxx. daye of the mo-
neth of Apyll / that they maye vse the meo-
res of the Jewes / and theyr owne lawes / life
as afore: and none of them by any maner of

waye to haue harme / for thinges done in
ignorance. Menelaus whome we haue sent
vnto you / shall comon with you at large
saue ye well. In the C. lviij. daye of the xv. daye
of the moneth of Apyll.

¶ The Romaynes also sent a letre / coney-
nyng these wordes: Quinrus Minnius
and Tytus Manlius Ambassadors of the
Romaynes / sendeth greynge vnto the people
of the Jewes. Loke what Lysias the kyn-
ges hysman hath graunted you / we geaunt
you the same also. But as concerninge the
thinges which he referred vnto the kynge /
sende hyther some with speede / and pōd-
der the matere vyllygently amonge youre kistes /
that we maye cause the best to oure profyte /
for we muste departe nowe vnto Auidode.
And therfore wyte shortly agayne / that we
maye knowe youre mynde. Fare well. In
the hundredth eghte and fourte daye / the
fiftenth daye of the moneth of Apyll.

The XII. Chapter.

¶ When these conuenautes were made /
Lysias wente vnto the kynge / and the
Jewes tyld theyr grounde. But Tymotheus
and Appollonius the sonne of Gemes / Jerom-
us / and Demophon the proude / vnto the
captayne of Egiptus / and that theyr layen
those places / wolde not let them lyue in rest
and peace. They of Ioppa also had euen
suche span: still vnde. They prayed the Je-
wes that theye mighte amonge them to go with
theyr wyfes and chyldren into the thyppe /
whiche they had prepared / and theyd with the
as though they had oughte them no euyl wyll.
For so muche then as theyr was gant for a
generall proclamation shewing the cōtynt-
cause of iuract / they consented thereto / and so
speded nothyng: but when they were gant
forth into the deserte / they founde no lesse than
two hundred of them.

¶ When Judas knewe of this crueltie / he
wrote vnto his people / he commaunded that
they were with hym to make them ready: for
hournyng them to call vpon God the right-
eous iudges / were forth agaynst those mur-
derers of his brethren / set fyre in the haun-
dy

by nyght / burnt by the fyre / and those that escaped from the fyre / he slawe with the sword. And when he had done this / he departed as though he wolde come agayne / and cutt out all them of Zepha. But when he had gotten word / that the Jamnytes were mynded to go in like manner vnto the Jewes which dwelt amonge them: he came vpon the Jamnytes by nyght / and set fyre in the house with the fyre: so that the light of the fyre was sene at Jerusalem / vpon a 4. hundred and fourscore.

Now when they were gone from thence 15. furlonges / in theyr journey towarde Tymotheus 10. thousande men of foote / and 5. hundred holmen of the Arabians fought with hym. So when the battayll was earnest / and prospered with Judas thow the helpe of God / the residue of the Arabians beinge out of countrey / besought Judas to be as one with them / and promysed to geue hym certayne pastures / and to go with hym good in other thynges. Judas thynkyng that they shoulde in dede be profitable / concerninge many thynges / promysed them what he wold: when they shalke handes / and so they departed to theyr tentes. Judas wente also vnto aene / which was very fast feete with byrdes / sence he couned aboute with waldes / and vnder kindes of people dwellinge therein / called Caspyr.

They that were within it / put such trust in the strength of the walles / and in theyr shoure of wysdom: that they were the sacker in theyr saynges / cursyng and cursyng Judas with blasphemyes / and speakinge such wordes as it becommeth not. But Machabeus callinge vpon the greace pance of the worlde (which without any battayll) rammes or ordinance of waere / he cast downe the walles of Zerydo in the tyme of Solus / sel manfully vpon the walles / to kepe the one / and (thow the helpe of the Lord) made an exceeding greace slaughter: In so much that a like of 4. furlonges breake which laye thereby / stemed to stowe with the bloude of the laye.

Then departed they from thence 20. hundred and 4. furlonges / and came to Car-

zaca vnto the Jewes that are called Tubianey. But as for Tymotheus / they coulde not gett hym there: for (not one matter dyspareth) he was departed from thence / and had left certayne men in a very stronge holde. But Dositheus and Sosipater which were captaynes with Machabeus / stowe those that Tymotheus had left in the house of desence / euen 5. 100. men. And Machabeus prepared hym with the fyre thousande men that were aboute hym / set them in order by companies / and wente souer against Tymotheus / which had with hym an hundred and twenty thousande men of foote / 4. 100. and 5. hundred badmen.

When Tymotheus had knowlege of Judas commyng / he sene the women / dyspudim / and the other baggage vnto a castell called Carnyon. For it coulde not be wnder / and was harde to come vnto / the wayes of the same place were so narrow / and when Judas company came first in sight / the enemyes were smytten with feare / thow the presence of God / which steyd all thynges: In so much that they flegge one here / another there / were rather dyscomfyted of theyr owne people / and wounded with the sword. Judas vij. f. was very earnest in followinge vpon them / 4. Par. 5. b. and punysshinge thase on godly / and slawe theyr thousande men of them. Tymotheus also him self fell into the bandes of Dositheus and Sosipater / whom he besought with many prayers / to kepe hym go with hys self: because he had many of the Jewes father and brethren in prison / which (if they put hym to death) myght be dysapoynted. So when he had promysed faithfully to dyspouer them agayne / accordyng to the condycion made / they let hym go without harme / for the health of the church. And when Judas had slayne 500. thousand he wente from Carnyon.

Now after that he had chased away / and slayne hys enemyes / he removed the hoste towarde Ephron a stronge cite / where many werke many dyscrete people of the Syrians / and the stronge yonge men kept the walles / defendyng them myghtely. In this

The ii. booke of the Machabees.

4. Mac. c. c
 eye was much aduantage and piousiſon
 of warre. ¶ But when Iudas and his com-
 pany had called vpon almighty God / which
 with his power beareth the ſtrength of the
 enemies / they waime the eye / and ſlew
 five and twenty thouſande of them that were
 within. From thence wence they to the crite
 of the Scythians / which heere fyf hundred
 ſurloges from Jeruſalem. But when the
 Jewe a which wete in the crite reſpyed / that
 the crite ſyns beate heuynly with them / and
 increased them ſingly in the crite of their
 aduertyſe. Iudas and his company gaue
 them ſhauke / & ſyngre them to be ſeruyll
 ſtill vnto them: and ſo they came to Jeru-
 ſalem / the byge feaſt of the weeke beyng
 at hand. And after the feaſt they wente
 forth agaynſt Gorgias the gouernoure of Je-
 rudiace / with the thouſand men of ſore and
 foure hundred hoſemen. Which when they
 met together / it ſhauened a few of the Jewes
 to be ſlayne.

3. 10. d a
 2. 10. 11 b
 ¶ And Doſithus one of the Beethens: a
 mighty hoſman toke holde of Gorgias / and
 wolde haue taken hym quyet. But an hoſ-
 man of Thura ſell vpon hym / and ſmoke
 of his arme / ſo that Gorgias eſcaped and
 fled into Morda. When they now that were
 of Gorgias ſide / had foughten longe and
 were weary: Iudas called vpon the Lord /
 that he wold be their helper / and captayne
 of the ſeld: and with that he beganne with
 a manly voyce to take vp a ſonge of praife
 and a crite: In ſo much that he made the ene-
 mies aſtard / and Gorgias men of warre
 to take their ſyghr. So Iudas gathered his
 hoſt / and came into the crite of Odolla.
 And when the ſeventh daye came vpon them /
 they cluſed them ſelſe (as the cuſtome
 was) a feſt iue Sabbath in the ſame place.
 And vpon the ſape ſollowynge / Iudas and
 his company came to take vp the bodies of
 them that were ſlayne / and to bury them in
 the fathers graues. Now vnder the coles of
 crite iue Jewes wd. were ſlayne / they
 founde Jewes that they had rat. n out of the
 n. 11. 11 b
 * 2. 10. 11 c
 ¶ Iudas ſaw by the lawe. Then euery man ſaw

that they was the cauſe wherefore they were
 ſlayne.

¶ And ſo euery man gaue thanke vnto the
 Loude for his righteous iudgement / had
 opened the ſpyng that was hyd. They ſill
 boune alſo vnto their prayes / and beſoughe
 God that the faulte which was made / myght
 be put out of remembraunce. Deſyde that
 Iudas exhorted the people earnestly / to ſtipe
 them ſilce from ſuch ſynne: for ſo much
 as they ſawe before their eyes / that theſe
 men were ſlayne for the ſame offence. So
 he gathered of euery one a crite / in ſo
 much that he brought together ¶ two thou-
 ſande Beethens of ſylur / which he ſent vnto
 Jeruſalem / that there myght a ſaerfire be of-
 fered for the myſde. In the which place
 he byd well and ryght: for had ſome cauſe
 deracion and pondynge of the lyfe that is
 after this crite. For if he had not thought
 that they / which were ſlayne / had yet liue
 it had bene ſuperfluous and vayne to make
 any vot or ſaerfire for them that were dead.
 But ſo much as he ſawe that they which
 were in the fauoure and beſe of God / are
 in good rell and roye / he thought it to be
 good and honourably / for a reconcyng to do
 the ſame for thoſe which were ſlayne / that
 the offence myght be forgotten.

The XIII. Chapter.

¶ In the Clix. year gaue Iudas knowlege /
 ¶ Iudas Antiochus Eupator was commynge
 with a greace power into Ieruy / and Lyſias
 the ſtiruarde and ruler of his matters with
 him: haung an iiii thouſande men of ſore
 five thouſand hoſmen: ¶ Lyſias and
 the hundred charen. ¶ Menſius alſo
 was him ſelf with them / but with greace
 he came / and ſpake ſayre to the king / not for any
 good of the countie / but becauſe he thought
 to haue bene made ſome greace man of antio-
 rec. But the king of ſynges moud Antio-
 chus mynde agaynſt this vngodly perſon
 and Lyſias informed the king / ¶ Iudas
 ¶ Menſius was the cauſe of all myſde: ſo the
 the king commaunded to take him / and
 the manner of them to do put hym vnto
 in the ſame

in the same place.

There was also in the same place a tower of L. cubites high/beaped with asbes: but a boue it was fo made / that men mighte looke downe oue eury side. Whereinto the kynge commaunded that somchil person to be cast amonge the asbes/as one that woulde use of all on grauousnesse. And reason it was / that he thoughte should be such a death / and not to be thynges: for he had done muche myghtise vnto the altar of God / whos fire and asbes were holy / therefore was it right that he shuld also shoulde be defaced with asbes.

But the kynge was wode in his mynde / and came to shewe him selfe in one cruell vnto the Jewes which his father was. Which tyme Judas perceaued / the commaunded the people call vnto the Lord / they cryed theye: that he woulde be helpe them also / theye say he had done alwaye: for they were afraied to be put from their lawe / from the naturall countre and from the holy temple: and not to suffer the people / which a litle while agoe beganne to recouer) to be subdued againe of the blaspheuous natione.

So when they had done this together / and soughte the Lord for merry / with wepyng and fastinge the daye longe / that upon the grounde: Judas exhorted them to make them selfe vraye. But he and the elders together drayfed to go forth first with their people: also the kynge thoughte his booste into Jewes / and afooe he besiged the cite / and so to committe the matter vnto God. Wherefore he ascribed the power of all thynges vnto God the maker of the world / eschomyng the people to fight manfully / yee / euen vnto death: for the lawe / the temple / the crite / their owne natue countre / and to defende the cristians: and for his boost before the Lord. He gaue them also that were with him / a token of the victory of God / whosinge oute the manlyng young men / wente by night into the hynge passioh / slawe of the hoste. M. liij / men / and the greatest Elephas / with those that sat vpon them.

Thus when they had thoughte a greate feare and tyme among the tentes of their

enemies / and all thynges wente prosperously with them / they departed in the besake of the Daye / God theye theye halper and besen die. Thus when the kynge perceaued the manlyng of the Jewes / he wente aboute to take the stronge places by craft / and / entrued his booste vnto I. Bethsara / whiche was a wylle. M. xij / a hope house of the besake of the Jewes: but they were chaed awape / smite and vnto the fild. And Judas sent vnto them that were in it / suche thynges as were necessarye. In the Jewes booste also there was one Aboberus / whiche tolde the enemies their secretes: but they soughte hym oute / and when they had gotten him / they put him in prison. After this tyme the frage commaunded them that were in Bethsara / toke euery with them / whos pards / a battail with Judas / whos ouercame him.

But when he vnderstode that Philip / whos name he had lesse to be ouersee of his sustynesse at Antioche / beganne to rebel against him / he was afformed in his mynde / so that he gyded him selfe to the Trece / and made them an oath to do whatsoeuer they thoughte ryghte. Nowe when he was reconcyled with them / he offered / made much of the temple / gaue greate gyfts vnto it / enhauced Machabeus / makinge hym captaine and gouernour from Ptolomys vnto the Gerenees.

Neuerthelesse / when he came to Ptolomais / the people of the cite were not content with that bonde of frendshipp: for they were afraied that he woulde be calde the conuulsit / then wente Lysias vp into the scate / and informed the people / shewed them the cause why / and pacified them. So he came againe to Antioche. This is now the matter concerninge the hynge iourney and his retorne.

The XIII. Chapter.

Off the thre years was Judas informed / whow that Demetrius the sonne of Seleucus was come vp with a greate power and shippes / thowoe the harn of Eripolis / to take certayne comditions places and countre / agaynst Antiocha. and

The ii. booke of the Machabees.

hys captayne Elyas. Now Alcimus (which had bene hygh priest / a wilfully despyled him self in the ryme of the myrtaunge / saynge / that by no means he coude be helped / nor haue any more continuance to the altar: he came to king Demetrius in the hundredth and one and fiftye yeare / persweynge vnto hym a crowne of golde / a palme & a olyue tree: which (as men thought) belonged to the temple: & that shoulde be helde by a kinge.

B But when he had gotten oportunitie for his malice: Demetrius called him to counsaill / and aske him what thinges he coude counsaile the Jerues to do: he answered: The Jerues shal be called Assides / whose captayne is Judas Machabeus: mainteyne warres / make insurrection: and wyl not let the realme be in pease.

For Alcimus despynd of my father's honoure: / I meane by hygh priesthode / can come hither partly / because I was saythfull vnto the kyng / and partly because I foughte the profyte of the church. And why: all oure people (whiche in the true dedesse of them) are not a litle trouble. Wherefore I beseeche the (O kyng) consider all these thinges diligently / and then make some prouision for the lande and the people: accordinge to the kyndesse that thou hast offered vnto them. For: as longe as Judas hath the upper hand: it is not possible that men can liue in pease.

Wherfor he had spoken these wordes / other freinds also hauyng euell will as Judas / see the kyng Demetrius on fye agaynst him: / Which immediately sent Nicanor (ruler of the Elephanes) a captayne into Jewry: commaunding hym to take Judas hym self aloue / but to slaye them that were with him / and to make Alcimus hygh priest of the temple.

C Then the Sathen which fled out of Jewry from Judas / came to Nicanor by flukes / shewing the harme and decaye of the Jerues to be their welfare. Now when the Jerues hearde of Nicanors commyng / and the gathering together of the Sythens: they sprecalled the selfe with care: / & besoughte him (which made them his people / and euer defended his owne prison with euyld co-

lena: that he wolde perserue them still. So as the commaundement of the captayne / they removed from thence / and came to a town called Assisan. And Symon Judas broode the self in hande with Nicanor: but thow the sodayne commyng of the enemies / he was afrayd.

Nevertheless / Nicanor hearinge the many lynes of them that were with Judas / and the bolde stoutnes / they had to fight for their naturall countrey / durst not pousse the matter with bloodshedding. Wherefore he sent Pothidimus / Theodotus and Mattheus before to seeke and to take pease. So when they had taken longe aduysment thereupon: and the captayne shewed it vnto the multitude they were agreed in one mynde to haue pease. And they appoynted a daye to sit upon these matters quietly amonge them selfe / in the shoke also were brought and reformid. Nevertheless / Judas commaunded certayn men of armes to watch in comenit places / lest there shoulde suddenly arise any euill thow the enemies. And so they continued in so sanably together.

Nicanor / why he abode at Jerusalem / outd hym self not unreasonably / but first awaye the people that were gathered together. He sloued Judas our with his herit / and furnished hym. He payed hym also to take a wyfe / and to buyng forth dyuand. So he married / lyued in rest / and they led a commune lyfe. But Alcimus perceauyng the loue that was betwixt them / and how they were agreed together / came to Antiochus / and tolde hym that Nicanor had taken strange matters in hande: and ordered Judas (an enemy of the realme) to be the kyng's successour. Then the kyng was for to speare / and thow the wicked accusations which Alcimus made of Nicanor / he was so prouoked / that he wrote vnto Nicanor / sayyng that he was very angry for the friendship and agreement / which he had made with Machabeus. Nevertheless / he commaunded hym in all the hast / that he shoulde take Machabeus prisoner / and sende hym to Antioch.

Which letters when Nicanor had sent: / he was

j. Ma. vij. c.

ij. Ma. x. c.

he was at byo wynde/ and soe greued/ wherein they had agreed: specially / sayng: Machabeus was the man that neuer dyd by his harme. But because he might not withstande the kynge/ he soughte a pounceer to fulfill his commaundement. Norwiche standinge/ when Machabeus sawe that Uesano beganne to be shurlye vnes hym/ and that he intreated hym: more roughly then he was wonte/ he perceiued that such vnfyndnes came not of good/ and therefore he gathered a fewe of his men/ and with them him self from Uesano. Whiche when he knewe that Machabeus had manfully pueneced hym/ he came into the greate and moost holy temple/ and commaunded the priestes (whiche were voyng their vsuall offycinges. to vnder hym the man. And when they sawe that they coulde not sell/ where the man was whome he soughte/ he stretchyd ouer his hande/ and made an oob/ sayng: If ye will not deliuer me Iudas captiue/ I shall remoune this temple of God into a playte felde/ I shall breake downe the altar/ and consecrate this temple vnto Bacchus. After these wordes he departed.

¶ When the priestes lifed vp theyr handes toward heauen/ and besoughe hym thee was euer the Refruter of theyr people/ sayng: Thou O Lorde of all/ whiche haste made of nothyng/ woldst thoue the temple of thy habitation shoulde be amonge vs. Therefore nowe O moost holy Lorde. kepe this house our vndefiled/ whiche lately was defiled.

¶ There was there crucified vpon a Nicanoone Rasin/ an Alderman of Ierusalem/ a looer of the whake crite/ and a man of good repaite: whiche for the kynde here that he bare vnto the people/ was called a father of the Jewes. This man of tynde/ when the Jewes were mynded to kepe them selves vndefiled/ he sende and deliuered them/ by gyfte consente stedfastly to speide his body and his lyfe for his people.

¶ So Nicano willinge to declare the hate that he bare to the Jewes/ sent fye hundred men to take him: for he thoughte/ if he gat hym/ he shoulde buyge the Jewes in greute decaye. Whiche when the people beganne to

ruffe in at his house/ to breake the doore/ and to see fyre on it/ he sayngs nowe taken/ wold haue defendid him selfe with his sword: choosynge rather to dye manfully/ then to yelde hynselfe to those wicked docters: and because of his noble flocke/ he had rather haue bene put to extreme exurte.

¶ Norwiche standinge/ what tyme as he mistof of his stroke for haiste/ and the multitude fell in violently vnto him: the doore/ he ranne boldly to the wall/ and caste hym selfe downe manfully among the beape of them/ whiche gaue soone place to his fall/ so that he fell vpon his belly. Neuerthelesse/ whyle there was yett liueth within him/ he was mynded in his mynde. and whyle his bloude gushyd oute/ exclaimyng (for he was very sore wounded) he ranne thowre the myddell of the people/ and gat hym to the topp of a rocke. So whyle his bloude was nowe gone/ he toke eue his own bowels with both his handes/ and hit vnto them vpon the people: calling vpon the Lorde of lyfe and helpe/ to rewarde him this agayne/ and so he dyed.

The. XV. Chapter.

¶ Now when Nicano knewe that Iudas was in the countree of Samaria/ he I. Ma. 28. thoughte much all his power to streke a felde with hym vpon a Sabbath daye. Neuerthelesse/ the Jewes that were compellid to go with hym. sayde: We do not so easily and vnwisly/ but halowe the Sabbath daye/ and worshippe hym that crite/ all thynges. For all this/ yett saide the vngreuous persone: I Ja. 14. Reg. 17. there a mighty one in heauen hath commaunded the Sabbath daye to be kepte: And whyle they sayde: yea/ the hyuinge God/ the myghty Lorde in heauen/ commaunded the seuenth daye to be kepte/ he sayde: And I am myghty vpon earth/ to commaunde them for to ayme them selfe/ and to persoune the kynge by synesse. Norwiche standinge/ he myghte not haue his purpose.

¶ Nicano: had deuyd with greute pride to ouercome Iudas/ and to bringe awaye the victorie. But Machabeus had euer a faste confidence and a perfect hope in God/ wher

The 1. booke of the Machabees.

he wolde helpe him/and exhorted his people
not to be afrayed at the commynge of the Can-
thens/But alwaye to remembre the helpe that
had bene shewed vnto them from heauen/
yea/and to be sure now also/that almyghty
God wolde graue them the victory. He spake
vnto them out of the lawe and prophetes/
punninge them in remembrance of the Bar-
nais / that they had stricken asse/and made
them to be of a good courage.

So when their betters were plucked vp / he
shewed them also the Deceafulnesse of the
Gentens/and how they wolde kepe no coun-
sauns nor coit. It was he weeped them not
with the remoure of his side and speare / but
with wholsome wordes and exhortacions.
He shewed them a dream also / wherby he
he made them all glad / whiche was this:
He thought that he sawe Onias (whiche had
bene bygynne / a vertuous and louynge
man / had and of honest conuersacion / wel spo-
ken / and one that had bene exalted in god-
lines from a childe / holdinge vp his handes
toward heauen / and praynge for his people.
After this there appeared vnto him another
man / whiche was aged / honorable and glo-
rious. And Onias sayde: This is a louce of Is-
rahel / and of the people of Israel. This is
he that prayeth muche for the people / and for
all the holye cync: I seemy the prophet of God.
He thought also that I seemy helde ouer his
ryght hande / and gaue him (namely vnto Ju-
das) a swerde of golde / saynge: Take this
holye swerde / a gyfte from God / wherewith
thou shalt finallye dounce the enemies of the peo-
ple of Israel.

And so they were well comforted / to haue
the wordes of Judas / and soke courage vnto
them / so that the yonge men were determi-
ned in their myndes to fyght a to byde thys
daye: In so much that in the thinges which
theye rofe in hande / theye boldnesse shewed the
same / because the holye cync and the temple
were in perill: for the which theye toke more
care then for their wifes / children / brethren /
and kinsfolkes. Theye / theye that were in the
cinc / were most careful for those which were
to fyght. Now when theye were all in a hope
that the iudgement of the matter was at

hande / and the enemies drew nye / the host
dunge seen awaye / the Elephanes and hois-
men / eueryone slanginge in his place. Ma-
chabeus considered the commynge of the mul-
titude / the aduantage of their weapons /
the crueltie of the Canthens / and helde vp his
handes toward heauen / callynge vpon the
Lorde that doth wonders / whiche graunteth
not the victorye after the multitude of weapons /
and power of the host / but to the that please
him. According to his owne wil. Therefore in
his prayer he sayde these wordes.

O Lorde / I praye that thyddell sende thine
aungell ind the tyme of Ezechias kynge of Ju-
da / and in thys host of Sennacherib slawe
an hundredth a yere an foure score thousande /
sende now also / by good aungell before vs
(a Lorde of heaues) in the fearfulnesse of
thyde of thy myghty arme: that theye whiche
come againste thys holye people to blasphem
them / maye be afrayed. And so he made an
ende of his wordes. Then Onias / and theye
that were with him / saynge with stomacke
and fortiege: Was Judas and his companye
with prayer and callynge vpon God.

With these wordes theye saynge / but with
theye herce theye prayed vnto the Lorde / and
slew: notwithstandinge: Men: for thow
the present helpe of God theye were gloriously
comforted.

Now when theye left of / and were turninge
agayne with ioye / theye vnderstode that Ma-
chabeus was slayne with the other. When
theye gaue a greuous shoute / and a crye / say-
nge: the almyghty Lorde with a loud
voyce. And Judas (whiche was eue ready
to spende his bodye and lyfe for his cync)
commanded to smyte of Nicanos hebel
with his arme and hande / and to be brought
to Jerusalem. When he came therye / he wold
all the people / and the poffes at the altar /
with those that were in the castell / and show-
ed them Nicanos heade / and his weked
hande / whiche he had presumptuously bolden
vp againste the temple of God. He caused the
tunge also of that vngodlye Nicanos to be
cut in litle peeces / and to be caste to the foote
and the cruel manne hande to be hangid vp
before the temple.

So every man gave thanks vnto ⁊ Lord
de/sayinge/ blessed be he that hath kepte his
place vnderfyled.

¶ As for Theanors heade / ⁊ he hanged it
vpon the hygh castl/ for an euydent and
playne token of the helpe of God. And so
they agreed altogether to kepe that daye
holy: namely / the viij. daye of the moneth A-
bar/ which in the Syriane languages cal-
led the nighte daye before Mardocheus daye.

Thus was Nicanor slayne / and from that
tyme forth the Jewes had the cure
in possession: And here
will I now make
an ende.

¶ The ende of the secnde booke of the Mac-
cabees/ and consequently the Twen-
tye/ and the olde Testament
called the Bible.

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and they shall call his name Emmanuel which is by interpretation God with vs. 18

Now when Joseph awoke out of sleep he was as the angel of the Lord had bid him and took his wife unto him / and knewe her not till she had brought forth her first borne sonne / and called his name Iesus.

Luc. 2

The II. Chapter.

¶ When Iesus was borne at Bethleem in Jewry in the tyme of Herode the Kinge. Beholde there came wise men from the East to Jerusalem / sayinge: where is he new borne Kinge of the Iewes? we have seene his starre in the East / and are come to worship him.

When Herode the Kinge had heard these things he was troubled / and all Jerusalem with him / and he gathered all the high Priests & Scribes of the people and asked of them where Christ should be borne. And they sayde unto him: at Bethleem in Jewry. for thus it is written by the Prophet: And thou Bethleem in the lande of Iewry / art not the least amonge the princes of Iuda: for out of thee shall come unto me the captayne / that shall governe my people Israel.

Mich. 5. a

Ihon. viij. d

¶ Then Herode prively called the wise men / and diligently enquired of them / what tyme the starre appeared / and sent them to Bethleem / sayinge: Go and search diligently for the chyld. And when ye have founde him / bringe me word: & I will give you a reward. But they answered him / sayinge: we have feare to come unto thee: for we knowe that thou seekest to slaye us. We have dreamed that we have founde the chyld: and we have feared to come unto thee: for we knowe that thou seekest to slaye us.

When they had heard the Kinge / they departed: and so they fled in the night: and they sawe in the East / a new starre: which came abode over the place where the chyld was. When they sawe the starre / they were marvaulously glad: and went into the house / and founde the chyld with Mary his mother / and knelt downe and worshipped him: and opened they their treasures / and offered unto him gifts: Gold / Frankincense and Myrrer. And after they were warned of God in a dream / that they should not come againe to Herode / they returned into their owne country: another waye.

Mat. 2. 11. b
Mat. 2. 12. a

¶ When they were departed / beholde the angel of the Lord appeared to Joseph in a dream / sayinge: Arise / and take the chyld & his mother / and flye into Egypte / and abide there till I bringe thy word: for Herode will seeke the chyld: to destroy him. Then he arose / and toke the chyld and his mother by night / and departed into Egypte / where there was Herodes death: that the thinge might be fulfilled which was spoken of the Lord: by the prophet which sayeth: I out of Egypte have I called my sonne.

Luc. 2. 13. d

¶ When Herode perceyvinge that he was deceived of the wise men / was exceedinge wroth / and sent forth / and slew all the chyldren that were in Bethleem / and in all the coastes therof: so many as were two yere olde and under: accordinge to the tyme / which he had diligently searched out of the wise men.

Then was that fulfilled which was spoken by the Prophet Ieremie sayinge: I will be a voyce that cryeth: weepinge and lamentation: weepinge for her children: and wold not be comforted: because they were not.

When Herodes was dead: beholde an angel of the Lord appeared in a dream to Joseph in Egypte / sayinge: Arise / and take the chyld and his mother / and go into the lande of Israel: for they are dead: which sought the chyldes life. And he arose / and toke the chyld and his mother / & came into the lande of Israel. But when he heard that Archelaus did raygne in Jewry / he was fearefull of him: for Herodes / he was afraid to go thither. Notwithstandinge / after he was warned of God in a dream / he turned asyde in the petyes of Galilee / and went and dwelt in a cite called Nazareth: to fulfill that which was spoken by the prophetes: that he shall be called a Nazarene.

The III. Chapter.

¶ In those dayes came Iohn the Baptist / and preached in the wilderness of Jewry / sayinge: Amend your selves: for the Kingdom of heaven is at hande. This is he of whom it is spoken by the prophet: Esay / which sayeth: The voyce of a cryer in the wilderness: prepare the Lords way: and make his path straight.

¶ This Iohn had his garments of camels haire / and a leather girdell about his loynes. Then there was Iohannis and wyrd done: then went our to him Jerusalem / & all Jewry / and all the region rounde about Iordan: and

was

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the gospel of the kingdom/and healed all maner of sicknesses / & all maner diseases amonge the people. And his fame spredde abroade througout all Syria. And they brought vnto him all sicker people / that were taken with diuers diseases and gripinges / and the that were possessed wth deuils / & those whiche were lunatyke / and those that had the palsei: and he healed them. And there followed hym a great number of people from Galilee / and from the ten cities / and from Ierusalem / and from the regions that lye beyonde Iordan.

Chap. V. ¶ **¶** Can he saue the people / he went vp into a mountayne: & when he was set / his disciples came to him / and he opened his mouth / and taught thei / saying: ¶ Blessed are the poore in spirite: for theye is the kingdom of heauen: ¶ Blessed are they that mourne: for they shall be comforted. ¶ Blessed are they that hunger & thirst: for they shall be filled. ¶ Blessed are they which hunger and thirst for righteousnesse: for they shall be filled. ¶ Blessed are they which are mercifull: for they shall obtaine mercy. ¶ Blessed are the pure in heart: for they shall see God. ¶ Blessed are they which keepe his commandments: for they shall be called the children of God. ¶ Blessed are they which suffer persecution for righteousnesse sake: for theye is the kingdom of heauen. ¶ Blessed are ye when men reuile you / and persecute you / and falsly saye all maner of euil sayings against you for my sake. ¶ I keioy and be glad: for great is your reward in heauen. For so persecuted they the prophetes which were before you.

¶ Ye are the salt of the earth / but if the salt haue lost his saltnesse / what can be salted ther wth. It is therefore good for nothinge / but to be cast out / and to be troden vnder foote of men / y^e are the light of the world. ¶ A candle that is set on an hill / can not be hid: ¶ Neither do men light a candle / and put it vnder a bushell / but on a candlesticke / and it lighteth all that are in the house. ¶ Let your light so shine before men / that they may see your good w^{orkes}: and glorifye your father which is in heauen.

¶ Think not that I am come to destroye the lawe / or the prophetes: no / I am not come to destroye them: but so to fulfill them. For truly

I say vnto you: yll heauen a earth perissheth / & one iote of one stile of the lawe shall not pass / yll all be fulfilled.

¶ Whosoever breaketh one of these least commandements / and teacheth men so / he shall be called the least in the kingdom of heauen. But whosoever obserueth and teacheth the same / he shall be called great in the kingdom of heauen.

¶ I say vnto you: except your righteousness exceede the righteousness of the Scribes and Pharisees / ye can not enter into the kingdom of heauen.

¶ Ye haue hearde howe it was sayde to them of the olde tyme: ¶ Thou shalt not kill. So whosoever killeth / he shall be in daunger of iudgement. But I say vnto you: whosoever is angry wth his brother / is in daunger of iudgement. Whosoever sauyeth vnto his brother Kacha: that is in daunger of the counsayll. But whosoever sauyeth thou fool: is in daunger of hell fyre.

¶ Therefore when thou offerest thy gift at the altare / & there rememberest that thy brother hath ought against thee / leave there thy gift before the altare / and go thy waye first / and reconcile thy selfe to thy brother: & then come and offer thy gift.

¶ I agree wth thyne adversarye quytte thee whole thou art in the waye wth hym / lest thou be iudge deliuered to the iudge / and the iudge deliuer the to the minister / and then thou be cast into prison. I say vnto the w^{ch}: thou shalt not come out thence / yll thou haue payed the onesmallest farthinge.

¶ Ye haue hearde howe it was sayde to them of olde tyme: ¶ Thou shalt not committe adultery. But I saye vnto you: that whosoever looketh on a wyfe lustyng after her / hath committed adultery wth her already in his heart.

¶ Therefore if thy right eye offende thee / plucke it out / and cast it from thee. And if thy right hand offende thee / cutt it off / and cast it from thee. Better is it that one of thy members perissheth / then that all thy body shoulde be cast into hell. ¶ If thy left eye offende thee / plucke it out / and cast it from thee. And if thy left hand offende thee / cutt it off / and cast it from thee. Better is it that one of thy members perissheth / then that all thy body shoulde be cast into hell.

¶ This sayde: ¶ whosoever putteth awaye his

Mat. ii. a
Luc. vi. b

Luc. vi. c

Esai. li. a
and Ier. i. b
* Jerem.
xxxv. d

I. Pet. ii. e
ap. c. iiii. e

Act. v. e

Mat. ii. e
Luc. xii. d

Mat. iii. b
Luc. vi. b
and i. c
* Mat. vi. a
i. Pet. ii. b

Mat. ii. e
and i. e. d

Mat. ii. e

Mat. ii. e

Mat. ii. e

wife / let him geue her a testimonial of the de-
 17 b uorment. But I say vnto you: whosoener
 12 b purch away his wife / excepte hee: for som-
 14 (and) cause hee to breake marriage: And
 whosoener marryeth her is in deuenced / breake
 feith weddake.

15 c Agayne / ye haue herde howe it was sayde
 17 b to the of olde tyme: I Thou shalt not forswere
 15 b thy selfe: / but I saite forswaine thine ooth to
 17 b God. But I say vnto you: I sweare not as all:
 17 b neither by heauen: / for the Goddes seat: nor
 17 b by the earth: for it is by a fute stoke: neyther
 17 b by Ierusalem: for it is the cite of the greate
 synge: neither shalt thou sweare by thy head:
 because thou canst not make one haere whye or
 16 c blacke: I But your commaundeon shalbe yea/
 yea: nay: nay. For whosoener is more the than/
 cometh of euil.

17 c Ye haue herde howe it is sayde: I An eye
 17 c for an eye: a toth for a toth. / But I saye vnto
 17 b you: that ye resist not euil. But whosoener ge-
 17 b teth the: a blowe on the right cheke / turne to
 17 b him the other also. And if any man wil sue the
 at the lawe: / and take away thy coat: / let him
 17 b haue thy cloake also. And who so compelleth
 the to go a myle: go with him twayne. Geue
 the him that aet: and from him that wolde
 beiove: turne not away.

114 c Ye haue herde howe it is sayde: I thou
 shalt loue thine: neyther boure / and haue thine
 enemy. But I saye vnto you: loue your ene-
 114 c mies: I Blesse them that curse you: Do good
 to them that hate you: Blyse for the which do
 you wronge and persecute you: that ye maye
 be the chyldren of your father which is in hea-
 114 c uen: I for he maketh his Sonne to aryse on
 the euill: and on the good: and sendeth his rayne
 on the iust: and vniuste: I So if ye loue the which
 loue you: what reward shal ye haue? Do not
 the Dublinne: euen so: and if ye be friendly to
 your breiden: euen so: what singular charyte
 114 c do not the Publicans also lyfe wyse? Ye shall
 therefore be perfect: as euil as our father in hea-
 uen is perfect. I

The VII Chapter.

12 c The heere co youre I almost: that ye geue it
 12 b not in the sight of men: to the intent that
 ye wolde be fruce of them: / charyte geue no re-
 ward of youre father: which is in heaue. Whē
 fouer therfore thou geuest chyn almes / thou

shalt not make a trumpet to be blown before
 the: as the hypocrites do in the synagoges in
 the streete: / so: to be praised of men. Verely I
 say vnto you: they haue their rewarde. But
 when thou doest almes / let not thy left hande
 knowe what thy right hande doeth: that thine
 almes maye be secret: a thy father which is in
 his secreete: shall reward the openly.

17 c And when thou prayest: thou shalt not be
 as the hypocrites are. For they loue to stande
 praye in the synagoges / and in the corners
 of the streete: to be seene of men. Verely I say vnto
 you: they haue their rewarde. But when thou
 prayest: / entre into thy chamber / a shut thy
 doore to the: and praye to thy father which is in
 secreete: and thy father which is in secreete:
 shall reward the openly. I

17 c And when ye praye: babble not much as
 the heythē do: for they thinke that they shal
 herde for theyr much babylnges sake. Ye not
 ye lyke them therfore. For youre father knoweth
 what ye neede of before ye are of
 hym: therfore thus maner therefore shall ye praye:

17 c Ooure father: which art in heauen. Ha-
 loved be thy name. Thy kingdom come. Thy
 will be fullylled vpon earth: / as it is in hea-
 uen. Geue vs this daye oure dayly bread.
 And forgyue vs oure dettes: / as we also for-
 geue oure debtors. And lede not vs into tem-
 ptacion: but deliuer vs from euill. For: thine
 is the kingdom: and the power: and the glo-
 ry: for euer. Amen. For if ye forgiue other men
 theyr trespasses: / your heavenly father shall
 also forgiue you. I But / and ye will not for-
 giue inen theyr trespasses: / nor omē shall your
 father forgiue you your trespasses.

17 c I No: couer / when ye fast: do not sad as
 the hypocrites are. For they dysfigure their
 faces: / that theyr myghte be seene of men to fast.
 Verely I say vnto you: they haue their re-
 ward. But when thou fastest: / anoynte
 thine head: and wash thy face: that it appere
 not vnto inen that thou fastest: I but vnto thy
 father which is in secreete: a thy father which
 is in secreete: shall reward the openly.

17 c So that ye gather you not treasure vpon
 the earth: where rust a mothe corrupte: / and
 where thethe breake throue: and steale. Weell.
 But gather you treasure together in heauen: /
 where neither rust: nor mothe corrupte: and
 where neither rust: nor mothe corrupte: and

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where theſe neyther breake op nor yet ſteale. For whence youre treaſure co/ thence is youre heere alſo. ¶

Luce xi. c

¶ The eye is the lyghte of the body. If thyne eye then be ſynge/ all thy body ſhall be full of lyght: But and if thyne eye be reeked/ all thy body ſhall be full of daeknes: wherefore if that lyght that is in the / be daekned / how greare the ſhall that daeknes be?

Luce xxi. b

¶ To man can ſerue two maſters. For eyther he ſhall hate the one and love the other/ or els he ſhall loathe to the one/ and deſpyſe the other: Ye can not ſerue God and Maſmen.

Luce xli. c

¶ Deſal. li. c

¶ Deu. v. a

¶ Therfore I ſaye unto you: The not ye care full for youre lyfe: what ye ſhall eate / or what ye ſhall drynke: nor yet for youre body: what ye ſhall put on. Is not the lyfe more worth then meate? and the body more of value than caryment? Beholde/ the fooler of the age: for they ſowe not / neyther ceape / nor yet cary into the barnes: and yet youer heauenly father ſedeth the. Are ye not much better then they?

Luce xxi. c

¶ Which of you / though he take thought therefor / could put one cubyte unto his ſtature? why care ye then for caryment? Conſyder the lyfyn of the ſilde how they growe. They labour not neyther ſynne. And yet for all that I ſaye unto you / that euen Salomon in all his royale was not arayed lyke vnto one of theſe. Wherefore if God ſo clothe the graſſe / which is to daye in the ſilde / and to morowe ſhall be cuſtine the ſonne: ſhall he not much more do the ſame vnto you / o ye of litle faythe

¶ Therfore take no thought / ſayinge: what ſhall we eate? or what ſhall we drinke? or where with ſhall we be clothed? Theſe all ſhede thinge do the heythen ſeke. For your heauenly father knoweth / that ye haue neede of all theſe thinges. ¶ Take ye fyrſt / the kyngdome of God / and the righte iuſtice theſof / ſo ſhall all theſe thinges be mynifitred vnto you. ¶

¶ De. ii. b

¶ Take not then for the morow / for the morow ſhall care for it ſelfe: / Every daye hath ynough of his owne trauayl.

The VII Chapter

Luce xii. b

Rom v. a

¶ mee. ii. c

¶ Whoe nor / that ye be not iudged: for as ye iudge / ſo ſhall ye be iudged. ¶ And with what meature ye meure / with the ſame ſhall it be

measured to you agayne. ¶ Why ſeiſt thou a Leuit. moean eby thy brother eye / and perceaueſt not he beame that is in thine owne eye: Why ſayeſt thou to thy brother holde / I wil plucke it moane out of thine eye / and beholde / a beame is in thine owne eye. ¶ Thou ſpoyre / fyrſt plucke out the beame out of thine owne eye / and then ſhalt thou ſe clearly to plucke out the moane out of thy brother eye.

¶ Take not that which is holy to doggry: For neyther caſt ye youre pades before ſeyn / left they treade them vnder their ſeet / or the ſmalle name agayne and al to cenſure you.

¶ Take / and it ſhall be greden you: Seke / and ye ſhall fynde: Kneke / and it ſhall be opened to you. For whoforever ceith / ceccaueith / and her that ſeeth / ſyndith / and to him that knoweth / it ſhall be opened. ¶ To there any man / karye / and geue you / which if he ſonne geue him bread / wolde offer a ſtone: Or if he geue him ſtreche wolde he offer him a ſerpente: / ſe ye thei: ¶ Whiche geue are euell / can geue youer chyldren good geſtes: how much more ſhall youer father which is in heauen / geue good thinges to them that aſke him.

¶ Therfore / wharſoever ye wolde that men do / ſhoulde do to you / men ſo do ye to them. Thus ſe / ce the lawe and prophetes.

¶ Enter in at the ſtraight gate: for wyche is the gate / and broad is the waye that leadeth vnto deſtruction: and many there be / which go in therat. But ſtraight is the gate / and narrow is the waye / which leadeth vnto lyfe / and fewe there be that fynde it.

¶ Beware of falſe prophetes / which come to you in ſhepes clothinge / but inwardly they / are cauerung wolues / ye ſhall knowe them by their frutes.

¶ Do men gather grapes of thornes / or figes of thuyſtes? Euen ſo euery good tree bringeth forth good frute. But a corrupte tree / bringeth forth euill frute. ¶ A good tree can not bring forth bad frute: neyther can a rotten tree bring forth good frute. ¶ Every tree that bringeth not forth good frute / ſhall be hewen downe / a caſt into the ſee. Wherefore by their frutes ye ſhall knowe them.

¶ Woe all they that ſay vnto me / Lord / Lord / ſhall enter into the kyngdome of heauen: but he that doeth the will of my father and

which

which is in heauen. It

Many shall say to me in that daye: Lord/Lord/ howe we not prophced in thy name: /
 117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-1043-1044-1045-1046-1047-1048-1049-1050-1051-1052-1053-1054-1055-1056-1057-1058-1059-1060-1061-1062-1063-1064-1065-1066-1067-1068-1069-1070-1071-1072-1073-1074-1075-1076-1077-1078-1079-1080-1081-1082-1083-1084-1085-1086-1087-1088-1089-1090-1091-1092-1093-1094-1095-1096-1097-1098-1099-1100-1101-1102-1103-1104-1105-1106-1107-1108-1109-1110-1111-1112-1113-1114-1115-1116-1117-1118-1119-1120-1121-1122-1123-1124-1125-1126-1127-1128-1129-1130-1131-1132-1133-1134-1135-1136-1137-1138-1139-1140-1141-1142-1143-1144-1145-1146-1147-1148-1149-1150-1151-1152-1153-1154-1155-1156-1157-1158-1159-1160-1161-1162-1163-1164-1165-1166-1167-1168-1169-1170-1171-1172-1173-1174-1175-1176-1177-1178-1179-1180-1181-1182-1183-1184-1185-1186-1187-1188-1189-1190-1191-1192-1193-1194-1195-1196-1197-1198-1199-1200-1201-1202-1203-1204-1205-1206-1207-1208-1209-1210-1211-1212-1213-1214-1215-1216-1217-1218-1219-1220-1221-1222-1223-1224-1225-1226-1227-1228-1229-1230-1231-1232-1233-1234-1235-1236-1237-1238-1239-1240-1241-1242-1243-1244-1245-1246-1247-1248-1249-1250-1251-1252-1253-1254-1255-1256-1257-1258-1259-1260-1261-1262-1263-1264-1265-1266-1267-1268-1269-1270-1271-1272-1273-1274-1275-1276-1277-1278-1279-1280-1281-1282-1283-1284-1285-1286-1287-1288-1289-1290-1291-1292-1293-1294-1295-1296-1297-1298-1299-1300-1301-1302-1303-1304-1305-1306-1307-1308-1309-1310-1311-1312-1313-1314-1315-1316-1317-1318-1319-1320-1321-1322-1323-1324-1325-1326-1327-1328-1329-1330-1331-1332-1333-1334-1335-1336-1337-1338-1339-1340-1341-1342-1343-1344-1345-1346-1347-1348-1349-1350-1351-1352-1353-1354-1355-1356-1357-1358-1359-1360-1361-1362-1363-1364-1365-1366-1367-1368-1369-1370-1371-1372-1373-1374-1375-1376-1377-1378-1379-1380-1381-1382-1383-1384-1385-1386-1387-1388-1389-1390-1391-1392-1393-1394-1395-1396-1397-1398-1399-1400-1401-1402-1403-1404-1405-1406-1407-1408-1409-1410-1411-1412-1413-1414-1415-1416-1417-1418-1419-1420-1421-1422-1423-1424-1425-1426-1427-1428-1429-1430-1431-1432-1433-1434-1435-1436-1437-1438-1439-1440-1441-1442-1443-1444-1445-1446-1447-1448-1449-1450-1451-1452-1453-1454-1455-1456-1457-1458-1459-1460-1461-1462-1463-1464-1465-1466-1467-1468-1469-1470-1471-1472-1473-1474-1475-1476-1477-1478-1479-1480-1481-1482-1483-1484-1485-1486-1487-1488-1489-1490-1491-1492-1493-1494-1495-1496-1497-1498-1499-1500-1501-1502-1503-1504-1505-1506-1507-1508-1509-1510-1511-1512-1513-1514-1515-1516-1517-1518-1519-1520-1521-1522-1523-1524-1525-1526-1527-1528-1529-1530-1531-1532-1533-1534-1535-1536-1537-1538-1539-1540-1541-1542-1543-1544-1545-1546-1547-1548-1549-1550-1551-1552-1553-1554-1555-1556-1557-1558-1559-1560-1561-1562-1563-1564-1565-1566-1567-1568-1569-1570-1571-1572-1573-1574-1575-1576-1577-1578-1579-1580-1581-1582-1583-1584-1585-1586-1587-1588-1589-1590-1591-1592-1593-1594-1595-1596-1597-1598-1599-1600-1601-1602-1603-1604-1605-1606-1607-1608-1609-1610-1611-1612-1613-1614-1615-1616-1617-1618-1619-1620-1621-1622-1623-1624-1625-1626-1627-1628-1629-1630-1631-1632-1633-1634-1635-1636-1637-1638-1639-1640-1641-1642-1643-1644-1645-1646-1647-1648-1649-1650-1651-1652-1653-1654-1655-1656-1657-1658-1659-1660-1661-1662-1663-1664-1665-1666-1667-1668-1669-1670-1671-1672-1673-1674-1675-1676-1677-1678-1679-1680-1681-1682-1683-1684-1685-1686-1687-1688-1689-1690-1691-1692-1693-1694-1695-1696-1697-1698-1699-1700-1701-1702-1703-1704-1705-1706-1707-1708-1709-1710-1711-1712-1713-1714-1715-1716-1717-1718-1719-1720-1721-1722-1723-1724-1725-1726-1727-1728-1729-1730-1731-1732-1733-1734-1735-1736-1737-1738-1739-1740-1741-1742-1743-1744-1745-1746-1747-1748-1749-1750-1751-1752-1753-1754-1755-1756-1757-1758-1759-1760-1761-1762-1763-1764-1765-1766-1767-1768-1769-1770-1771-1772-1773-1774-1775-1776-1777-1778-1779-1780-1781-1782-1783-1784-1785-1786-1787-1788-1789-1790-1791-1792-1793-1794-1795-1796-1797-1798-1799-1800-1801-1802-1803-1804-1805-1806-1807-1808-1809-1810-1811-1812-1813-1814-1815-1816-1817-1818-1819-1820-1821-1822-1823-1824-1825-1826-1827-1828-1829-1830-1831-1832-1833-1834-1835-1836-1837-1838-1839-1840-1841-1842-1843-1844-1845-1846-1847-1848-1849-1850-1851-1852-1853-1854-1855-1856-1857-1858-1859-1860-1861-1862-1863-1864-1865-1866-1867-1868-1869-1870-1871-1872-1873-1874-1875-1876-1877-1878-1879-1880-1881-1882-1883-1884-1885-1886-1887-1888-1889-1890-1891-1892-1893-1894-1895-1896-1897-1898-1899-1900-1901-1902-1903-1904-1905-1906-1907-1908-1909-1910-1911-1912-1913-1914-1915-1916-1917-1918-1919-1920-1921-1922-1923-1924-1925-1926-1927-1928-1929-1930-1931-1932-1933-1934-1935-1936-1937-1938-1939-1940-1941-1942-1943-1944-1945-1946-1947-1948-1949-1950-1951-1952-1953-1954-1955-1956-1957-1958-1959-1960-1961-1962-1963-1964-1965-1966-1967-1968-1969-1970-1971-1972-1973-1974-1975-1976-1977-1978-1979-1980-1981-1982-1983-1984-1985-1986-1987-1988-1989-1990-1991-1992-1993-1994-1995-1996-1997-1998-1999-2000-2001-2002-2003-2004-2005-2006-2007-2008-2009-2010-2011-2012-2013-2014-2015-2016-2017-2018-2019-2020-2021-2022-2023-2024-2025-2026-2027-2028-2029-2030-2031-2032-2033-2034-2035-2036-2037-2038-2039-2040-2041-2042-2043-2044-2045-2046-2047-2048-2049-2050-2051-2052-2053-2054-2055-2056-2057-2058-2059-2060-2061-2062-2063-2064-2065-2066-2067-2068-2069-2070-2071-2072-2073-2074-2075-2076-2077-2078-2079-2080-2081-2082-2083-2084-2085-2086-2087-2088-2089-2090-2091-2092-2093-2094-2095-2096-2097-2098-2099-2100-2101-2102-2103-2104-2105-2106-2107-2108-2109-2110-2111-2112-2113-2114-2115-2116-2117-2118-2119-2120-2121-2122-2123-2124-2125-2126-2127-2128-2129-2130-2131-2132-2133-2134-2135-2136-2137-2138-2139-2140-2141-2142-2143-2144-2145-2146-2147-2148-2149-2150-2151-2152-2153-2154-2155-2156-2157-2158-2159-2160-2161-2162-2163-2164-2165-2166-2167-2168-2169-2170-2171-2172-2173-2174-2175-2176-2177-2178-2179-2180-2181-2182-2183-2184-2185-2186-2187-2188-2189-2190-2191-2192-2193-2194-2195-2196-2197-2198-2199-2200-2201-2202-2203-2204-2205-2206-2207-2208-2209-2210-2211-2212-2213-2214-2215-2216-2217-2218-2219-2220-2221-2222-2223-2224-2225-2226-2227-2228-2229-2230-2231-2232-2233-2234-2235-2236-2237-2238-2239-2240-2241-2242-2243-2244-2245-2246-2247-2248-2249-2250-2251-2252-2253-2254-2255-2256-2257-2258-2259-2260-2261-2262-2263-2264-2265-2266-2267-2268-2269-2270-2271-2272-2273-2274-2275-2276-2277-2278-2279-2280-2281-2282-2283-2284-2285-2286-2287-2288-2289-2290-2291-2292-2293-2294-2295-2296-2297-2298-2299-2300-2301-2302-2303-2304-2305-2306-2307-2308-2309-2310-2311-2312-2313-2314-2315-2316-2317-2318-2319-2320-2321-2322-2323-2324-2325-2326-2327-2328-2329-2330-2331-2332-2333-2334-2335-2336-2337-2338-2339-2340-2341-2342-2343-2344-2345-2346-2347-2348-2349-2350-2351-2352-2353-2354-2355-2356-2357-2358-2359-2360-2361-2362-2363-2364-2365-2366-2367-2368-2369-2370-2371-2372-2373-2374-2375-2376-2377-2378-2379-2380-2381-2382-2383-2384-2385-2386-2387-2388-2389-2390-2391-2392-2393-2394-2395-2396-2397-2398-2399-2400-2401-2402-2403-2404-2405-2406-2407-2408-2409-2410-2411-2412-2413-2414-2415-2416-2417-2418-2419-2420-2421-2422-2423-2424-2425-2426-2427-2428-2429-2430-2431-2432-2433-2434-2435-2436-2437-2438-2439-2440-2441-2442-2443-2444-2445-2446-2447-2448-2449-2450-2451-2452-2453-2454-2455-2456-2457-2458-2459-2460-2461-2462-2463-2464-2465-2466-2467-2468-2469-2470-2471-2472-2473-2474-2475-2476-2477-2478-2479-2480-2481-2482-2483-2484-2485-2486-2487-2488-2489-2490-2491-2492-2493-2494-2495-2496-2497-2498-2499-2500-2501-2502-2503-2504-2505-2506-2507-2508-2509-2510-2511-2512-2513-2514-2515-2516-2517-2518-2519-2520-2521-2522-2523-2524-2525-2526-2527-2528-2529-2530-2531-2532-2533-2534-2535-2536-2537-2538-2539-2540-2541-2542-2543-2544-2545-2546-2547-2548-2549-2550-2551-2552-2553-2554-2555-2556-2557-2558-2559-2560-2561-2562-2563-2564-2565-2566-2567-2568-2569-2570-2571-2572-2573-2574-2575-2576-2577-2578-2579-2580-2581-2582-2583-2584-2585-2586-2587-2588-2589-2590-2591-2592-2593-2594-2595-2596-2597-2598-2599-2600-2601-2602-2603-2604-2605-2606-2607-2608-2609-2610-2611-2612-2613-2614-2615-2616-2617-2618-2619-2620-2621-2622-2623-2624-2625-2626-2627-2628-2629-2630-2631-2632-2633-2634-2635-2636-2637-2638-2639-2640-2641-2642-2643-2644-2645-2646-2647-2648-2649-2650-2651-2652-2653-2654-2655-2656-2657-2658-2659-2660-2661-2662-2663-2664-2665-2666-2667-2668-2669-2670-2671-2672-2673-2674-2675-2676-2677-2678-2679-2680-2681-2682-2683-2684-2685-2686-2687-2688-2689-2690-2691-2692-2693-2694-2695-2696-2697-2698-2699-2700-2701-2702-2703-2704-2705-2706-2707-2708-2709-2710-2711-2712-2713-2714-2715-2716-2717-2718-2719-2720-2721-2722-2723-2724-2725-2726-2727-2728-2729-2730-2731-2732-2733-2734-273

The Gospel of S. Matthew.

D him two possessed of devils / which came out of shy geaules / and receiued out of measure / scarce / so that no man might go by the waye. And beholds / they cryd out sayinge: O Iesu the sonne of Gods / we haue thee to do with the? Then thou come hyther to womens toe before the tyme be come. ¶ And there was a good waye of iouen the a greate hearde of swyne kidinge. The the deuils besought him sayinge: if thou call vs out / suffice vs to go oute waye into the hearde of swyne. And he sayde vnto them: go your wayes. Then went they out / and departed into the hearde of swyne. And beholds / the whole hearde of swyne was caryed with violence hea / lyng into the see / and perished in the water. Then the heard men fled / and weine their wayes into the tyme / a tolde euery thyng / and what had fornomed vnto the possessed of the deuils. And beholds / all the tyme came out and met Iesus / and when they sawe him / ¶ besought hym for to departe out of their coastes.

Act. xxi. c

The IX. Chapter. ¶

Then entred he into a shyppe / and passed out / a came into hys owne tyme. ¶ And lo / they brought vnto him a man sicke of the palsey / lyenge in hys bed. And when Iesus sawe the fayth of them / he sayde to the sicke / of palsey / my sonne be of good cheere / thy synnes are forgiven the. And beholds / certayne of the / they besayde in them selves / this man blasphemeth. But when Iesus sawe theyr thoughtes / he sayde / what is: whynt ye cuell in your heuies? Whather is it easier to saye / thy synnes be forgiven the / or to saye / arise and walke. But that ye maye knowe / that I haue of my father power to forgive synnes in earth / then saide he vnto the sicke of the palsey / arise / take vp thy bedde / a go home. ¶ And he arose and went home. When the people sawe / they marvelled a glosed God / which had giuen such power vnto men. ¶

Act. ix. f
and ix. o

And as Iesus passed southed thence / he sawe a man sit a receaunge of custome / named Mathew / and sayde vnto hym: followe me / and be a close and followed hym. And it came to passe as he sat at meat in the house / beholds / many publicans and synners came and sat downe also with Iesus / and hys disciples.

Mat. ix. b
Luc. vi. d
and xv. a

When the Pharisees sawe that / they sayde to hys disciples: Whye eateth youe meat in the publicans and synners? When Iesus hadde shewen / he sayde vnto them: The whole nedee neede the physician / but not the carni list. ¶ He and learne what that in: anath: I haue pleasure in mercy / and not in offeringe. For I am not come to call the righteous / but the synners to repentance.

¶ Then came hys disciples of Ihan to him / and say: whye do we and the Pharisees faste / and thou and thy disciples faste not? And Iesus said vnto them: Can the wedding guild be iouened so long as the bridegome is with the? Thy tyme will come / when the bridegome shall be taken from them / and then shall they fast. No man patcheth an olde garment / with a peece of newe cloth / for then the cloth be awaye the peece agayne from the garment / a the rent is made greater. Likewise do men put newe wyne into olde vessels / for then the vessels breake / and the wyne runneth out / a the vessels perishe. But they poure newe wyne into newe vessels / and so are they both saved together. ¶

¶ While he thus spake / vnto them / beholds / there came a certayne culer / and woe / who stopped him / sayinge: My daughter is nowe deceased / but come and laye thy hande on her / and she shall liue. Iesus arose and followed him with his disciples. ¶ And beholds / there a woman which was diseased with an issue of blood / yea / came behind him / and layd her hande on the hem of his reulce. For she sayde in her selfe: if I maye touche him / then my resturor onely / I shal be safe. Then Iesus turned him about / a brithed by her sayinge: Waighter be of good comfort / thy faith hath made thee safe. And she was made whole / euen in that same houre.

¶ And when Iesus came into the milke house / and sawe his ministris and the people ragginge / he saide vnto them: Sit you here / for the meade is nowe ready / but slepe. ¶ And they laughed him to scorn. But when the people were put forth / he went in / and soke by the water / and the meade arose. And this was nosped / a thoughe on all the lande. ¶

And as Iesus departed thence / two blinde men followed him / cryenge and sayinge: O thou sonne of Dauid / haue mercy vpon vs. ¶

Mat. ix. f
and ix. o
and ix. o

The Gospel of S. Matthew.

not therefore.

Marc. iij. b **Luce. vii. b** and **xi. a**
Luce. xii. a
 ¶ There is nothing hid / that shall not be openly shewed: and nothing secret / that shall not be known. What I tell you in darkness / that speak ye in light: and what ye hear in the eare / that preach ye upon the house toppes.

Luce. xii. a
 ¶ And feare ye not them that kill the body / and be not able to kill the soule. But rather feare hym which is able to destroye both soule & body into hel. Are not two sparowes solde for a farthing? Yet each thre none of them light upon the grounde without your father. And nowe are all the haires of your heads tolde. Feare ye not therefore / ye are of more value then many sparowes.

Marc. vii. c
Luce. ix. c and **xii. a**
 ¶ Therefore / who soeuer knowledgeth me before men / him will I knowlege also before my father which is in heauen. But who soeuer denyeth me before men / bym will I also denye before my father which is in heauen.

Luce. xii. f
 ¶ Think not that I am come to sende peace vpon earth. I came not to sende peace but a sworde. For I am come to see a man at variance / a gainste his father / and the daughter in law against her mother in law: and a mans foes shall be they of his owne household.

Marc. vii. b
Luce. xii. b
 ¶ Who so loveth father and mother more then me / is not meete for me. And he that taketh not his crosse and followeth me / is not meete for me. ¶ Who so forsaketh his life / shall save it: and he that loseth his life for my sake / shall fynde it.

Luce. xii. b
Marc. xii. d
Marc. xii. e
Joh. vii. c
 ¶ Whoso receiveth me / receiveth me: and whoso receiveth me / receiveth hym that sent me. ¶ He that receiveth a prophete in the name of a prophete / shall receive a prophete: and he that receiveth a righteous man in the name of a righteous man / shall receive a righteous mans reward: ¶ And who soeuer receiveth unto one of these the leaste of these a cuppe of colde water onely to drinke / in the name of a discipul / verely I say vnto you: he shall not lose his reward.

Marc. ix. e
 ¶ Whoso receiveth me / receiveth me: and whoso receiveth me / receiveth hym that sent me. ¶ He that receiveth a prophete in the name of a prophete / shall receive a prophete: and he that receiveth a righteous man in the name of a righteous man / shall receive a righteous mans reward: ¶ And who soeuer receiveth unto one of these the leaste of these a cuppe of colde water onely to drinke / in the name of a discipul / verely I say vnto you: he shall not lose his reward.

Marc. ix. e
 ¶ Whoso receiveth me / receiveth me: and whoso receiveth me / receiveth hym that sent me. ¶ He that receiveth a prophete in the name of a prophete / shall receive a prophete: and he that receiveth a righteous man in the name of a righteous man / shall receive a righteous mans reward: ¶ And who soeuer receiveth unto one of these the leaste of these a cuppe of colde water onely to drinke / in the name of a discipul / verely I say vnto you: he shall not lose his reward.

Marc. ix. e
 ¶ Whoso receiveth me / receiveth me: and whoso receiveth me / receiveth hym that sent me. ¶ He that receiveth a prophete in the name of a prophete / shall receive a prophete: and he that receiveth a righteous man in the name of a righteous man / shall receive a righteous mans reward: ¶ And who soeuer receiveth unto one of these the leaste of these a cuppe of colde water onely to drinke / in the name of a discipul / verely I say vnto you: he shall not lose his reward.

Marc. ix. e
 ¶ Whoso receiveth me / receiveth me: and whoso receiveth me / receiveth hym that sent me. ¶ He that receiveth a prophete in the name of a prophete / shall receive a prophete: and he that receiveth a righteous man in the name of a righteous man / shall receive a righteous mans reward: ¶ And who soeuer receiveth unto one of these the leaste of these a cuppe of colde water onely to drinke / in the name of a discipul / verely I say vnto you: he shall not lose his reward.

verely discipul / be departed thence to teach and to preach in their cities.

¶ When Iohn beinge in prison / herde of the woordes of Christe / he sente two of his disciples / and sayde vnto him: Art thou he that shall come / or shall we looke for another? Iesus answered and sayde vnto them: I would have you saye / and Iohn againe what ye see and heare. ¶ The blinde se and the lame go: the lepers are cleansed / and the deafe heare: the bread of life is given / and the Gospel is preached to the poore: and blessed be he that is not offended at me.

¶ When they wente their waie / Iesus beganne to speake vnto the people / concerninge Iohn: What are ye gone oute for to see in the wilderness? Would ye see a reede shaken with the wynde? Or what are ye gone oute for to see? Would ye see a man clothed in softe caryment? Behold / they that were softe clothing / are in kynge house: But what are ye gone oute for to see? ¶ A Prophet? Yea: I saye vnto you / and more then a Prophet: for this is he of whom it is written: Behold / I sende my messinger before thy face / which shall prepare thy waye before the.

¶ Verely I saye vnto you: Amonge the children of women arose there not a greater then Iohn the Baptiste. Nevertheless / he that is the leaste in the kingdome of heauen / is greater then he. From the tyme of Iohn the Baptiste / heere / the kingdome of heauen suffereth weaknes: and the violent plucke it vnto them. ¶ For all the pharisies and the lawe pharisees were Iohn. Also if ye will receave it / this is the kelyng / whiche should come. ¶ Whoso hath eares to heare / let him heare.

¶ But Iesus vnto Iohn / I liken this generation: thus I saye vnto children whiche sit in the market / and call vnto this fellowe / or a saye: we haue pyper vnto you / and ye wolde not dance: We haue inured vnto you / and ye wolde not wepe: for Iohn came: neither cange nor danceth: and they saye: he hath the deuell. The sonne of man came eatinge & drinkinge / and they saye: lo / what a glutton and wyne bebbler this man is / and a rascal / now of pubertie and sinners: And whyf done is iustified of her children.

¶ This he ganne to do to oblate the cities /

The XI. Chapter.
 ¶ And it came to passe / when Iesus had made an ende of commaundinge his

Luce. xii. f

in the which most of his miracles were done/ because they attended not. Wo onto the Chorazin. Wo unto the Bethsaida: for if the miracles whiche haue bene shewed amonge you/ had bene done in Tyre and Sidon/ they had repented longe ago in sackcloth and ashera. Neuertheless/ I say vnto you/ It shalbe easier for Tyre and Sidon in the Daye of iudgement/ then for you. And thou Capernaum/ whiche arte liue vnto heauen/ shalt be broughte downe vnto hell. For if the miracles whiche haue bene done in the/ had bene shewed in Sodomit/ they had remained vnto this Daye. Neuertheless/ I saye vnto you/ It shalbe easier for the lande of Sodome in the Daye of iudgement/ then for the. **R.**

¶ In this same tyme Iesus answered/ and sayde: ¶ I praye the. O father and Lord of heauen and earth/ that thou haste byd these thinges from the wise and prudent/ and opene their eies vnto babes. Euen so father/ for soe pleased the. ¶ All thinges are giuen ouer vnto mee of my father: and no man knoweth the sonne But the father: neither knoweth any man the father/ save the sonne/ & he to whome the sonne will open it. Come vnto me all ye that laboure and are laden/ and I will ease you. ¶ Take my yoke vpon you/ and learne of mee/ for I am meke and lowly of heart/ and ye shall fynde rest vnto youre soules/ for my yoke is easy/ and my burden is light. **R.**

The XII. Chapter. **+**

¶ **M**ark the same tyme/ wente Iesus thowge wher he coue upon the Sabbath/ and his disciples were hungry/ and beganne to plucke of the ayres of the coines/ and to eate. When the Pharisee sawe that/ they saide vnto hym: Behold/ thy Disciple do that/ whiche is not lawfull to do vpon the Sabbath. He sayde vnto them/ haue ye not ead what Dauid had/ when he was hungry/ and they also that were with him? ¶ Howe he crept into the house of God/ and had eate the shewbreaden/ whiche were not lawfull for him to eate. Neither for them that were with him/ but only for the paster. ¶ O haue ye not ead in the lawe/ haue that the paster in the temple brake the Sabbath/ and yett are blamelesse? But I saue vnto you/ that there is one greater then the temple. But if ye myt what this were/ ¶ I haue

pleasure in mercy/ & not in offeringe/ &e wolde. **Mark. 12. b**
not haue eaten in innocēcie. **S. i.** the sonne of man is Lord of the sabbath.

¶ And he departed thence/ and wente into Bethsaida/ and behold/ there was a man/ which had his hande dyed vp. And they saue vnto hym/ sayinge. Is it lawfull to heale vpon the Sabbath? because they might accuse him. But he sayde vnto them/ Which of you is it/ if he be dead a shepe fallen into a pyre vpon the Sabbath/ what wold ye not sake him/ and liue hym ouer? And howe muche is a man better then a shepe? Therefore is it lawfull to do good vpon the Sabbath. They sayde he to the man/ stretche forth thy hande. And he stretche it forth/ and it was whole againe liue vnto the other. **R.**

¶ Then wente the Pharisee out/ & helde a counsaill agaynst hym/ howe they myghte destroye hym. But when Iesus knewe their iosef/ he departed thence/ and muche people followed hym/ and he healed them all/ and charged them/ that they shoulde not make hym knowne: that the thinge myghte be fulfilled/ whiche was spoken by the prophet/ whiche sayeth. ¶ Behold/ whiche is my kinsman/ whome I haue chosen/ and my be loued in whome my soule delighteth. ¶ I will put my spete vpon hym/ and he shall shewe iudgement vnto the Heythen. He shall not stryue/ nor crye/ neither shall any man heare his voyce in the streete. ¶ I haue receiued shall be not shalke/ and saye that at begynninge/ so burne shall be not quenched/ & I will sende forth iudgement vnto viciouy. And in his name shall the Heiden truste. **R.**

¶ Then was there broughte vnto hym one possessed/ (of a deuell) the whiche was blinde/ & he and thome/ and he heald hym in so muche that the blinde and thome be thyspale and saue. And all the people were amazed/ & sayde. Is not this the sonne of Dauid? But whiche the Pharisee brede that/ they sayde: He sayeth the Dauid ouer none other myghte/ but thou come Delyshub the chiefe of the Iudeas. Neuertheless/ Iesus knewe theyt thoughtes/ and saide vnto them/ Euen Kingdome is deuised within u/ fillen/ whiche be Iudeas/ and euery one of house deuided in u/ fillen may not come. So if one Saipan ease one another/ than

12. b

Mark. 12. b
Mark. 12. b
Luce. 12. b

And answered and said vnto the: Vnto you
is given to knowe the mystery of the kyng-
dom of heauen: but vnto them is not ge-
uen. For who so hath / vnto hym shalbe ge-
uen: and he shall haue abundance. But
who so hath not / from him shalbe taken a-
way: euen that he hath. Therefore saide I
vnto them by parables: for with seying eyes
they see not: and with hearing eares they heare
not: for they vnderstande it not. And in them
is fulfilled the prophesy of Esay: which saith:
I shall braue in the de: and shall not vnder-
stand: and with seying eyes shal see: and not
perceiue. For the heere of this people is wax-
ed grosse: and thur eares are thicke of hea-
ring: and thur eyes haue they closed: lest
they should once see with thur eyes: and heare
with the eares: and vnderstande with thur
heart: and turne that I might heale them.

But blessed are your eyes / for they see: and
your eares: for they heare. Verily I say vnto
you: as many prophets and righteous men
haue desired to se the thinges that ye se / and
haue not sene them: and to heare the thinges
that ye heare: and haue not herde them. I saie
vnto you therefore the parable of the tares: When
one beareth the woide of the kyngdome
and vnderstandeth it: not the cullman cometh
and plucketh it awaye: thas is sown in his
heart: and this is he that soweth by the way-
side. But he that is sown in the ston-
grounde: is this: whan one heareth the woide /
and anon with ioye receaueth it: neuerthe-
lesse he hath no rote in hym: but endureth for
a season: when trouble and persecution ar-
yseth because of the woide / unmediatly he is
offended. As for him that is sown amonge
the thornes: this is he: Whan one heareth the
woide / and the carefullnesse of this worlde /
and the deceafulnesse of riches: thake the
woide / and so he becometh unfruitfull.
But he that is sown in the good grounde: is
this: whan one heareth the woide / and vnder-
standeth it: and bangeth forth fruite: and
some geth it an hundred fold: some sixty fold:
and some thirty fold.

Another parable he putte forth vnto them
and said: The kyngdome of heauen is like
vnto a man: whi is sowed good seede in his fild.
But whyle men slepe: there came an enemy /

and sowed tares amonge the wheat: and
wente his waye. Thow when the slawe was
sleping: and thoughte southe frute: than
the tares appeared also. Then came the seruante
to the hauseholder: and saide vnto hym:
Sye: for we desi thou not good seede in thy fild:
from whence then hath it tares. He sayde
vnto them: that hath the enemye done. Than
sayde the seruante: wilt thou then that we
go and weede them out? He said: No: lest /
whyle ye weede oute the tares / ye plucke vp the
wheat also with them. Let them both growe
together: till the harvest: and in tyme of har-
uest / I will saye vnto the tapers: Gather
the tares hysse: and bynde them in busses to
be burnt: but gather the wheat into my
garne.

Another parable putte forth vnto them
and sayde: The kyngdome of heauen is like
vnto a graine of muscardine seede: whiche a man
taketh: and sowed it in his fild. Which is the
keel amonge all seedes. But whan it is grow-
en: it is the greatest amonge herbes: and is a
tree: so that the byrdes vnder the heauen
come and dwell in the boughes of it.

Another parable spake he vnto them: The
kyngdome of heauen is like vnto leuen: whiche
a woman take: and mixt it amonge the pecc-
es of meale: till it was leuened.

All these thinges spake Iesus vnto the
people by parables: and withoute parables: He
spoke by nothings vnto them: that the thing
might be fulfilled: which was spoken by the
prophet Esay: I will open my mouth in
parables: and will speake oute the secretes fro
the beginninge of the worlde. I

Then sente Iesus the people awaye: and
came home. And his disciples came vnto
him and sayde: Declare vnto vs the parable
of the tares of the fild. Iesus answered
and sayde vnto the: He that soweth the good
seede is the sonne of man: the fild is the
good fild: are the thyllowen of the kyng-
dome: the tares are the chyldren of wyche-
desse: the enemye that soweth them is the
deuill: the harvest is the ende of the worlde:
the reapers are the angels. For as for the
tares: are weeded out: and burnt in the fyre: es-
ceiue so shall it go in the ende of the worlde.
The sonne of mane shal sende forth his angels /
and

10. 11
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15
16
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23
24

10. 11

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16

The Gospel of S. Matthew.

than iohē at variance within him selfe: how maye then his kingdome endure? But if I caste out Beelzebub thorow Belzebub, how come ye to whom ye your children cast them out? Therefore shall they be your iudge. But if I caste out the Beelzebub by the spirit of God, then can I kingdome of God come vpon you. ¶ Or how can a man enter into a strong mans house, & violently take away his goodes, & except he first binde the strong man, and the spale his house? &c. that is not with me, against me: and he that gathereth not with me, scattereth abroad. Therefore I saie vnto you: All spere and blasphemy shall be forgotten vnto men, but the blasphemy against the spirit shall not be forgotten vnto men: and whosoever speaketh a word against the sonne of man, shall be forgiven him: but whosoever speaketh against the holy ghost, he shall not be forgiven him, neither in this world, nor in the world to come.

¶ Eyebe in the tree good and his fruite good also, for the tree is known by the fruite. ¶ Ye generation of vipers, how can ye speak good, when ye your selues are euill? ¶ So, of the aboundance, of the heart, the mouth speaketh. A good man out of the good treasure of his heart, bringeth forth good things, and an euill man out of his euill treasure, bringeth forth euill things. But I saie vnto you, that euery word that men haue spoken, they shall giue accompt at the daye of iudgement. ¶ Out of thy wordes thou shalt be iustified, and out of thy wordes thou shalt be condemned.

¶ Then answered certaine of the Scribes and Pharises, / a said, Master, we wolde sayne, se a token of the. And he answered, & sayde vnto them: ¶ This euill and aduersous generation seeketh a token, and there shall no token be giuen them, but the token of the prophete Jonas. ¶ For as Jonas was thre dayes and thre nyghts in the Whalles belly, so shall the sonne of man be thre dayes, and thre nyghts in the berte of the earthe. ¶ The men of Thimue shall rise in the laste iudgement, with this generation, / and shall condemne it: for they had remanent at the casting of Jonas. And beholde, here is one greater then Jonas. ¶ The queene of the South

shall arise in the last iudgement, with this generation, and shall condemne it: for she came from the uttermost parts of the earth, to heare the wysdomes of Salomon, and lo, here is one greater then Salomon.

¶ When the vncleane spire is gone oute of a man, he walketh thorow drye places, / for he hath no resting place, and findeth none. ¶ Then sayeth he: I will turne agayne into my house, from whence I wente oute. And when he cometh, he findeth it empty, / except and garnished. ¶ Then goeth he his way, and taketh vnto hym feuen other spires, / worse then his selfe, and when they are entered in, they dwell there. ¶ And the ende of that is, to witte the beginninge. ¶ Euen so shall it go with this euill generation. ¶ While he yet talld this word, the people beheld his mother and his brethren, when he stood without, / desiring to speak with him. ¶ Then saide one vnto him: Behold, thy mother and thy brethren stande without, and wolde speake with thee. ¶ He helesse, he answered, and sayde vnto hym, that tolde hym: Whos my mother? a who are my brethren? And he stretched forth his hande oute to his disciples, and said: Behold, my mother and my brethren. ¶ For whosoever doth the will of my father which is in heauen, he is to my brother, sister, and mother.

The XIII. Chapter.

¶ Besame I saye wente Iesus oute of the Synagoge, and sat by the see side, and muche people resorted vnto hym, / so that he wente into a shyppe, and sat by himselfe, and all the people stood vpon the shore. And he spake many thinges vnto them in similitudes, saying: Beholde, the sower wente forth to sowe, and as he soweth, some fell by the way side. Then came the soles, and they ran it vp. Some fell vpon stony ground, and anon it sprung vp, because he had no depth of earth. But when the Sunne arose, it caught heat, & forsooke, as it had no roote, it withered away. Some fell amonge the thornes, & the thornes grew vp, & choked it. Some fell vpon good ground, and gaue fruite, some an hundred, some fiftie, some threty folde. ¶ And he said: whosoever heareth these wordes, & doeth them, he shall haue an hundred fold more, and shall bringe forth fruite to the end of the world.

¶ And the disciples came vnto him, and said: why speakst thou to them by parables? ¶ He

Luce. xi. c

Mat. xii. c

Luce. xii. c

i. Reg. ii. c

Mar. vi. b

Luce. vi. c

Ps. cxxxv. b

Luce. vi. c

Luce. xii. b

¶ Reg. i. c

Mat. xxi. a

Mat. xii. b

Luce. xi. c

¶ Iona. i. c

Jona. iii. a

¶ Reg. i. c

¶ Dan. i. c

¶ Job. i. c

¶ Mat. xxi. a

¶ Luce. xii. b

He answered and saide vnto the: Vnto you
 is giuen to knowe the mystry of the kyng-
 dome of heauen: but vnto them is no ge-
 uen. for who so hath vnto hym shalbe ge-
 uen: and he shall haue abundaunce. But
 who so hath not: from hym shalbe taken a-
 waye: euen that he hath. Therfore speake I
 vnto them by parables: for with seinge eyes
 they see not: and with hearing eares they heare
 not: for they vnderstande it not. And in them
 is fulfilled the prophesie of Esay: which saith:
 ¶ Ye shall heare in vayne: and shall not vnder-
 stand: and with seinge eyes shal ye see: and not
 perceiue. For the heerte of this people is wax-
 ed grosse: and their eares are thicke of bra-
 uing: and theye eyes haue they closed: lest
 they should once see with theyr eyes: and heare
 with the eares: and vnderstande with the
 heerte: and turne that I might heale them.

¶ But blessed are your eyes: for they see: and
 your eares: for they heare. Verely I say vnto
 you: I many prophetes and righteous men
 haue desired to se the thinges that ye se: and
 haue not seene them: and to heare the thinges
 that ye heare: and haue not heerde them. ¶ These
 are theye: for the parable of the sower: When
 one beareth the woide of the kyngdome and
 vnderstandeth it not: the euill man cometh
 and plucketh it awaye: that is sown in his
 heate: and this is he that is sowne by the way-
 side. But he that is sowne in the stonny
 grounde is this: who an heareth the woide:
 and anon with ioy receaueth it: but wher
 lesse he hath no rote in hym: but endureth sa-
 seson: when trouble and persecucion ary-
 sith because of the woide: immediately he is
 offeinded. As for him that is sowne amonge
 the thornes: this is he: When one heareth the
 woide: and the carefullnesse of this worlde:
 and the deceeffulnesse of riches choke the
 woide: and so be becomeeth vnfruitfull.
 But he that is sowne in the good ground is
 this: who an heareth the woide: and vnder-
 standeth it: and bringeth forth fruite: and
 some getteth an hundred folde: some sixty folde
 and some thirty folde.

¶ Another parable put he forth vnto them
 and saide: The kyngdome of heauen is like
 vnto a man that sowed good seede in his feild.
 ¶ While men slepe: there came an enemye

and sowed tares amonge the wheate: and
 wente his waye. ¶ Nowe when the blade was
 spronge vp: and throughte forth fruite: then the
 tares appeared also. ¶ Then came the seruantes
 to the householde: and saide vnto hym:
 Syr: sowedest thou not good seede in thy feild?
 from whence then hath this tares? He sayde
 vnto them: that hath the enemye done. ¶ Then
 sayde the seruantes: wilt thou then that we
 go and weede them out? He saide: No: lest
 while ye weede oute the tares: ye pluck vp the
 wheate also with them. ¶ Let them both growe
 together vntill the harvest: and in tyme of har-
 uest: I will saye vnto the reapers: Gather
 the tares frst: and brynde them in the fire: to
 be burnt: but gather the wheate into my
 barne. ¶

¶ Another parable put he forth vnto them
 and saide: The kyngdome of heauen is like
 vnto a man of mustard seede: which a man
 sowe: and sowed it in his feild. Which is the
 leest amonge all seedes. But when it is grow-
 wen: it is the greatest amonge herbes: and is
 a tree: so that the byrdes vnder the heauen
 come and dwell in the boughes of it.

¶ Another parable spake he vnto them: The
 kyngdome of heauen is like vnto leuen: which
 a woman sowe: and mixt it amonge the pees-
 ces of meale: all of was leuened.

¶ All these thinges spake Iesus vnto the
 people by parables: and withoute parables: ¶
 spake he nothinge vnto them: that the thing
 mighte be fulfilled: which was spoken by the
 prophet sayinge: I will open my mouth in
 parables: and will speake oute by reeces fro
 the beginninge of the worlde. ¶

¶ Then leaue Iesus the people awaye: and
 came home. ¶ And his disciples came vnto
 him: and sayde: Declare vnto vs the parable
 of the tares of the feild. ¶ Thus answered
 and sayde vnto the: He that sowed the good
 seede is the sonne of man: the selde is the worlde:
 the good seede are the chyldeyn of the kyng-
 dome: the tares are the chyldeyn of the yel-
 lowe: the enemye that sowed them is the de-
 uill: the harvest is the ende of the worlde: the
 reapers are the anngels. So for as the
 tares are weeded out: and burne in the fire: so
 shall it go in the ende of this worlde.
 ¶ The senn of man shal send forth his angels:
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should helpe the wechels gruen unto God.
By this is to come to pass: that is mi' houn-
erth his father as his moithir any more.
And thus haue ye made h' commaundment of God
of none effecte: for your owne tradicions ye
spocrite: full well hath I say propheted of
you: and said: This people shall be blynd
to me with their mouth: and honour it
with their lippe: so woul' their deede be fa-
re fro me. But en vayne do they keepe me: whi'e
they make such doctines as are nothinge
but the commaundments of men.
And he called the people to him: a saide vnto
them: Heare and vnderstande. What wylde
goeth in the mynd: what seeth not h' man: but
that which cometh out of the mouth: what
is h' man.

Es. xxxv
Luce. xxi. 4

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Then called his disciples: and saide vnto
him: Knowest thou h' Phariseis were offen-
ded: when they herde this sayinge? He ans-
wered and said: I plante which my be-
uenty father hath not plantyd: shall I plucke
vp by the roote. Let the go: they are the blnd
leaders of the blnde: what one blnde leader
another: they fall both in the dyche.

Act. v. c

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The Gospel of S. Matthew.

yard cometh / what will he do with this
houfbandme / they saye vnto hym: He
will cruellly detrewe those euil persons / and
leuon his vnyngarde vnto other houfband-
men / which shall deliuer hym the fruite at
mys conuenient.

13 Iesus sayde vnto the: Oyd ye neuer reade
in the scriptures: **1** The same stone which the
Ieru. 18. a
buiders refused / shal become the heade stone in
1. Dec. 4. a

the corner. This was the Lordes vyngard /
1116 marisplow in our eyes. Therefore I say
vnto you: The kyngdome of God shalbe sa-
ken from you / and shalbe geue vnto the hee-
then / which shall byrnye forth the frutes of it.

14 And who shal lallye vpon this stone / shalbe
Ioh. 8. 13. a
broken in peeces: and loke vpon whom I fall-
1. Dan. 1. c
len / it shall grynde hym to powder. And
whil the by: pnest / and Pharyse herde this
parable / they perceaued that he spake of the
1. And they went about to take hym / but they
feared the people / because * they helde hym
for a Prophet. **F**

Mar. 1. c
Luc. 11. 8. d
and 9. b
Ioh. 8. 13. d

The XXII. Chapter. **F**

1 And Iesus answered / and spake vnto the
Luc. 11. g. b
Pharyse by parables / and sayde: The kyng-
dome of heauen is lyke vnto a fyngde / which
1. Ioh. 1. d
marryd / his sonne. **2** And sent forth his ser-
uantes / to call the gastes vnto the marriage /
and they wolde not come. Agayne he sent
forth other seruantes / and sayde: Tell the ge-
ste: * Herbolde / I haue prepared my vyngard /
my oxen / and my fiddr cattell are kylled / and
all thynges are ready / come to the marriage.
But they made lyght of it / and went theyre
wayes: one to his housbandarye / another to
his marcbandyse. So for the remanant they
ret bye seruantes / and increaced them shame-
fully / and slewe the. When the kyng herde
that he was wrong / and sent forth his war-
ryers / and destroyed those murthecers / and se-
t fyre vpon theyre cite. Then sayde he vnto his
seruantes: The marriage is bedere prepa-
red / but the gaste were not watyge. Go your
wayes on / to this cite into the bye wayes / and as
many as ye fynde / byd them to the marriage.
And the seruantes went out into the bye
wayes / and gathered together as many as
they coulde fynde / both the good and bad / and
B. the citelles were all full. Then the kyng went
out to se the gaste / and spied thers man that

Ioh. 1. d
Luc. 11. g. b
Ioh. 1. d

had not on a weddinge garment / and sayde
vnto him: frende / howe comest thou in bye-
ther / and hast not on a weddinge garmente.
And he was cuen spechlesse. **3** Then sayde the ky-
ng vnto his seruantes: Take and bynde the
hym hande and fote / and cast hym into the dar-
ke / there shalbe wayling and gnashyng
of teeth. **4** For many be called / but fewe are
chosen. **F**

5 Then went the Pharyse / and toke eill
sayll how they might tangle hym in his wordes /
doe / a fewe vnto hym their disciples with the
rodes officers / and sayde: Master / we knowe
that thou art iust / a teacher / of wayes of God
truly / and carest for no man: for thou regar-
dest not the outward appareance of men. Tell
vs therefore / howe thouest thou: Is it lawfull
to geue tribute vnto the Emperour / or not: Now
whan Iesus perceaued they tempted / he saide:
* Of y: spoyntes / why tempt ye me /
O shewe me thy tributaryon. And they toke
hym a penny. And he sayd vnto them: whose
is this ymage and superscription: They saide
vnto hym: The Emperours. Then sayde he
vnto them: **1** Wee tribute vnto the Emperour
that which is the Emperours: a geue tribute
vnto God / that which is Gods. When they
herde that / they maruayled / and leste hym / and
went theyre waye. **F**

2 The same daye there came vnto hym the
Saducees / which holde that there is no resur-
rection / and sayd vnto him: Master / Moses
saide: * If a man dye / haueynge no chyldren / his
brother shal marry his wyfe / and raise vp sode
vnto his brother. Now were there with vs se-
uen brethren. The first married a wyfe / and
died: and for so much as he had no sode / he left
his wyfe vnto his brother. The seconde / and
thyrde / vnto the seuen. All of them were
dead. Now in the resurrection / whose
wyfe shall she be of the seuen. For they all had
bee. Iesus answered / and sayde vnto them:
ye erre / and vnderstande not the scriptures / nor
the power of God. In the resurrection they
shall neither marry / nor be marryed / but are
as the angells of God in heauen.

3 Touching the resurrection of the dead /
hane ye not redd / what I spake vnto you of
God / which sayeth: **4** I am the God of A-
braham / and the God of Isaac / and the God of
Ishak.

the citelles were all full. Then the kyng went
out to se the gaste / and spied thers man that

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platter / that the outside may be cleane also.
8 Wo vnto you scribes and Pharysees / ypo-
 crites / which be lyke vnto paynted Sepulch-
 res / that appeare beautifull outwardly / but
 within they are full of dead mens bones and
 all filthines. Thus so saye ye also: For woe de ye
 appeare righteous vnto men / but within ye
 are full of ypocrytie and iniquite.

Ruce xi. c **9** Wo vnto you Scribes and Pharysees / ye
 ypocrites / which builde the tombe of y^e pro-
 phetes / and gayntifie the sepulchres of y^e righte-
 ous / and saye: If we had bene in our fro-
 thers tyme / we wolde not haue ben partakers
 with them / in bloude of the prophetes. **10** Ther-
 fore ye be witnesses vnto your selfes / that ye
 are the children of them / which slew the pro-
 phetes. Wo to / full ye are also the measure of
 your fathers. **11** Ye fill gentes. O ye generation
 of hypocrites / howe will ye escape the dampna-
 tion of hell?

12 Therfore dehold / I sende vnto you pro-
 phetes and wyse men / and scribes / and some
 of them shall ye kill and crosse / and some of
 them shall ye scourge in your synagoges / and
 persecute them from cite to cite: thus vnto you
 may come all the righteous blood / which hath
 ben shed vpon earth / from the bloude of righte-
 ous **13** Abel vnto the bloude of Zachary the
 sone of Baccachias / whom ye slew betwene
 the temple and the altar. Verely I say vnto
 you: All these thinges shall hynde vpon this
 generation. **14** Jerusalem Jerusalem / thou
 that slayest the prophetes / and stonest the
 that are sent vnto the: How oft wolde I haue
 gathered thy children / gether / as the heire
 gathereth hede of sheeps vnder her wynges / and
 ye wolde not. Behold / your habitacion shall be
 left vnto you desolate. For I say vnto you: ye
 shall not see henceforth / till ye saye: **15** Bless-
 ed be he that commeth in the name of the
 Lord: **16**

Mat. x. b **17** Wo vnto you that saye: We will not receiue
 thy lawe / because we haue the lawe of Moyses
 and the prophetes. **18** For what saye the
 lawe and the prophetes? **19** That thou shalt
 loue the Lord thy God / with all thy heart /
 with all thy mind / with all thy strength /
 and with all thy might: and thy neighbour
 as thy selfe. **20** This is the first and the
 greatest of the commandmentes. **21** The
 second is this: that thou shalt loue thy
 neighbour as thy selfe. **22** These two
 commandmentes haue the whole lawe and
 the prophetes. **23** Whiche waye shall I
 goe? **24** Whiche waye shall I goe? **25** Whiche
 waye shall I goe? **26** Whiche waye shall I
 goe? **27** Whiche waye shall I goe? **28** Whiche
 waye shall I goe? **29** Whiche waye shall I
 goe? **30** Whiche waye shall I goe? **31** Whiche
 waye shall I goe? **32** Whiche waye shall I
 goe? **33** Whiche waye shall I goe? **34** Whiche
 waye shall I goe? **35** Whiche waye shall I
 goe? **36** Whiche waye shall I goe? **37** Whiche
 waye shall I goe? **38** Whiche waye shall I
 goe? **39** Whiche waye shall I goe? **40** Whiche
 waye shall I goe? **41** Whiche waye shall I
 goe? **42** Whiche waye shall I goe? **43** Whiche
 waye shall I goe? **44** Whiche waye shall I
 goe? **45** Whiche waye shall I goe? **46** Whiche
 waye shall I goe? **47** Whiche waye shall I
 goe? **48** Whiche waye shall I goe? **49** Whiche
 waye shall I goe? **50** Whiche waye shall I
 goe?

17 Wo vnto you that saye: We will not receiue
 thy lawe / because we haue the lawe of Moyses
 and the prophetes. **18** For what saye the
 lawe and the prophetes? **19** That thou shalt
 loue the Lord thy God / with all thy heart /
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 waye shall I goe? **35** Whiche waye shall I
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 waye shall I goe? **41** Whiche waye shall I
 goe? **42** Whiche waye shall I goe? **43** Whiche
 waye shall I goe? **44** Whiche waye shall I
 goe? **45** Whiche waye shall I goe? **46** Whiche
 waye shall I goe? **47** Whiche waye shall I
 goe? **48** Whiche waye shall I goe? **49** Whiche
 waye shall I goe? **50** Whiche waye shall I
 goe?

hym secretly / and sayde: Tell vs / when shall
 these thinges come to passe? and which shall be
 the token of thy coming / and of the ende of
 the world? Iesus answered and saide vnto
 them: **1** Take hede that no man deceaue you
 for these shall many come in my name and
 say: I am Christ / and shall deceaue many.

2 Ye shall heare of warres / and of the noyse of
 warres / take hede / and be not ye troubled. All
 these thinges must first come to passe / but the
 ende is not yet. **3** For one people shall rise vp
 against another / and one realme against ano-
 ther / and there shall be pestilence / and hungre
 and earthquakes here and there. All these are
 the beginninge of sorowes.

4 Then shall they put you to trouble / and will
 kill you / and ye shall be hated of all people
 for my names sake. Then shall many be offend-
 ed / and shall betraye one another / and shall
 hate one the other. And many false prophetes
 shall arise / and shall deceaue many: **5** because of
 this iniquite shall haue the upper hand / the loue of
 many shall abate. **6** But who so is indureth vnto
 the ende / the same shall be saved. **7** And thus
 the gospel of the kingdome shall be preached in all
 the world for a wytnesse vnto all people / and
 then shall the ende come.

8 When ye therefore shall see the abomy-
 nation of desolation **9** (wherewith it is spo-
 ken by Daniel the prophete) stande in the holy
 place / who so readeth this / let hym make
 well / then let them which be in Ierusalem / flye
 vnto the mountaynes / and let them which be
 in the house toppe / not come downe to let
 any thinge out of this house / and let hym
 which is in the feld / not tylene backe to
 fetch his clothes / but wo vnto them that are
 with chylde / and to them that geue sucke
 in those dayes. Wo praye ye / that youe flight
 be not in the wynter / nor on the Sabbath.
10 For then shall there be great trouble / such as
 was not from the beginninge of the world
 vnto this tyme / nor shall be. **11** For except
 those dayes shoulde be shortened / there shoulde
 no fleshe be saved: but for the chosyn / which
 I haue chosyn shall be shortened.

12 Then if any man shall saye vnto you: I
 herce be chryst / or I herce be chryst / or I
 shall arise false chrystes and false prophetes /
 and shall do grea^t / sofens and wonderis: In
 so

The XXXIII. Chapter.

1 And Iesus went out / and departed from
 the temple / and his disciples came vnto
 him / to shewe him the building of the temple.
 But Iesus saide to them: See ye not all these
 thinges? Verely I say vnto you: I here shall
 not be left here one stone vpon another / that
 shall not be cast downe. And as he saie vpon
 the mount Olivete / his disciples came vnto

141

142

143

144

so muche that if it were possible the very cho-
sen should be draught into erreure also. Be-
holde / I haue tolde you before: wherefore if
they shall saye vnto you: Beholde / he is in the
wildernesse / go not ye forth: beholde / he is
in the champaigne / beleefe it not. For lyke as
the lighteninge cometh out from the East / and
shineth vnto the West / so shall the cominge of
the sonne of man be. For wheresoeuer a dead
carcase is / there will the Eagles be gathered
together.

¶ Immediately after the trauaile of the same
tyme / shall the Sunne and Moone lose their
lighte / and the starres shall fall from heauen /
and the powres of heauen shall moue / and the
earth shall appeare the token of the sonne of man in
heauen: and then shall all the kynredes of the
earth mouene. ¶ And they shall see the sonne
of man comen in the cloudes of heauen with
greate power and gloire. And he shall sende
his angels with the great voyce of a trompe /
and they shall gather together his chosen from
the foure wyndes / from one ende of the hea-
uen to the other.

¶ There came a similitude of the figger tree / wher
his blaunde is yet endee / and his leaues
spronge / ye knowe that Sommer is nee. So
is herseye / when ye see all these thinges / be ye
sure that it is nye euen at the doore. Verely
I saye vnto you: This generacion shall not
passe / till all these be fulfilled. ¶ Heauen and
earth shall passe / but my wordes shall not
passe. Neuer beles of the daye a houre. Knowe
with no man / nor the angels of heauen /
but my father onely. When as it was in the
time of Ioseph / so shall the cominge of the sonne
of man be also. ¶ For as they were in the daye
as before the floude / they had eate a dinner / they
merryed / a wete marryed / cut vnto the day /
and were entred into the shipp / a they regarded
it not / till the floude came and toke them all
awaye / so shall also the cominge of the sonne
of man be. ¶ Then shall two be in the fildes
onee shall be receaued / and the other shall be
refused: Two shall be grindinge at the mill / the
onee shall be receaued / a the other shall be re-
fused: two in the bed / the one shall be receaued / a
the other refused.

¶ Watche ye therefore / for ye knowe not
what houre your Lorde will come. Not

the face of this / that if the good man of a house
knewe what houre the theefe wold come / he
wold surely watche and not suffer his house
to be broken vp. Therefore be ye eady also / for
in the houre that ye thinke not / shall be sonne
of man come. ¶ Whome nowe a sayr full and
wylde seruante / whome his lord hath made
ruler oer his house / that be maye grea-
them meate in due season. ¶ Blessed is that
seruante / whome his lord / when he com-
meth / shall fynde so voyng. Verely I saye
vnto you / he shall sette hym ouer all his goo-
des. But and if the euill seruante shall see
in his herte: Tuffe / it will be longe of my
lord come / and he bygynne to smyte his fellow-
ren / and to eate a wyf: with the thow-
fardes. The same seruante lord shall come
in a daye / when he leaste of him / nor bynd and in
an hour that he is not ware of / and shall be-
we him in peeces / and geue him his reward with
the spyrytes: there shall be weylinge a gna-
shynge of teeth.

The XXV. Chapter.

¶ Then shall the kyngdome of heauen be
lyke vnto ten virgins / whiche toke theyr
lamps / and wente forth to meete the byde-
lampe. But fyue of theym were foolyshe / and
they were wyse. The foolyshe toke theyr lam-
pes / neuer refylde / they toke none oyle with
them. But the wyse take oyle in theyr vessel
with theyr lamps. ¶ Come whyle the byde-
grome cryeth / they slumbed all and slepte.
But at midnyght there was a crye made: Be-
holde / the byd-grome cometh / go your way
oer for to meete hym. Then aroose all those vny-
gine / and percaped theyr lamps. But the foo-
lyshe saide vnto the wyse: Geue vs of your
oyle / for our lamps are gone out. Then an-
swered the wyse / and saide: What for / shal I
be not ynough for vs and you / but go ear-
ly vnto them that sell and buye for your selues.
¶ And whyle they wente to buye / the byd-grome
came: they that were ready / wente in with
hym vnto the marryage / a the gate was shut
vp. ¶ At the laste came the other virgins also / a
sayde: Lorde / Lorde / open vnto vs. But
was answered a voyce: Verely I saye vnto
you: I knowe you not. ¶ Watche ye therefore /
for ye knowe not the day / nor the houre
when the sonne of man shall come.

Mat. xiii.
13-17
18-23

Apoc. xvi.
17
18
19

Luc. xii. 8
17
18
19

¶ **W**hen it came to passe what Iesus had sayd
 vnto him: He answered and sayde: He that wyppeth his hande with me
 at the tyme of this traytoure shall betraye me.
 ¶ The sonne of man goeth forth as it is written of
 him. But who is that man? Whon the sonne of man
 shall betraye: It had bene better for thacin. In he had neuer bene borne.
 ¶ Then Judas that betrayed hym answered and
 sayde: Master, he is? He sayde vnto him: Thou
 hast saide it.

¶ **W**hen they had eate Iesus toke the
 bread/gaue thanke/a brake it/a gaue it to the
 disciples and sayde: Take/ate/this to my god
 lyce. And he toke the cuppe/a thanked/a gaue
 it them/and sayd: Drynke ye all thers/this is
 my bloode of the newe testamente/whiche
 shalbe shedde for many for the remission of synnes.
 ¶ I saye vnto you: I will not drynke hence
 forth of this frute of the vine/untill that
 daye that I shall drynke it newe with you in
 my fathers kyngdome.

¶ **W**hen they had sayde grace: they Mar. xiiij. e
 went forth vnto mount Olyuete. Then sayde Iesus
 vnto them: This night shall ye all be
 offended in me. For as it is written: "I will
 smyte the shepheard: & the shepe of his flocke
 shall be scattered abroad. But after that I
 shall be raisede vnto my father: & I shall
 be with you in the world/there shall be also
 that they shall do: & he tolde for a memoriall
 of her.

¶ **W**hen one of the twelue called Judas Iscariot
 went oute: he went oute the thre pnestes sayde:
 What wyl ye geue me? and I shall deliuer
 him vnto you. And they offered him thre
 hundred pence. And from that tyme forth he
 sought oportunitie to betraye him.

¶ **T**he firste daye of sate bread came the
 disciples to Iesus/a sayde vnto him: Where
 wilt thou that we prepare for the to eate the
 Pasche? He sayde: Go into y cite to such
 a man say vnto him: The master sendeth
 thee. Whi symet as hande? I wyl kepe
 myne laster by the with my disciples. And
 the disciples byd as Iesus had appointed
 them/and made ready the Pasche lambes.

¶ **A**nd at that he sat downe at the table with
 the twelue. And as they byd eate he sayde: Ver
 y truly I saye vnto you: "One of you shall be
 traye me. And they were cōspiringe towa

ful/and beganne every one of them to saye
 vnto him: Why is it? He answered and
 sayde: He that wyppeth his hande with me
 at the tyme of this traytoure shall betraye me.
 ¶ The sonne of man goeth forth as it is written of
 him. But who is that man? Whon the sonne of man
 shall betraye: It had bene better for thacin. In he
 had neuer bene borne. ¶ Then Judas that
 betrayed hym answered and sayde: Master, he
 is? He sayde vnto him: Thou hast saide it.

¶ **A**nd as they byd eate/Iesus toke the
 bread/gaue thanke/a brake it/a gaue it to the
 disciples and sayde: Take/ate/this to my god
 lyce. And he toke the cuppe/a thanked/a gaue
 it them/and sayd: Drynke ye all thers/this is
 my bloode of the newe testamente/whiche
 shalbe shedde for many for the remission of synnes.
 ¶ I saye vnto you: I will not drynke hence
 forth of this frute of the vine/untill that
 daye that I shall drynke it newe with you in
 my fathers kyngdome.

¶ **A**nd when they had sayde grace: they
 went forth vnto mount Olyuete. Then sayde
 Iesus vnto them: This night shall ye all be
 offended in me. For as it is written: "I will
 smyte the shepheard: & the shepe of his flocke
 shall be scattered abroad. But after that I
 shall be raisede vnto my father: & I shall
 be with you in the world/there shall be also
 that they shall do: & he tolde for a memoriall
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Mat. xiiij. e

Luc. xxiij. b

1 Cor. xij. c

Mat. xiiij. e

Luc. xxiij. b

1 Cor. xij. c

Mat. xiiij. e

Luc. xxiij. b

1 Cor. xij. c

Mat. xiiij. e

Luc. xxiij. b

1 Cor. xij. c

Mat. xiiij. e

Luc. xxiij. b

1 Cor. xij. c

Mat. xiiij. e

Luc. xxiij. b

1 Cor. xij. c

Mat. xiiij. e

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Luc. xii. d shed him. And about his head they put up the cause of his death in vengeance; namely: This is the King of the Jewes.

¶ Then were there two murderers crucified with him: the one on the right hand; and the other on the left. They that went by despised him; and wagged their heads; and said: Thou that breakst downe the temple of God; and buildst it in three dayes; helpe thy self. If thou be the sonne of God; come down from the crosse. The byc puffed also in the same manner with the scribes; and elders laughed him to scorn; and said: He hath helped others; and can not helpe him self. If he be the King of Israel; let him come downe from the crosse; and we will beleefe him. He trusted in God; let heluer him now; if he will haue him. So: he hath sayde: I am the sonne of God. The murderers also that were crucified with him; call the same in his death.

3. p. 1. d And from the firste houre; there was darkness ouer the whole earth vnto the nyenth houre. And aboute the nyenth houre; Iesus cryed with a loud voice; and said: Eli; Eli; Lamma; asabram; that is: My God; my God; why hast thou forsaken me? But some of them that stode there; when they herde that; said: He calleth Elias. And immediately by one of them ranne and toke a sponge; and filled it with vineger; and putte vpon a reed; and gaue him to drinke. But the other said: Heldeste whether Elias will come; and heluer him. Iesus cryed againe with a loud voice; and gaue up the ghost.

¶ And behold; the vake of the temple was rent in two; peeces; from aboute all benches; and the earth quaked; and the stones rent; and the grautes opened; and many Goddes of the sancties that slept arose; and went out of the graue after his resurrection; came into the holy citie; and appeared vnto many.

¶ But the Captaine; a they that were with him; and kept Iesus; when they sawe the earth quake; and the thynge; were done; they were sore afrayed; and sayde: Veedy this was Gods sonne. And there were many women there; some of the Galilee; of which had folowed Iesus from Iudaea; and had ministred vnto him; amonge whome was Mary Magdalene; and Mary the mother of James and Ioseph; and

¶ The mother of the children of Zebede.

¶ There came also a ryde man of Arie; a disciple of Iesus; whose name was also a disciple of Iesus. He went vnto Pilate; and asked the bodye of Iesus. Then commaunded Pilate that the bodye should be giuen vnto him. And Ioseph toke the bodye; and wrapped it in his owne newe spulchre; which he had beuen out in a rocke; and rolled a great stone to the doore of the spulchre; and went his way. And there was Mary Magdalene; and the other Mary; sittinge ouer agaynst the spulchre.

¶ The nexte daye that folowed the daye of preparinge; the chieff priests and Pharisees came together; vnto Pilate; and said: We haue asked so certebiance; that this deceaier sayde while he was yet aliove: That after three dayes I will ryse againe. Commaunde thes; and shewe that the sepulchre be kepte vnto the thirde daye; or perchaunce his disciples come; and scale hym awaye; and saye vnto the people: He is risen from the dead; and so shall the laste erroure be worse then the firste. Pilate said vnto them: There haue ye watchmen; go youre waye; and kepe it as ye can. They went; and kepte the sepulchre with watchmen; and scaled the stone.

¶ The XXVII. Chapter. ¶ Don'te eueninge of the Sabbath; ho'y Iudaea; where the Ianneth the mooung of the firste daye of the Sabbath; came Mary Magdalene; and the other Mary; to see the sepulchre. And behold; there was made a great earthquake; for the angel of the Lorde descended from heauen; and came and rolled backe the stone from the doore; and sat vpon it. And his coüenants was as the lightning; and his clothing white as snowe. But the watchmen were troubled for feare of him; and became as though they were dead.

¶ The angel saun'tered; and sayde vnto the women: Be not ye afrayed. I knowe that ye seeke Iesus that was crucified. He is not here: He is risen; as he said. Come and see the place; where the Lorde was layed; and go your waye; and tellye thes; things; to the brethren; who are risen from the dead. And behold; he will go before you into Galilee; thence shall ye see

the mother of the children of Zebede.

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se him. Lo I haue tolde you. I

B And they departed from the gaue in
all the beast with feare and greatore/and
raime to synge his disciples woide. And as
they were goynge to tell his disciples, Ber
haldes Iesus met them and saide: God spede
you. And they went vnto him/and bryde his
fete/and sel vnaunc before him. Then sayde Je
sus vnto them: Ye are not afrayed/ye youe way/
and tell my brethren that they go into Galile/
there shal they se me.

I And when they were gone/Welhold/ter
raigne of the watchmen came into the cite / a
solde y bye pynles eury thing that had hap
pened. And they came together with the
clere/and helde a counsaill/and gaue the four
disciples money ynough/and saide: Sory ye/this
disciples came by night/and yd stele him
away/whyle we were a slepe. And if this
come to the helde care/ter wyl styl hym/
and synge it so to passe/that ye shal be safe/
And they solt y money/and bid as they were
taught. And this sayng is mayed amonge
the Iewes vnto this daye. I

I The eleuen disciples wente vnto Galile
into a mountayn/where Iesus had appoin
ted them. And when they sawe him/they
fell vnaunc before hym: But some of the Dou
ted. And Iesus came vnto them/talked with
them/and sayde: Vnto me is giuen all pow
er in heauen and in earth. * Wo ye youe
waye therefore/and teach all nactons/and
baptyse them in the name of the father/and
of the sonne/and of the holy ghoost/and teach
them to kepe all thynges: whatsoene I
haue commaunded you. And lo I
am with you eury daye vnto
the ende of the
world. I

The ende of the Gospel of saint
Matthewe.

The Gospel of saynct Marke.

The first Chapter. I



Mark is the beginning of
the Gospel of Iesus
Christ the sonne of God/
as it is written in the pro
phete. I beholde I send
my messaigge before thy
face / whiche shall prepare
thy waye before the. * The voice of a cryer in
the wilderness: Prepare the way of I Lord/
make his pathen straight.

I Iohn was in the wilderness/and bapty
sed / and preached the baptyse of amende
ment for the remission of synnes. And there
went out vnto him the whole land of Ieruy/
and they of Ierusalem/and were all bapty
sed of hym in Iordanes/and knowledgeth theys
synnes.

I Iohn was clothed with camels hewe/and
wore a leather girdell about his larynes/and pre
ached / and saide: I have commeth one after
me/whiche is stronger then I: Before whome
I am not worthy to floupe vnaunc/and to
loue the lacher of his shoe. I Baptyse you
with water/Suche shall baptyse you with
the holy ghoost. I

I And it happened at the same tyme that
Iesus came oute of Galile into Nazareth/
and was baptyfed of Iohn in Iordanes. And
as soone as he was come oute of the water/he
sawe that the heauens opened / and the holy
ghoost as a douer comming vnaunc vnto him.
And there came a voice from heauen: Thou
art my dear sonne: I in whome I deli
delight. I And immediatly the sperte vnaunc him in me I am
to the wilderness/and he was in the wilderness
preached
fourty dayes / and was trymped of Sa
than/and was with the wilde bestes. And
the angells ministred vnto him.

* But after that Iohn was taken / Iesus
came into Galile / and preached the Gospel:
I

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of the kyngdome of God/and saide: The time is fulfilled / and the kyngdome of God is at hande: Amende youre selves / and beleefe the Gospell.

Mat. iij. c **Luce v. 4** **Jere. xij. c** **Eze. xlv. b**
 ¶ So as he walked by the sea of Galylee / he sawe Simon and Andrieu his brother / casting theyr nettes in the sea: for they were fyshers. And Iesus saide vnto them: Followe me: and I wyl make you fyshers of men.
 And immediately they left theire nettes / and followed him.

And when he was gone a litle further hee espiede there James the sonne of Zebedee / and Iohn his brother / as they were in the shyppe mendinge theire nettes. And anon he called them: And they lefte their father Zebedee in the shyppe with the hyrd seruantes / and followed him.

Mat. iij. b **Luce iij. b** **Joh. i. b** **Mat. xij. c**
 ¶ And they wente into Capernaum / and immediately vpon the Sabbathes / he entred into the Synagoge / and taught. And they were astonied at his doctryne: for he taught them as one hauynge powre / and not as the scribes.

Luce iij. b
 ¶ And in thei synagoge there was a man possessed with a foule spycie / which cryed and sayde: O what haue we to do with the / thou Iesus of Nazareth: that thou come to destroye vs: I knowe that thou art that holy one of God. And Iesus reioyced hym / and sayde: Holde thy tounge / and depaarte oute of hym. And the foule spycie tare hym / and cryed with a loud voice / and depaacted oure of hym. And they were all astonied / in so much that they asped one another amonge them selves / and said: What is this: what newe learninge is this: for he commaunded the foule spycie with powre / and they are obedient vnto hym. And immediately the same of him was caryed rounde aboute in the coastes / and cōtreyes of Galylee.

Mat. viij. b **Luce iij. b**
 ¶ And forth with / they wente oute of the Synagoge / and came into the house of Simon and Andrieu / with James and Iohn. And Simons mother in lawe laye and had the foule / and anon they tolde hym of her. And he came to her / and set her vp / and toke her by the hande / and the feuer left her immediately. And he ministred vnto them.

Mat. viij. b **Luce iij. c**
 ¶ And when the Sunne was gone downe /

they thought vnto him all that were sicke / and possessed / and the whole cite was gathered together at the doore / and he healed many that were diseased with diuers fyrenes / and cast oute many deuils / and suffred not the deuils to speake / because they knewe him.

¶ And in the morninge before hee was arose / and wente oute: And Iesus departed into a deserte place / and prayed there: And as he sayde they that were with him followed after him. And when they had founde him / they sayde vnto him: Every man seeketh thee. And he sayde vnto them: Let vs go into the nexte towne / that I maye preache there also / for therto am I come. And he preached in thei Synagoge / in all Galylee / and drove oute the deuils.

¶ And there came vnto him a leper / which soughte him / and knelid before hym / and saide vnto him: If thou wilt / thou canst make me cleane. And he pynded Iesus / and he stretchyd forth his hande / and touchyd him / and sayde: I wyl / be thou cleane. And when he had spoken / immediately the leper departed from hym / and he was clyensid. ¶ And Iesus commaunded him secretly / and forbad with sware agaynst hym / and sayde vnto him: Take heed that thou saie nothinge to any man: / but go thy way / and shewe thy selfe vnto the priest / and offre for thy clyensinge what Moyses commaunded / for a witness vnto them. But he whan he was depaacted / beganne to speake muche of vs / and made the dede knowne in so muche that Iesus coulde no more go in / into the cite openly / but was withoute in deserte places / and they came vnto him from all quarters.

The. II. Chapter.

¶ And after certayne daies he wente agayne into Capernaum / and it was noised that Iesus was in the house. And immediately there came he was gathered a great multitude / in so muche that they had no roume / no / in the house: And he spake the wordes vnto them. And there came vnto him certayne / which soughte one sycke of the palseye boorn of fourtye dayes. And when they coulde no more carye him for the people / they vncouered the roofe of the house / where he was. And when they had made a hole / they let downe the bed / by coardes / wherein

the sicke of the palsy laye. But when Iesus saw that they said: he saide vnto the sicke of the palsy: My sinnes/ thy sinnes are forgiven thee.

¶ His disciples / there were certayne scriebes which sat there and thought in their hearts. How speaketh thus man such blasphemie?

12 b Who can forgive sinnes / but onely God:

13 b And immediatly Iesus knewe in his spirit / that they thought so in them selves / and saide vnto the: Why thinke ye such thinges in your hearts? Whether it is easie to saye to the sicke of the palsy: thy sinnes are forgiven thee / or to saye: arise / take vp thy bed / and walke? But that ye maye knowe / that the sonne of man hath power to forgive sinnes vpon earth / he saide vnto the sicke of the palsy: I saye vnto thy: Arise / take vp thy bedde and go home.

14 b And immediatly he arose / toke his bedde / & wente forth before them all: in so much that they all were astonnyed / and prayed God and said: We neuer sawe such.

15 b ¶ And he wente forth againe vnto the sea / and all the people came vnto him / a be taughte them. And as Iesus passed by / he sawe Leui

16 b the sonne of Alphew / sittinge at the receite of custome / and said vnto him: folow me. And he arose and folowed him. And it came to passe / as he sat at the table in his house / there sat many publicans and sinners at the table with Iesus and his disciples. For there were many that folowed him. And when the scriebes and Phariseis sawe that he dyd eate with the publicans and sinners / they saide vnto his disciples: Why doeth he eate and drinke with the publicans and sinners? Whā Iesus herde that he saide vnto them: The whole neede not the physician / but they that are sicke. ¶ I am not come to call the righteous / but the sinners to repentance.

17 b ¶ And the disciples of Ihs and of the Phariseis fasted. And there came certayne which said vnto him: why fast the disciples of Ihs and of the Phariseis / a thy disciples fast not? And Iesus saide vnto them: How can the weddinge children fast / while the bridegrome is with them / so longe as the bridegrome is with them / they can not fast. But the tyme will come that the bridegrome shalbe taken from them / and then shall they fast.

18 b ¶ No man seweth a peece of new cloth vnto

an olde garment / for the he taketh away a new peece from the olde / a so is the rent worse. And no man putteth new wyne into the olde vessels / for the new wyne breakech the vessels / and the wyne is spilt / and the vessels perishe: but new wyne must be put into new vessels.

19 b ¶ And it chaunced that vpon the Sabbath he wente thowgh the cornes / and his disciples beganne to make a waye thowgh / and to plucke the ayres of the corns. And the Pharisees said vnto him: Beholde / what thy disciples doe / which is not lawfull vpon the Sabbath. And he saide vnto them: haue ye neuer redden what Saule dyd when he had need / and was an hungred / both he and they that were with him: ¶ How he wente into the house of God / in the tyme of Abiathar the Priest / and dyd eate the shewbrads / which was lawfull for no man to eate but for the Priestes. And he gaue them vnto him / and to thine that were with him. And he saide vnto them: The Sabbath was made for mans sake / and not man for the Sabbath sake. Therefore is the sonne of man Lord euen ouer the Sabbath.

The III. Chapter.

19 b ¶ He wrote againe also / vnto the synagoge / and hande there was a man that had a withered hande. And they marked him whether he wolde heale him on the Sabbath / that they might accuse him. And he said vnto the men which were with the withered hande: Steppe forth here. And he saide vnto them: is it lawfull to do good on the Sabbath? Or is it lawfull to do euill / to saule vs / or to kill? But they helde their tounge. And he looked rounde about vpon the which were with / and was wofull for the hardenesse of them / and saide vnto the man: stretch out thine hande / and be stretched it out / and ¶ his hande was made whole lyke as the other.

20 b ¶ And the Phariseis wente on / and straight waye they held a counsaill with Herodes of Tyre / and sicke against him / how they might destroye him. But Iesus departed a waye with his disciples vnto the sea. ¶ And there folowed him much people out of Galilee / and from Ierury / and from Ierusalem / and out of Iudias / and from beyonde Iordan / and they that dwelt about Tyre and Sydon / a greate multitude.

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tinued which had heard of his noble actes/ and came vnto him.

B And he spake vnto his disciples / that they should kepe a shippe for him/ because of 3 people/ left/ they shoulde bringe him/ for he heard many of thei/ so much that all thei which were plagued / peccid vpon him / that they myght touch him / And when the foule spie res launc him / they fell doune before him and cryed/ and saide: Thou art the sonne of God. And he charged thei strately that they shoulde not make him knowen.

Mat. 1. a
Luce 11. b
Mat. 1. a

And he wente vp into a mountaine / and called vnto him whome he wolde/ as they came vnto him. And he ordeined 12 disciple that they shoulde be with him/ and that he myght sende them out to preache/ and that they might haue power to heale sicknesses/ and to cast out deuels. And vnto Symon he gaue the name Peter/ and James the sonne of Zebedee / a Iohn the brother of James/ and gaue thei the name Bonerages/ that is to saye the children of thondred: and Andrew and Philippe / and Barabas: some and Matthew/ and Thomas and James the sonne of Alphew/ and Laddeus/ and Symon of Cana/ and Judas Iscariot/ which betrayed him.

And they came to 3 house. Then assembled the people together againe / in so much that they had no leaue to eate. And when they that were aboute him herd of this/ they wente out and held him. So they saide: If he safelye goe: It will much vpon him. But the scribes that were come doune from Ierusalem saide: He hath Bezzebub/ and thacom the chiefe deuel casteth he out deuels / and he called them together / a spake vnto them in similitudes.

Some read
go out of
his wynde
Mat. 12. b
and 12. c
Luce 11. b

How can one casten oute another? And if a realme be deuyded in it selfe/ how can it endure? And if a house be deuyded against it selfe / it can not continue. If Sathan warre against him selfe / ad as warumme touch him selfe/ he can not endure/ but is at an ende. No man can entre into a stronge mans house/ and take away his goodes / excepte he first binde the stronge man / and then spoyle his house.

Verely I say vnto you: All synne shalbe forgiven the children of men/ and the blasphemye wherwith they blasphem. I But who

so blasphemeth / shall not be forgiven: but is guiltye of everlastinge iudgement. So they sayde: he hath an oncleane spie.

And there came his mother / and his brethren/ and stode without / a sent vnto him / and called him. And 3 people sat aboute him / and saide vnto him: Beholde/ thy mother/ and thy brethren are after the without. And he answered and saide: Who is my mother and my brethren? And he looked aboute him vpon his disciples / which sat rounde in compass aboute him/ and saide: Beholde/ my mother and my brethren. For whosoeuer heareth the will of God/ he same is my brother / and my sister/ and my mother. **I**

The liii. Chapter.

And he beganne to teach by the synagoge: and there gathered much people vnto him/ that he wrotte into a shippe/ and sat vpon the water. And all the people stode upon the lande by the streyete. And he peached longe vnto them by paraboles / and saide vnto them in his doctrine: Herke to/ beholde/ there wente our a sower to sowe: and it happened whyle he was sowing / that some fell by the way side. Ther am: the soles under the heauen and byd eate it vp. Some fell vpon the stonye grounde/ whereto had not much earth: and anon it came vp/ because it had not depe earth. Now when the sunne arose/ it caught heat: and in so much as it had no rote/ it withered away. And some fell amonge the thornes/ and the thornes grewe vp/ and choked it/ and it gaue no frute. And some fell vpon a good grounde/ which gaue frute / that came vp a grewe. And some bare thirtie folde/ and some sixty folde/ and some an hundred folde/ and he saide vnto them: Whosoeuer hath eares to heare let him heare. **I**

And when he was alone / they that were aboute him with the twelfe/ ased him concerning this parable. And he saide vnto them: Vnto you it is given to knowe the mysterye of the Kingdome of God: but vnto thei that are withoute/ all thinges happen by paraboles/ that with syncke eyes they may see / a not discern: that what they heare strange carres they may heare: and not vnderstande/ lest / at any tyme they my turne/ and their synnes do forgiue them. **And he**

Mat. 13. a
and 13. b
and 13. c
and 13. d
and 13. e
and 13. f
and 13. g
and 13. h
and 13. i
and 13. j
and 13. k
and 13. l
and 13. m
and 13. n
and 13. o
and 13. p
and 13. q
and 13. r
and 13. s
and 13. t
and 13. u
and 13. v
and 13. w
and 13. x
and 13. y
and 13. z

he saide unto them / Understande ye not this
parable? For will ye then understande all
B other parables?

¶ The sower sowerth 3 woide. These be they
that are by the waye syde where the woode is
sowd / as soone as they haue herde it / imme-
diatly cometh Satan and taketh awaye the
woode that was sowd in their hertes. And the
3 woide are they that are sown on the stony
grounde: which when they haue herde the
woide / receaue it with ioye / and haue no roote
in them: because it receaue it for a tyme. When trouble
and persecution cometh for the woode sake /
immediatly they are offended. And these are
they that are sown amonge 3 thornes: which
beare the woide / and the carefullnes of thys
woide / and the receauefullnes of ryche / and
many other iustices cometh in / a chofe 3 woide / a
foe it made vnfructifull. And these are they
that are sown upon a good grounde: which
beare the woide and receaue it / and bringe
forth fruite: some thyrty folde / and some sixtye
folde / and some and hundred folde.

¶ And he saide vnto them: So a candle light-
eth vnto be put vnder a bushell or vnder a table?
For it is not lighted to be set vpon a candlestick:
For there is nothinge hid / that shall not be
reueled openly: & that which is hid / shall not be
known. Who so hath heare
to heare let him heare. And he saide vnto the:
¶ Take heede whar ye heare / & with whar mea-
sure ye mete / with the same shall it be measu-
red vnto you againe. And vnto you that heare
the saye / shall more be geuen. * For who so hath /
the same hym shall be geuen: and who so hath not /
the same / shall be taken awaye euen that he
hath.

¶ And he saide: The Kingdome of God is af-
ter this maner / as when a man casteth sode
vpon the lande / and slepeth / and standeth vp
and rygeth and sowe / & the sode springeth vp
and groweth / he knoweth nothinge of it. For the
sareth bringeth forth fruite of herself: first the
tressell / after ward the eare / then 3 full sheaue
in the eare. But when the harth broughth forth
the fruite / he putteth to the sickel / because the
bushell is come.

¶ And he saide: wher vnto wil ye lyken the
kingdome of God? Or by what similitude wil
we compare it? It is lyke a grayne of mus-

se / which when it is sown vpon the
lande / is the least amonge all sodes of the earth.
And when it is sown / it groweth vp / and is
greater then all herbes / and getteth greate
brouches / so that the fowles vnder the heauen
maye deuel vnder the shadowe thereof.

¶ And by many such parables he spake the
woode vnto them / therefore as they myght
heare it / and without parables spake he no
thinge vnto them: but vnto his disciples he
expounded all thynges pryuatly. ¶ And they
same daye at euen he saide vnto them: let vs
passe ouer. And they let the people go / and toke
him as he was in the shyppe / and there were
more shypes with him. And there arose
a greate storme of wynde / and dashed the wa-
ue into the shyppe / so that the shyppe was
full. And he was behinde in the shyppe / and
slept vpon a pillowe. And they awoke him /
and saide vnto him: Master / carest thou not
that we perishe? And he arose / and rebuked 3
wynde / and saide vnto the se: Peace / and he
styll. And the wynde was layed / and there fo-
llowed a greate calme. And he saide vnto them:
Why are ye so fearefull? How is it that ye haue
no fayth? And they feared exceedingly / & saide
one to another: What is he thys? For wynde
and se are obedient vnto hym.

The V. Chapter.

¶ And they came ouer vnto the other syde /
of the see / into the countrey of the Gades: **¶** Mar. viij. b
And when he was out of the shyppe / **¶** Luke viij. c
there met him a man possessed of an vnleace
spite / which had his dwellinge in 3 gaues.
And no man coulde bind him / no / nor with
chaynes: for he was oft bounde with fetters
and chaynes: and pluckt the chaynes / & sun-
dered / and brake the piers / and no man
could tame hym. And he was alwaye both
dysobeyent and myghty vpon the mountaynes / and
in graues openinge / and beatinge hym self with
stones. But when he sawe Iesus / a saere off
he ranne / and fell vnto his face / and
cried loude and sayde: I Doe haue I do
with the O Iesus thou sonne of the byghest
God: I charge the by God / that thou com-
mence me not. And he saide vnto him:
Go out of the man this foule spite. And he
sped him: What is thy name? And he an-
swered and sayde: My name is Legion / for

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there be many of vs. And he prayed him instantly / that he woulde not sende them away out of that countrey.

B ¶ And euen there in the mountaines there was a greates band of wyne fedmyng / and all the people prayed him and saide I Let vs departe into the wyne. And anon Jesus gaue them leave. Then the foulespites went out / and entred into the wyne. And the heades of wyne rann beadingles into the see with a saine. They were aboute a two thousande wyne / and were bounde in the see.

And the wyne bearded sled / and tolde it in the care and in the countrey. And they wente out for to se what had happened / and came to Jesus / a sawe him which was possessed and had had the Region / that he saw and was cloped / a in his right mynd / a thir were afrayed. And they that had sene / told them what had happened to the possid / and of the wyne.

And they beganne to praye him / that he woulde departe out of their countrey. And when he came into the synagoge / the possessed prayed him that he myghte be with him.

C ¶ Theucrychles / Jesus woulde not suffre him / but saide vnto him : Go into thy house and to thine owne / and tell them howe great benefytes the Lo: de hath done for the / and howe he hath had mercy vpon the. And he wente his waye / and beganne to publish in the ten entes / howe great benefites Jesus had done for him. And every man marvelled. ¶

Mar. ix. c
Luce vii. c

¶ And when Jesus passed ouer againe by suppeth: there gathered much people vnto him / a was by the see side. And beholde / there came one of the rulers of the synagoge / whose name was Jaimes. And when he sawe him / he set vnto at his feet: a besoughte him greatly / and saide: My daughter is at y poynce / (of death) let it be thy pleasure to come and laye thine hande vpon her / that she maye be whole and lyue. And he wente with him / and many people followed him / and thonged him.

Mar. ix. c
Luce vii. f

¶ And there was a woman / which had had the bloody issue twelfe yeares / a had suffred much of many Physicians / and spent all that she had / and was not helped / but rather in worse case. When she heerde of Jesus / she came behinde amonge the people / and touched his garment. For she saide: If I maye but touche

his clothes / I shall be whole.

And immediately her fountaine of her bloude was dryed vp / and she felt in her bodye that she was healed of the plague.

And forth with Jesus sit in him selfe the power that was gone out of him / and minded him aboute amonge the people / a saide: Who hath touched my clothes? And his Disciples saide vnto him : Thou sayst that y people thus seeth the / sayest: who hath touched me? And he looked aboute to se hir that had done it.

As for the woman / she feared and trembled / for she knewe what was done in her / and came and fell vnto his feet / and tolde hym the whole truth. And he saide vnto her : Thy daughter is nowe dead / why troublest thou the master any more? But Jesus herde right soone the woide that was spoken / and saide vnto the ruler of the synagoge: Doe not thou afrayed / she is onely.

¶ And while he yet spake / there came certen some from the ruler of the synagoge house / and saide: Thy daughter is dead / why troublest thou the master any more? But Jesus herde right soone the woide that was spoken / and saide vnto the ruler of the synagoge: Doe not thou afrayed / she is onely.

And he suffred no man to followe him / but Peter and Jaimes / and Ihs his brother. And he came into the ruler of the synagoge house / and sawe the busynes / and thim that wept a wayled greatly / and he wente in / and said vnto them: Why make ye thus a do and wepe? The maiden is not dead / but is slepeing. ¶

And they laughed him to scorn. ¶ And he rose them all out / and toke the father a mayden / and the mayden / and them that were with him / and wente in where the mayden laye. And he toke the mayden by the hande / and saide vnto her: Tabitha eurna / which is by interpretation / Mayden / I say vnto the: Arise. ¶ And immediately the maiden arose and was made. She was twelfe yeare olde / and they were astonished out of measure. And he charged the assembly / that no man shoulde knowe of it / and saide vnto them / that they shoulde give her to care.

The VI Chapter. ¶

AND he departed thence / and came into a certen countrey / and his Disciples followed him. And when the Sabbath came / he beganne to teach in their synagoge. And many

that herde ic / maruylsd at his tekeninge and
saide: sed whence haib he these thinges? And
whar wysdome is this that is giuen him / and
such actes so are done by his handes? Is not
this he Carpenter the sonne of Mary / and the
brother of James and Iosef / and of Jude a
Synn? And not his syster here becc with da also?
And they were offended at him. But Iesue
saide vnto them: I prophesie no where lesse
for they in his owne countrey / and at home
amonge his owne. And he coulde not shewe
one miracle there / but layed his handes vpon
a fewe sycke and healed them. And he maruyls
ed at their vnbelife. **h**

¶ And he reuente abaide in the townes on
every syde / & taughte they. And called hys selfe /
abegyn to sende the two a two / & gaue them
pouer ouer the vnclene speeces. And com-
manded the that they shoulde take nothinge
with them towards their iouney / saue onely
a riddens scrippes no bread / no money in the
girdell / shoulde be shod with sandal / and
that they shoulde not put on two coates. And
he saide vnto them: Wher soeuer ye shall entre
into an house / there abyde tyll ye go thence.

¶ And whoso receiue will not receiue you / nor
receiue your depaite out from thence / and shoulde
of the dust from your feete / for a wyffes. vnto
them: I say vnto you / reedly: It shalbe ear-
suer for Sodome and Gomorra in the daye of
iudgement then for this cite.

¶ And they wente forth / and preached that
men shoulde amende them selves / and they cast
out many deuil: and many that were sycke
caryed they with theyr / and healed them.

¶ And he came to King Herodes caesar / for
his name was now knowne: he saide: Iohn
the Baptist is risen again fro dead / and there-
fore are his dedes so myghty. But some saide:
This is Elias. Some saide: This a prophete / or
one of the prophetes. But whi Herode had
vnto saide: This Iohn / whom I beheaded /
dis is risen againe soe reardly. ¶ This Herode
had sent forth / and taken Iohn / and put hym
in prison / because of Herodias hys brothe-
r Philipes wyfe / for he married her. Iudas
thelias / Iohn saide vnto Herode: ¶ This is not
lawfull for the to haue thy brothe-
r wyfe. But Herodias layed wayte for him / and wolde
haue slayne him / and coulde not. For with

standinge / Herode feared Iohn / for he knew
that he was a iust and holy man / and he feare
dum / a herkend vnto him in many thinges /
and herde hym gladly.

¶ And thece came of conuenient saye / that
Herode on his bych daye made a supper to mat. with
a the lordes / capitanes and these states of Gas. **Mat. xij. e**
like. Then the daughter of Herodias came in /
and dauanced / and pleased Herode / and them
that sat at the table. She saide: the kinge vnto
the damsell: I see of me what thou wilt / I will
geue it the. And he swore vnto her. What soe-
uer thou shalt aske of me / I will geue it the /
euen vnto the one half of my kingdome. She
went forth and saide vnto her mother: What
shalt I aske? She saide: Iohn Baptist a herde /
And immediately she wente in vnto the kinge
with boyll and saide: I wil that thou geue me
straight waye in a platter the head of Iohn
the Baptist. Then the kinge was fory. I see for
the oother sake / and then that sat at the table /
he wolde not saye her naye.

¶ And immediately he sent the hangman / and
commanded he shoulde be brought in. So
he wente / and beheaded hym in the prison / and
broughte hys heade in a platter / and gaue it
vnto her mother. And when his disciples herde
that / they came and toke hys body / and layed
it in a grave. **h**

¶ And the Apostles came togither vnto Je. mat. **ij. h**
sus and tolde hym all / and what they had done. Lucif. **h**
and taughte. And he saide vnto them: Let a
go ouer of the waye into the wyldernes / and
celle a lile. For there were many comen
and gares / and they had not tyme ynough to
eate. And then he passed by thyppie out of
the waye into a desert place. And the people sawe
them departinge a waye / and many flocke of
it / and ranne thither to gride on foue out of
all cines / and came togither them / and came
vnto hym. ¶ And Iesus wente out and **Mat. ij. h**
sawe much people / and had compassion vpon
them: soe they receit I as the shepe that is
hane no shepheard / and he beganne a longe
lection. **h**

¶ Now when the daye was furte past / his
disciple came vnto hym and saide: This is
a desert place / I see the people saye that they maye
go into the wyldernes / & counte round aboute
cc. ij. and

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and bye them selves bread / for they haue no thinge to eat. But Iesus answered and said vnto them: geue ye them to eate.

M. And they sayde vnto hym: Shall we geue them / and bye two hundred penny worth of bread / and geue them to eate? He saide vnto them: I know many loaves haue yet. Wo a fe. And when they had searched / they saide: fyue / and two fyshes. And he demaunded them all to sit downe bye tables full upon the grasse. And they sat downe there a rowe / and there a rowe by hundreds a by fyfenes. And he toke the fyue loaves and two fyshes / and lofed vp vnto heauen / and gaue shankes / and brake the loaves / and gaue to the disciples to see before them. And the two fyshes paried be amonge them all. And they all had eate / and were sanctified. And they toke vp ruffes halfettes full of the broken peces and of the fyshes. And they that had eate / were aboute fyue thousande men.

Mar. viij. a

mat. xiiij. c
Joan. vij. b

And none he caused bye disciples to go into the shuppe / a to passe ouer before hym vnto Bethsaida / whyle he sent awaye the people. And when he had sent them awaye / he went vp into a mountayne to praye bye praye. And at euen was the shype in the myddel of the see / and he lone vpon the lande. And he sawe that they were in pauerlous tormente / for the wynde was agastyng them.

J. And aboute the fourth watch of the nyghte he came vnto them / and walkid vpon the see / and wolde haue gone ouer bye the. And when they sawe hym walkinge vpon the see / they thought it had bene a spete / and cryed out for they sawe hym all / and were afrayed. But immediatly he tolde them that he was Iesus. And he went vnto them into the shuppe / a he wind ceased. And they were astonied / and maruailed / and readingly: for they had forgotten the loaves / and ther berie was blinded. And when they were passed ouer they came into the lande of Genezareth / and vnto vp into theauen. And wha they were come out of the shuppe / immediatly they knewe hym / and came thowmeow all the cegion about / a began on euery syde to bring vnto him in beddes such as were sick / where they herde that he was. And wherher soeuer he entered / they quere / and out of the

mat. x. iij. b

Mar. vi. f

gates / where layed they the sycke in the market place / and prayed hym / that they mighte be soude the berne of his gaucine. And as many as conched him were made whole.

The VII Chapter.

M. And there came vnto him the Pharisees / and exceptors of the Scribes / that were come from Ierusalem. And when they sawe certayne of his disciples eate bread with common / that is with vnwashed handes / they complained. For the Pharisees and all the Iewes care not / except they wash their handes offym: observinge so the traditions of the elders. And when they came fro the market / they care not / except they wash. And many other thinges there be / which they haue taken vpon the to obserue / as ife washinge of cuppes a clewse / and basin / and vesse / and table.

Then the Pharisees and Scribes asked him why walkid not thy disciples after the traditions of the elders / but eate bread with vnwashed handes? But he answered and said vnto them: sul wel hath I say propheted of you yps / as it is writen: This people honourith me with their lippes / but their herte is farre fro me. But in veyn do they serue me / why they teach such traditions as are nothinge but the commandementes of men. I leaue the commandement of God / and keepy traditions of men / as the washinge of cuppes and cuppes / and many such thinges do ye.

And he said vnto them: How goodly haue ye ascribede the commandement of God / to maneyne your owne traditions. For Moses said: Honour father and mother. Wha he so cursed father and mother / that dye he death. But I say: I will not say so farde of myn: as Iudas / charis: The thinge that I should helpe thee walkid thou genen to God. And thou Iustre hym no more to do ought for his father or mother / and make Gods woide of none effect / thowme pouce omis traditioes that ye haue sette vp / and many such thinges do ye.

And he called vnto him all the people / and said vnto them: Heuie vnto me ye all / and dedecond me. There is nothinge without a man that can defyle him / wha it is entered into him. But that which goeth out of him / is that maketh the man vnclene. If any man haue

cxxx

were to heare / let him heare. And when he came from the house / his disciples eyed him of this similitude. And he saide vnto them : are ye so then without vnderstandinge ? Perceauye not yete / that euery thinge which is without / and goeth into the man / can not defile him : For it entereth not into his here / but into the belly / and goeth out into the draughte that pourerth all meate.

C And he saide: The thinge that goeth out of the man / that defileth the man. For from within / out of the here of man proceede euell thaughtes / aduouryse / whorisme / smutther / thurst / couenousnes / mysedee / deccate / vncleines / a wyched eye / blasphemie / pryde / foolyshnes. All these euell thinges goe from within / and defile the man.

124 And he arose / and wente from thence into the badere of Tyre / a Sydon / and entred into an house / and wolde let no man knowe of it / and yet coulde be not be hyd : For a certayne woman / whose daughter had a foule sprete / herde of him / and came / and fell vponne at his feete / and it was an Hebrith woman of Syrophenice / and she besoughte hunte / that he wolde dryue out the deuell from her daughter. But Iesus saide vnto her : Let the children be fed first : It is not mete to take the childrens bread / and to caste it vnto dogges. She answered and saide vnto hym : Yea Lord / merueilles / the whelpes also eate vnder the table of the dysydners commes.

D And he saide vnto her : Because of this sayinge / go thy waye / for thou art cleane / and thy daughter is healed. And she wente vnto her house / fonde that the deuel was departed / and her daughter layenge on the bed.

125 And when he wente out agayne from the coastes of Tyre and Sydon / he came onto the see of Galile / wherom / myddes of the coastes of the iudees. And they brought vnto him one that was deaf / a had impediment in his speache. And they played him / that he wolde laye his hande vpon him.

And he toke him asyde from the people / and put his fingers in his eares / and byd spyt / and touchd his tung / and lokd vp vnto heauen / sighd / and said vnto him : Ephata / that is to opene. And immediatly his eares were opened / and the bonde of his tounge was lousd /

and he spake right. And he charged the that Marke / that they shoulde tell no man.

But the more he forbade them / the more they published it / and marraied out of measure / and sayde : He hath don / all thinges well. The deaf hath he made to heare / a the dumme to speake. **126**

The VIII. Chapter. 4

At the same tyme / when there was much people there / and had nothinge to eate / Iesus called his disciples to him / and said vnto them : I haue compassion vpon the people / for they haue taryed with me now the dayes / and haue nothinge to eate. And if I let the go home from here fasting / they shoulde faime by the waye. For some of them were come from farre. And his disciples answered him :

Where shoulde we gete dyas here in the wilderness to satisfie them ? And he eyed them : How many loaves haue ye ? They saide : Seven. And he commaunded the people to se downe vpon the grounde. And he toke the seven loaves and gaue thakke / and brake them / and gaue them vnto his disciples / to set them before the people. And they had a fewe small fyshes / and when he had geue thakke / he had set theu before the people. They byd eat / were satisfied / and toke vp seven basketes full of the broken meate / that was left. And they that byd eat / were vnto a foure thousande. And he sent them awaye.

127 And forthwith he went into a shyp with his disciples / and came into the coastes of Dalmanoutha. And the Pharisees went out / and beganne to dispute with him / and tempted him / and desired a token of him from heauen. And he sayde in his spere / and sayde : Why doth this generation seeke a token ? Verely I Luce 11 c saye vnto you : There shall no token be geuen vnto this generation. And he left them / and went agayne into the shyppe and passed ouer.

And they forgot to take bread with them / and had no more with them in the shippe but one loafe. And he commaunded them and sayde : Take hede and beware of the leuen of the Pharisees / and of the leuen of Herode. And their mynnes traueled here and there / a sayde amonge them selfes. This is that we haue no bread / and Iesus vnderstandeth that / a sayde

Gen. ij
Eccl. c
xxxij. c

Tob. iij. 4
Esa. ix. a

Mat. 13. c

Mat. 13. c
Joan. 11. b

Mat. 23. c
Luce 11. c

Mat. 23. a
Luce 11. a

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unto them: Why trouble ye your selves: that ye have no bread? Are ye yet without knowledge and understanding? Have ye yet a blind heart in you? Have ye eyes and see not: and have ye ears and hear not: and remember ye not?

Mat. vj. c ¶ That I blesse fyve leuues amonge fyve thousande / home many baskets full of broken stonde take ye then vp? They sayde: twelfe. **Mat. xv. d** ¶ When I blesse the fyuen amonge the foure thousande / howe many baskets full of broken stonde take ye then vp? They sayde: fyuen. **Mat. xvj. a** And he sayde vnto them: Why are ye then without understanding?

¶ And he came to Bethsaida / and they brought one blind vnto hym / and prayed him to touche him. And he toke the blinde by the hande / and led him out of the toun: / and they spit in his eyes / and layed his handes vpon him / and asked him whether he sawe ought: And he looked vp / and sayde: I see men goinge as if I were trees. After this he layed his handes vpon his eyes againe / and made him to see. And he was brought to ryght againe / a fewe all clearly. And he sent him home / and sayde: Go into the toun / and tell it also vnto no man therein. **Mat. xvj. c**

¶ And Iesus went out and his disciples in to the toun of the cite of Cesarea Philippi. **Mat. xvi. c** And in fyve waye he asked his disciples and sayde vnto them: what is your name that I am? They answered: They say thou art Ihsou the Baptist: Some saye thou art Elias / some that thou art one of the prophetes. And he sayde vnto them: But whome saye ye that I am? Then answered Peter and said vnto hym:

Mat. xvj. a ¶ Thou art very Christ. And he charged them strictly: that they shoulde tell no man of him. **Mat. xvj. a** ¶ And he beganne to teache the. The sonne of man must suffre many thinges / and be caste out of the kyngdome / and be bye crucified / and be put to death / and after thre dayes rise againe. And that word spake he vnto openly. And Peter toke him vnto hym / and beganne to rebuke him. But he turned him about / and looked vpon his disciples / and reprimed Peter / and sayde: Go after me thou Sathan: for thou sauest not the things that be of God / but of men.

¶ And he called vnto him the people with his disciples / and sayde vnto the: Whosoever will followe me / let him denye him self / and take up his crosse / and followe me. For whosoever will save his life / shall lose it: a whosoever loseth his life for my sake / and the gospell / shall save it. What helpeth it a man though he wanne the whole worlde / if yet he harme his soule? Whosoever a man give to redeme his soule / shall sell it / and himselfe is an abaynd of his and of his woulde / amonge this aduicious and synfull generation / of him shall be the sonne of man also be abused / when he cometh in the gloare of his father with the holy angelle. And he sayde vnto them: ¶ Verely I say vnto you: That there stande here some / which shall not taste of death / till they see the kyngdome of God come with power.

Mat. xvj. c ¶ And after sixe dayes / Iesus toke vnto him J. Peter / James / John / and brought them vp into a mountaine out of the waye alone / and was transfigured before them / and his clothes were whight and very whye / as the snowe / so wher as no sulfer can make vpon earth. And there appeared vnto the Ihsou with Moses / and they talked with Iesus. And Peter answered / and said vnto Iesus: Rabbi / hercia good benyge for vs. Let us make here tabernacle: one for thesen / one for Moses / and one for the Ihsou: for we knowe not what he sayd / and they were very fearefull. And there was a cloude / which overshadowed them. And our of the cloude there came a voyce / and said: This is my beate sonne: hear him. And immediately they looked aboute / and sawe no man more: then Iesus onely with them.

¶ But when they were come from the mountaine / Iesus charged the / that they shoulde tell no man what they had seene / till the sonne of man were risen againe from the dead. And the thre / sayinge by them / a each one a nother: What is that synne ge against the dead? And they asked him / and sayde: Why saye they? There is that Elias must first come: He answered / and said vnto them: Elias shall first come in vnto / and bringe all thinges to right againe: The sonne of man also shall suffer many thinges / and be despised / & contemned: But I say vnto you: That Elias is come: a they have done vnto him what they woulde / accordinge as it is written of him.

Mat. xvj. c ¶ And the thre / sayinge by them / a each one a nother: What is that synne ge against the dead? And they asked him / and sayde: Why saye they? There is that Elias must first come: He answered / and said vnto them: Elias shall first come in vnto / and bringe all thinges to right againe: The sonne of man also shall suffer many thinges / and be despised / & contemned: But I say vnto you: That Elias is come: a they have done vnto him what they woulde / accordinge as it is written of him.

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Mat. xvi. b And he taught and sayde vnto them: **Jo. ii** not werten. My house shalbe called a house
Jer. vi. a of prayer for all people: But ye haue made it a
4. re. viii. b denne of murthers.

Mat. xxi. a And the scribes and hyeriests herde of
Mat. xxi. b it. And they sought how they might destroy
Mat. xxi. c him: But they were afraid of hym: for all the
Mat. xxi. d people maruailed at his doctrine. And as
Mat. xxi. e euen he went out of the cite. And in the mo
Mat. xxi. f rowse they passed by: and sawe the figge tre
Mat. xxi. g that it was withered vnto the rote. And Pe
Mat. xxi. h tre thought thecon: and saide vnto him: Ma
Mat. xxi. i str / behold / the figge tre that thou curse
Mat. xxi. j dest: how beed a way. Iesus answered: and
Mat. xxi. k saide vnto them: I haue faith in God. **4. De**
Mat. xxi. l cty I say vnto you: Whatsoeuer ye saye vnto
Mat. xxi. m this mountaine: Quoyde / and cast it selfe
Mat. xxi. n into the see / and it shalbe cast out thence:
Mat. xxi. o But seldene that the thinges shall come to
Mat. xxi. p passe: which he sayeth: the last wyche sayeth
Mat. xxi. q it shal come to passe. Therefore I say vnto you:

Mat. xxi. r Whatsoeuer ye desire in yowre prayer / selef
Mat. xxi. s that ye shall receaue: and ye shall haue it.

Mat. xxi. t And when ye stande and praye / forgoue of
Mat. xxi. u and yue: b ye haue ought agaynste any man / that youe
Mat. xxi. v father also in heauen / maye forgoue you your
Mat. xxi. w trespasses.

Mat. xxi. x And they came agayne vnto Ierusalem:
Mat. xxi. y and when hee wnten in the temple / there came
Mat. xxi. z vnto him the iue priestes / and scribes / and the
Mat. xxi. aa elders: and sayde vnto him: By what aucto
Mat. xxi. ab rityc dost thou thes things? and who gaue
Mat. xxi. ac the this auctorye to do such? But Iesus
Mat. xxi. ad answered and sayde vnto them: I wil asse
Mat. xxi. ae ye a woide also: answered me: and I wil tell
Mat. xxi. af you by what auctorye I do thes. The Sa
Mat. xxi. ag yme of Ihon: was it from heauen or of
Mat. xxi. ah man? answered me.

Mat. xxi. ai And they thought in them selfes: if we say
Mat. xxi. aj it was from heauen: then shall he saye: why
Mat. xxi. ak byd ye not then belif hym? But if we saye:
Mat. xxi. al it was of man: then feare we the people: for
Mat. xxi. am they all helde that Ihon was a true prophet.
Mat. xxi. an And they answered and said vnto him: We
Mat. xxi. ao can not tell. And Iesus answered: and said
Mat. xxi. ap vnto them: Why thet I I saye by what aucto
Mat. xxi. aq rityc I do thes things.

Mat. xxi. ar The. xlii. Chapter.

Mat. xxi. as And hee beganne to speake vnto them by
Mat. xxi. at parables: A certayne man / planted a vy

neyarde / and made a hedge aboute it / and
bygged a wynerie: / and builded a towre: / a
lectour vnto the housbandmen / and wnten
out to a steunge countre. And when the
wintre was: he sent a seruante to the housband
men: that he might receaue of thei housband
me of the frute of the vnyeyarde. But they toke
hym: and stit hym / and sente hym awaye
enpire. Agayne he sent vnto them another
seruaunte: to whom they stonned: and stit: he
be: and sent him in a waye shamefully deale
withall. Agayne he sent another: to whom they
strewed: and many other: some they stit: and
some they put to death.

Then had he yett one sonne onely / whome
he loued: / hym he sente also vnto them at the
last: and sayde: they will stande in awe of my
sonne. But the same housbandmen sayde
amonge them selfes: This is the hyer: / Come
leuo: kill hym: so shall the inheraunce be
ours. And they toke hym / and stit: and
cast hym out of the vnyeyarde. Whi
ch shall now the Lorde of the vnyeyarde do:
He shall come and destroye the housband
men: / a geue the vnyeyarde vnto other: But
ye not ede this scripture: The same stone
is the budder: which is become the head stone
in the corner: This was the Lorde of vnyey
ards: it is maruaulous in oure eyes. And when the
wintre shalbe aboute to take hym: but they feared the
people: for they perceived that he had spoken
this parable agaynste them. And they stit him
and went their waie.

And they sente vnto him certayne of the
Pharises and Herodes officers: / to take hym
in his wordes. And they came and sayde vnto
him: Master: we knowe that thou art true
and carest for no man: for thou regardest not
the outward apperaunce of men: but thou
dost the way of God truly. Is it lawful
to geue tribute vnto the Emperoure: or not?
Ought we to geue it: or ought we not to geue
it? But he perceiued their ypocryse: and said
vnto them: Why tempt ye me? Bring me a
peny: I may see it. And they shoughe it him:
The said he: Whose image a superscription
is this? They said vnto him: The Emperours.
Then answered Iesus and saide vnto thei:
I geue therfore vnto the Emperoure: / which
is to the Emperoure: / and vnto God: that which
is to God.

Mat. xxi. b
Luc. xx. b

And hee beganne to speake vnto them by
parables: A certayne man / planted a vy

Mat. xxi. b
Luc. xx. b

Gods. And they marraied at him.

¶ Then came vnto hym the Saducees
 (which holde that there is no resurrection)
 they asked him / and saide / Master / Moses
 wrote vnto vs: If any man brother die / and
 leaue a wyfe / and leaue no children / his brother
 shall take his wyfe / and raise vp sbe vnto his
 brother. Now were there seuen brethren / the
 first take a wyfe / and dyed / and left no sbe: and
 the seconde toke her / and dyed / and left no
 sbe: the thirde in lyfe maner. And they all se-
 uen toke her / and left no sbe. In the laste af-
 ter them all: he wyse dyed also. Nowe in the
 resurrection whan they shall rise againe /
 whos wyff shall she be of them: for seuen had
 hir to wyfe.

Then answered Iesus / and sayde vnto
 them: Do not ye erre: because ye knowe not
 the scriptures nor the power of God? Whan
 they shall rise againe from the dead / they shal
 neither marrye nor be marryed / but they are
 as the angels in heauen. To sauinge the
 dead / that they shall rise againe haue ye not
 red in the booke of Moses / how God spake to
 him in the bush / and sayde: I am the God of
 Abraham / and the God of Isaac / and the
 God of Jacob: For is not God a God of the
 dead / but of the lyuinge. Therefore ye erre
 greatly.

¶ And there came vnto him one of the Scri-
 bes / that had berkened vnto them howe they
 disputed togethe / and sawe that he had an-
 swered them well / and asked him: Whiche is
 the chiefest commandement of alle? Iesus
 answered him / the chiefest commandement
 of all commandementes is this: Hear O
 Israel / the Lord our God is one God /
 and thou shalt loue the Lord thy God with
 all thy herte / with all thy soule / with all thy
 mynde / and with all thy strenght. This is the
 chiefest commandement / and the seconde is
 lyke vnto it: Thou shalt loue thy neighbour
 as thy selfe. There is none other greace com-
 mandement then these.

¶ And the scribe sayde vnto him: Master / be-
 ridy I shau haue sayde ryght / for there is but one
 God / and there is none other without hym /
 and to loue him with all the herte / with all
 the mynde / with all the soule / and with all the
 strenght / and to loue a mans neighbour as

him selfe / is more then then sacrifices and al
 offeringes. But whan Iesus sawe that he
 answered discretely / he sayde vnto hym:
 Thou art not farre from the kyngdome of
 God. And after this durst no man aske hym
 any more questione.

¶ And Iesus answered and saide: whan
 he taught in the temple / howe sayde the scri-
 bes that he blasfemes the sonne of Dauid: But
 Dauid him selfe sayeth of him: the holy
 ghost: The Lord saide vnto my Lord: Sit thou
 at my right hand / tyll I make
 thine enemies thy fo: foes. Thre Dauid cal-
 led hym his Lord: How is it then that his sonne
 And many people herde him gladly.

¶ And he taught them / and saide vnto them:
 Beware of the scribe that loue to go in
 large garmentes / and loue to be salued in
 the market / and shal gladly aboue in the syna-
 gogue and at the table / they becoure wydo-
 wers houses / and vnder a colour they make
 longe prayers. These shall retraue the more
 dampnation.

¶ And Iesus sat ouer against the Gods
 chest / and behelde how the people put money
 into the Gods chest. And many that were
 ryche / put in much. And there came a poore
 wydowe / and put in two mites / which make
 a farthinge. And he called vnto him his dis-
 ciple / and sayde vnto them: Verily I say
 vnto you / this poore wydowe hath put more
 into the Gods chest / then all they that haue
 put in: for they all haue put in of theyr super-
 fluite / but she of her poortie hath put in all
 that she had / which ber whole lyuinge.

The XIII. Chapter.

¶ And when he wente out of the temple /
 one of his disciples said vnto him: Master /
 what was that stone and what a building is
 this? And Iesus answered / and saide vnto
 him: Well thou art this great buildyng: There
 shal not one stone be left vpon another / that
 shall not be stoken downe.

¶ And whan he sat vpon mounte Olyuete
 ouer againste the temple / Peter and James
 and Iohn / and Andree / asked hym pryually:
 Tell vs: Whan shall all these come to passe?
 And whar shalbe the token / whan all these
 shalbe fulfilled: Iesus answered them / and
 beganne to saye: Take heed / that no man
 deceiue

The Gospel of S. Matthew.

came you/for there shal many come vnder my name/and saye: I am Christ/and shal deceaue many. But when ye shall heare of the noyse of warres / be not affrayed: forso muste it be / but it becoms us not yet. † One people shall rise agaynſt another/and another realme agaynſt another / and there shalbe earthquake here and there / and darth shall there be and trouble.

Mat. 24. 6

Mat. 24. 6
Some read
be counsell

† But take ye hede to your selves. for they shall deliuer you vp to the I. countre/and Synagoga / and ye shalbe beaten / a shalbe brought before iudges and kynge/for my names sake / for a witnesse vnto them. And the Gospell muste firste be preached amonge all people.

Mat. 24. 6
Luc. 21. 20
and 22. 6

† Now when they shall lede you/and deliuer you vp/ take ye no thoughte as howe what ye shall saye/and ymagine ye nothinge as howe/ but what soeuer shalbe geuen you at that same houre/that shal speake/ for it is not ye that speake/ but the holy ghoſt. † One brother shall deliuer another vnto death / and the father the sonne/ and the children shall rise agaynſt their fathers and mothers/ and shall put thens to death/ and ye shalbe hated of all men for my names sake. But who so endureth to the ende shalbe saved.

Mat. 24. 6

Mat. 23. 17
Luc. 11. 29
Dan. 11. 2

† When ye shall see the abhormacion of desolacion/ wherof it is spoke by Daniel the prophete/ stande where a ought not / who so readeth / let him make it wel when hee them which be in Ieruy: syc vnto the moynsaye/ near/ and let hym that is on his house topp/ not descende into the house/ nor come therean to seech any thinge out of the house. And let hym that is in the fildes/ not wete backe to frische his clothes.

¶

But woe vnto them that see with theyr eyes/ and to them that seee suchen these dayes. Woe thereto/ saye ye that youre sighte be not in the wynter. For in those dayes there shalbe such maner as was not from the beginninge of the creatur/ whiche God created vnto this tyme/ neither shalbe. And if the Lord had not shortened those dayes/ there shoulde no man be saved. But for the electes sake whome he hath chosen/ he hath shortened those dayes.

Mat. 23. 17
Luc. 21. 20

† Now if any man shall saye vnto you as

that come I ha / here is Christ/ lo/ beio there/ desiste not. for there shall arise falsc Christes/ and falsc prophetes whiche shall do tokens and woundres/ because they shall do theyr choyse/ if it were possible. But take ye hede: for I haue tolde you all before.

† But at that same tyme after this trouble/ may the Sonne and Moone shall lose theyr liggth/ and the starres shall fall from heauen/ and the powers of the heaues shall mouer / and when they shal the sonne of man coming in the cloudes with greates power and glory. And then shall be sende his angels/ and shal gather together his choyse from the foure woundes/ fram one ende of the earth to the other.

† Learne a similitude of the figge tree: When his braunche is yet tender / and hath brought forth leaues/ ye knowe when the sommer to nye. So likewise when ye shall the thinges come to pass/ be ye sure that it is neeuen at the doore. Verely I saye vnto you/ this generation shal not passe/ till all these be fulfilled. Heauen and earth shal perishe / but my wordes shall not perishe. † But of the day and houre knoweth no man/ neither the sonne/ nor the father/ no/ not the sonne/ him self/ but the father onely.

† Take hede/ watch and praye/ for ye knowe not when the sonne of man shall come. Like as a man that is gone to a straunge countre/ and lefeth his house/ and gaue his seruantes auerayse/ vnto euery one his worke/ and commanded the pouse that he shoulde watche. Watche ye therefore/ for ye knowe not when the master of the house commeth/ whether hee will come in the euenynge or at mydnyght/ or aboute the cockerowinge/ or in the morninge/ what hee will come not soderly/ and fynde you slepyng. Like what I saye vnto you/ thus saye I vnto all/ watch.

The XIII. Chapter.

¶ And after two dayes was he Easter/ and the dayes of forty dayes/ and the bygh presens and serbes sought howe they might take him with deceate/ and put him to death. But they sayde: Not in this feast dayes/ lest there be any noyse in the people.

† And when he was at Bethanye in the house of Simeon the leper/ and sat at the table/

Mat. 24. 6
Luc. 21. 20

Mat. 23. 17
Luc. 21. 20

Mat. 23. 17
Luc. 21. 20

there came a woman / whiche had a boye of pure and costly Sardius ayrement. And she brake the boye; and poured it upon his head. Then were there some that vs'dayned a saie: where is ferueth this wastell? This ayrement might haue bene sold for more then the hundreth pence; and bene geue to the poore. And they stridged against her.

But Iesus sayde: Let her be in rest: why trouble ye her? She hath done a good worke vpon me. Ye haue alway the poore with you; and when soeuer ye wyll / ye maye do them good: but me haue ye not alwaye. She hath done what she coulde / she is come before to anoynte my bodye for my buryall. Verely I saye vnto you: wheresoeuer this Gospell shal be preached in all the world; there shall this also be sayd for her sake: that she tolde for a remembrance of her.

¶ And Iudas Iscariote one of the twelue went vnto the priests / to betraye hym vnto them. When they herde that / they were glad and promised that they wolde geue hym money. And he sought how he might conveniently betraye him.

¶ And upon the first daye of ferueth: he caules when the Easter lambe was offered / his disciples sayde vnto hym: Where wylt thou that we go to prepare that thou mayst eate the Easter lambe? And he sente two of his disciples / sayde vnto them: go your waye into the citty: and there shal meete you a man beaunge a pynther with water; followe him; and wheresoer he goeth in / there saye ye to the good man of the house: The master sendeth the word: Where is the best house / wherein I maye eate the Easterlambe with my disciples? And he shall shewe you a greete paroure; whiche is paved and prepared / there make ready for vs. And the disciples went forth; and came into the citty; and founde as he had sayde vnto them. And they prepared the Easterlambe.

¶ When he came with the twelue. And as they sat at the table and had eate; Iesus sayde: Diddy I saye vnto you: One of you that eateth with me / shal betraye me. And they were feruand / saide vnto him one after another: Is it I? or another? (sayde:) It is I? He answered and saide vnto them: One of the

twelue; euen thesame that suppereth with me in the place. The sonne of man truly sayeth such as thou wene of him. But two vnto that man; by whom the sonne of man is betrayed. It were better for thesame man that he had neuer ben boune.

¶ And as they had eate; Iesus toke the bread / gaue thanks; and brake it; and gaue it to them; and sayde: Take; eate; this is my bodye. And i. Cor. x. c. he toke the cuppe; thank ed; and gaue it them; and they had all drunke thereof. And he saide vnto them: This is my blood of the newe testamēt; whiche shal be shed for many. Verely I saye vnto you; that from henceforth I will not drinke of the frute of the vyne; tyl the day that I drinke it newe in the kingdome of God. And when they had saide grace; they went forth vnto mount Oliuete.

¶ And Iesus saide vnto them: This nyght shall ye all be offended in me; for I am wintin. ¶ I will smite the shepherde; and the shepe shall be scard abroade. Neuertheless / I assure that I am cysen agayne; I wil go before you into Galile. But Peter saide vnto him: And though all men should be offended; yet wolde not I be offended. And Iesus sayde vnto hym: Verely I saye vnto the: To daye; in this same nyght before the fall; brot two tymes; shalt thou denye me thyse. But he sayde yet more: For though I should be with the; yet wyll I not denye the. So saide they all in lyke maner.

¶ And they came into the felde called Gethsemane; and he said vnto his disciples: Sit ye here; tyl I go yonder a praye. And he toke with him Peter and James; and Iohn; a begynna to waspe fearfull; and to be in an agony; and saide vnto them: My soule is heauy; eue vnto the; be watche; ye here and watch. And he wente forth a litle; a fel upon the ground; and prayed; that; if it were possible; the hauro might passe from him; and saide: Abba; my father; all thynges are possible vnto the; take this cuppe awaye fro me; Neuertheless; not what I wil; but what thou wilt.

¶ And he came vnto them; and found them sleeping; and sayde vnto Peter: Simon; sleepest thou? Coustest thou not watche with me one houre? Watch and praye; that ye fall not into temptacion. The spirit is willing; / but the

Mat. xxvi. c.

Luc. xxii. b

Zeu. i. a

Mat. xxvi. c

Job. xii. a

Job. xii. c

E

the byghe priestes accused hym four. But Pilate yed hym agayne / and sayde: I finde no syn in this man. They sayde: He sayde: Beholde how sore they love re thy charge. Neuertheless / I will answer and nomce / in so muche that Pilate marvailed.

¶ At the feast of Pasche he was wont to release vnto them a prysoner / whomsoever they wold desire. There was in pryson with the scianus / one called Barabas / whiche in the pryson had committed murder. And y people wroue vp / and prayed hym / that he wold do as he was wont. Pilate answered them / and sayde: I geue loufe vnto you the kunge of the Iewes? For he knoweth that the byghe priestis had besyched him of nyght. But the byghe priestes moued y people / that he should rather geue Barabas loufe vnto them.

¶ Pilate answered agayne / and sayde vnto them: What will ye thin that I do vnto hym / whom ye accuse to be kyng of the Iewes? They cryed agayne: Crucifie hym. Pilate sayde vnto them: What euill hath he done? But they cryed yet much more: Crucifie hym. So Pilate thought to satisfie the people / and geue Barabas loufe vnto them / and besyched them Iesus / to be scourged and crucified.

¶ And the souldiers led him into the common hall / and called the whole multitude together / and clothed him with purple / a plaide / a crount of thornes / and crowned him with helle / and beganne to salute him: Hail kyng of the Iewes. And thurst him upon the head with a reed / and spytted vpon him / and set vpon the face / and worshippd him. And when they had mockt him / they toke the purple of hym / and put vnto hym clothes of another kyn / and led hym out that they myght crucifie him.

¶ And they compelled one that passed by / called Symon of Cyren / which came from the city / and was the father of Alexander & Rufus / to beare hys crosse. And they brought him to the place Golgatha / which is by interpretation a place of head mens skulles. And they gaue him wyne myrte to myrte to drinke / and he toke it not.

¶ And when they had crucified hym / they parted by garmentes / a castell was therefore what euery one shoulde take. And it was aboute the thre / or foure houres / and they crucified him. And the rule of hys crosse was

written ouer abone him (namely:) The kunge of Iewes. And they crucified him with two murderers / on eache the right hande / and one at the left. Then was the scripture fulfilld / which sayeth: He was counted amonge the scell doers.

¶ And they that went by / reuyld him / and wagged their heades / and sayde: He sayde: How goodly dreastst thou vnto the crosse / and burdest it agayne in this wyse? Helpe thy selfe now / and come thow fro the crosse. The byghe priestes also in this maner laughed vnto some amonge them selves with the Scrybes / and sayde: He hath helped other / but selfe can be not helpe. If thou Christ and the kyng of Iherusalem / thou come thowt now from the crosse / that we maye see / and beleue. And they that were crucified with hym / deefed him also.

¶ And when it was aboute the sixte houre / there was a darkenesse ouer the whole lande / vntill aboute the nyght houre. And aboute the thre / or foure houre Iesus cryed loude / and sayde: My / My / lamina / sabibani / which in hebrewe / and in greke / and in latine / is sayed: My God / My God / why hast thou forsaken me? And some that stode by / when they herde that / they said: Beholde / he calleth Elias. ¶ Then ranne there one / and fylde a sponge with vyner / and sticte it vnto a cede / and gaue hym to drynke / and sayde: Holde thyselfe / let se whether thou wilt come / and take hym downe. But Iesus cryed loude / and gaue vp the ghoost. And the vale of the temple rane in two peces from aboueyll beuech.

¶ The captayne that stode there by / ouer / was gayed hym / when he sawe that he gaue vp the ghoost / with such a crye / he sayde: Verily / this man was Gods sone.

¶ And there were womē there also / which he behelde the same of / amonge whom was Mary Magdalene / Mary of James / and the mother of Ioseph / and Salome / which had folowed him / and many other / that went vp / with hym to Ierusalem. ¶ And at euen there was a great earthquake / as it was the daye of iudgement / the earthe ronge / which was the sabbath / there came one Ioseph of Arimathea / a worshipfull personour / which loved also for the kingdom of God / and went in boldly vnto Pilate

The Gospel of S. Marke.

late / and aged the body of Iesus: But Pilate manuypled that he was dead already / and called the raptaine / and asyd bym / whether he had longe bene dead. And when he had gotten knowledge of the captayne / he gave Ioseph the body. And he bought a linnen cloth / toke hym thowse / and wrapped him in the linnen cloth / and layed him in the sepulchre / which was hewen out of a rocke / and rolled a stone before the doore of the sepulchre. ¶ But Mary Magdalene / and Mary Iosef / behelde where he was layed. R

Marke.
xxviii

The XVI. Chapter. R

Affter that upon the Sabbath was past / Mary Magdalene / and Mary Iames / and Salome / bought spices that they myght come and anoynte hym. And they came to the sepulchre upon a day of the Sabbathes / very early when the Sunne arose / and sayde one to another. Who shall rolle us the stone from the doore of the sepulchre? And when they looked / they sawe that the stone was rolled away: for it was a very greate one. And they wente into the sepulchre / and on the right hande they sawe a yonge man sitting / which had a luge whye garmens upon hym / and they were aghast. ¶ But he sayde unto them: Be note afrayed / ye see Iesus of Nazareth which was crucified: he is risen / he is not here. Beholde the place where they layed hym. But go ye your waye / and tell bye disciples and Peter / that he will go before you into Galilee: there shall ye see hym / as he sayde unto you. R

Marke.
xxix

Marke.
xxx

Marke.
xxxi

Marke.
xxxii

And they wente forth in all the hast / and fled fro the sepulchre: for there was a trembling / and feare come upon them / neyther sayde they any thinge to any man / for they were afrayed. ¶ But Iesus / what he was risen vpon early upon the first daye of the Sabbathes / he appeared first vnto Mary Magdalene / out of whome he had cast seven devyle. And she wente and tolde them that were with hym / as they mourned and wept. And when they herde that he liued / and had appeared vnto her / they belived not. ¶ Afterwardes an two of the wyce walkynge / he shewed hym selfe vnto another figure / whā they were goynge vp

pon the selde. And they wente / and tolde the other: these they belueyd not also. R

¶ At the last / as the clouen / so at the last / he shewed hym selfe vnto them / and rebuked their vndeiefe / and the hardnesse of theyr herte / because they belueyd not the which had sene hym risen. And he sayde vnto them: Go ye your waye vnto all the world / and preach the Gospell vnto all creature. Who so belyueth and is baptysed / shall be saved. But who so belueyth not / shall be damned.

As for the tokens / which I shall folowe them / that belye / these are they: ¶ In my name shall they cast out devyle. ¶ Speake with iurment / and they shall not be hurt. ¶ And if they shall take any deadly thinge / it shall not hurt them. ¶ And they shall laye theyr handes upon the sicke / and they shall recover.

¶ And the Lorde / after that he had spoken vnto them / was taken vp into heauen / and sat at the right hande of God. And they wente out / and preached euery where. And the Lorde wrought with them / and confirmed the wordes which toke.

¶ The end of the Gospell of S. Marke.

The end of the Gospell of S. Marke.

The Prologe of S. Luke.



As I have seen many have taken in hande / to set forth the wordes of the actis that are come to passe / amonge vs / lyke as they begunne vnto vs / whiche from the beginninge were thersert sistes / and were ministers of the wordes. I thought it good / after that I had diligently searched out all from the beginninge / so write the same orderly vnto the Good Theophilus / that thou myghtest knowe the certinite of the wordes / wherof I thou art now fourmed.

The

The Gospel of saynce Luke.

The first Chapter.



In the tyme of Herode
king of Jewy/there was
a priest named Zacharye
of the T. rouefe of Abia/ a
his wyfe of 7 daughters
of Zard/ a his name was
Elizabeth. They were
both ryghteous before God/ and walked in al
the commaundmentes and statutes of the
Lord/ vncircouenable. And they had no child/
for Elizabeth was barren/ and they were both
well styrren in age.

And it came to passe as he offered the sacri-
fice offer before God/ when his course came
(according to the custome of the priesthode)
to offer to his lotte to burn incense. And the
wente into the temple of the Lord/ and the
whole multitude of the people was without
in praye/ while the incense was burninge.
And the aungel of the Lord appeared vnto
him/ and stode on the ryghte syde of the aulshere
of incense. And when Zacharye sawe him/ he
was abasped/ and there came a feare upon
him.

But the aungel sayde vnto hym: feare
not Zachary: for thy prayer is herde. And
thy wyfe Elizabeth shall beare the sonne/
whos name thou shalt call Iohn/ and thou
shalt haue ioye and gladnes: and many shall
reioyce at his birth: for he shall be great be-
fore the Lord. Wyme and stronge drinke
shall be not drinke. And he shall be filled with
the holy ghoost/ euen in his mothers wombe.
And many of the chyldren of Israel shall be
turned vnto the Lord: theze thyze God. And he
shall go before hym in the spirite and power of
Elia: to turne the hartes of the fathers vnto
the chyldren/ and the vnfaithfull vnto the
wyse doome of the vngyghteous/ to make f. people
redy for the Lord.

And Zacharye sayd vnto the aungel: Where

by shall I knowe this? for I am olde/ a my wyfe
wyll styrren in age. The aungel aunswere/ and sayde
vnto hym: I am Gadud that Iub. sig. b
stoude before God/ and am sente to speake vnto
the/ and to shewe the best glab rydynges.
And beholde/ thou shalt be fructuous/ and not
able to speake/ vntill the day that this cometh
to passe/ because thou hast not beleued my woord.
And he was fulfyllid in his season.

And the people waited for Zacharye/ and
marualed that he was so longe in the temple.
And when he went out/ he coulde not speake
vnto them. And they perceiued that he had
sene a vision on the temple. And he beckened
vnto them/ and ecmayned spechlesly.

And it foundeth/ when the tyme of his offer
was out/ he went home vnto his wyfe.
And after those dayes Elizabeth his wyfe concei-
ued/ and byd his self w. monethes/ and sayde:
Thus hath the Lord done vnto mee/ in the
dayes wherein he hath looked vpon mee/ to take
awaye fro me my rebule amonge men.

And in the sixt moneth was the aungel
Gabriel sent from God/ vnto a maide of Gas-
sile/ called Marye/ vnto a virgen that was
spoused vnto a ma/ whos name was Ioseph
of the house of Dauid/ a the virgins name was
Marye. And the aungel came in vnto her/ a sayd:
Heyle thou full of grace/ the Lord is with
the: blessed arte thou amonge women.

Wha the sawe hym/ she was abasped/ as his
sayng: a thought. What manner of saluacion
is this: a the aungel said vnto her: feare not
Mary: for thou shalt founde grace with God.
Beholde/ thou shalt conceiue in thy wombe a
bairn/ a thou shalt call his name Iesuse.

Beholde/ I haue sent the aungel
Gabriel vnto thee/ a he shall saye vnto thee:
Heyle thou full of grace/ the Lord is with
the: blessed arte thou amonge women.
Wha the sawe hym/ she was abasped/ as his
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is this: a the aungel said vnto her: feare not
Mary: for thou shalt founde grace with God.
Beholde/ thou shalt conceiue in thy wombe a
bairn/ a thou shalt call his name Iesuse.
Beholde/ I haue sent the aungel Gabriel vnto
thee/ a he shall saye vnto thee: Heyle thou
full of grace/ the Lord is with the: blessed
arte thou amonge women.

Mary. c

Iesuse
Mary. cIesuse
Mary. c

The Gospel of S. Luke.

Luc 1011 c to be barren / for with God is no change impossible. And Mary saide: Behold here am I the hande mayden of the Lorde: be as unto me as thou hast sayde. And the angell depa- red from her.

S And Mary aroose in those dayes / and went into the mountaynes and sayd into the care of Jeremy: and came into the house of Zachary and saluted Elizabeth. And it fortuned as Elizabeth heede the salutation of Mary / she babe sprange in her wombe. And Elizabeth was filled with the holy ghoost / a cryed loude and saide: Blessed art thou amonge woman / and blessed is the fruite of thy wombe. And howe happenceth this to me that the mother of my Lorde connecth vnto me? Behold: when I herde the voyce of thy saluta- cion: the babe sprange in my wombe with ioye. And blessed art thou that hast believed: for be thou govt shall be performed: which were tolde thee from the Lorde: And Mary sayd.

Eccl 131 b

My soule magnificeth the Lorde. And my spirit reioyceth in God my sauour.

So: he hath loked vpon the lowe degre of his hande mayden.

Behold: from henceforth shall all generacions call me blessed.

So: he that is mighty / hath done great thinges vnto me: and holy is his name.

And his mercy endureth throughout all generations: vpon them that feare him.

So: with strength with his arme / and scattereth them that are proude in the imaginatione of their heere.

**1 Reg 14
Eccle 1 c**

So: he putteth downe the mighty from the seate: and exalteth them of lowe degre.

He filleth the hungry with good thinges / and leneth the ryche: go emptye.

He reuinceth his mercy: and helpeth vp his strength: vnto the dead.

Gen 22 c

Then as he promysed vnto oure father: / Abraham: and so his seede for euer.

And Mary abode with her aboute the monethes: / then returned home againe.

S And Elizabeth the yere was come: that she should be deliuered: and she brought forth a sonne. And her neighbours & kynnesmen haide that the Lorde had shewed great mercy vpon her: / they reioyced with her. And reformed Loue. 11: vpon the eighth daye: they came to circu- cise

**Gen 22 b
Loue. 11:**

vpon the eighth daye: / they came to circu- cise

the childe: and called him Zachary after his father. And his mother auerred: and said: / Vnto her: There is none in thy kinne that is so called. And they made signe vnto his father: how he wolde haue him called. And he ased for writinge table: wrote a saide: God is me: Iohn: and they manuyed all. And in me- diall was his month: and his iunge opened: and he spake: a prayse God. And there came a seare vpon all their neyghbours: And all this acte was notified abroade throughout of the hill countrie of Jeremy: And all they that heard thereof: offered to her: and saide: What manner of man will this childe be? For the hande of the Lorde was with him.

And Zachary his father was filled with the holy ghoost: and prophesied: and sayde.

Blessed be the Lord God of Israel: for he hath visited and redeemed his people.

And hath set up an high point of saluation: in the house of his seruaunt Dauid.

Then as he promysed afore tyme: by the mouth of his holy prophetes.

That he wolde deliuer vs from our ene- mies: / as fro the hande of all such as hate vs.

And that he woulde shewe mercy vnto our fathers: / and thinke vpon his holye com- munaunt.

Then the corde that he strake vnto our fa- ther Abraham: so: is giue vs.

That we be deliuered out of the hande of our enemies: / might serue him without feare all the dayes of our lyfe: in such holynes as ngh: / so: we reuincen as to accept before him.

And thou childe shalt be called a prophete of the hysell: for thou shalt go before the Lorde: / to prepare his waye.

And to giue knowlege of saluation vnto his people: / for the remission of their synnes.

That oure tender mercy of our God: whereby the day sprunge from an eye: hath re- sired vs.

That he might geue light vnto the that sit in darkness: and shadowe of death: / to gyde our feet vnto the waye of grace.

And the childe grew: / a waxed stronge in spirit: / a reuon in the wisdome: / yll the tyme that he should see him selfe vnto the peo- ple of Israel.

That he might geue light vnto the that sit in darkness: and shadowe of death: / to gyde our feet vnto the waye of grace.

And the childe grew: / a waxed stronge in spirit: / a reuon in the wisdome: / yll the tyme that he should see him selfe vnto the peo- ple of Israel.

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And the childe grew: / a waxed stronge in spirit: / a reuon in the wisdome: / yll the tyme that he should see him selfe vnto the peo- ple of Israel.

The II. Chapter. ¶

IT foyned at the same tyme / that there
 went out a commaundment from Au-
 gustus the Emperour / that the whole worlde
 shoulde be taxed. And this taxing was the
 first that was executed / when Censurus was
 lycensed in Syria. And they went all / every
 one to his owne cite to be taxed. Then Jos-
 eph gat hym wth his from Galile / out of the
 cite of Nazareth / into Jewry / to the cite of
 b David / which is called Bethlem / (because
 he was of his house and lynage of David) that
 he myght be taxed wth Mary his spoused
 wyfe / which was with chylde.

It And it foynned whyle they were there /
 the tyme was come / that she shoulde be deli-
 uered. And she brought forth her first begot-
 ten sonne / and wrapped hym in swaddyn clo-
 thes / and layed hym in a manger: for they had
 no other place in the ynne.

And thre were in the same region shep-
 herdes in the feld by the foldes / and watchyng
 their flocke by nyght. And beholde / the an-
 gel of the Lorde / shone about the / and they
 were sore afrayd. And the angel sayde
 vnto them / be not afrayd. Beholde / I bring
 you nynges of great ioye / whiche shall hap-
 pen vnto all people: for vnto you this daye is
 borne the saviour / betweene Christ the Lorde / in
 the cite of David. And take this for a token:
 Ye shall fynde the babe swaddled / and layed in
 a manger. And straight waye there was by
 the angel a multitude of heavenly hostes /
 which praised God / and sayde: Glory be vnto
 God ouer by / and peace vpon each / and vnto
 euery man a good will. ¶

E And it foynned whā the angels were gone
 fro hym into heauen / the shepherdes sub-
 one another: let vs go now see what hath hap-
 pened / which the Lorde hath shewed vnto vs. And they
 came to bethlem / and founde both Mary a Joseph /
 a the babe layed in the manger. And when
 they had sent it / they published abroade / say-
 yng: that was tolde them of this chylde. And
 all they that herd it / wondered at the wordes /
 which the shepherdes had tolde them. But
 Mary kept all these saynges / a pondered the
 in her heart. And the shepherdes returned /

praisyng and laubyng God / for all that they
 had herd / and sene euen as it was tolde the.

It And when egypte dayes were ended /
 that the chylde shoulde be crucifyed / his name
 was called Jesus / which was named of the
 angel / before he was conceaued in his mo-
 thers wombe. ¶

It And when the dayes of their purifica-
 tion / after the lawe of Moyses were come / they
 brought hym to Ierusalem / that they myght
 present hym vnto the Lorde / (as it is writ-
 ten in the lawe of the Lorde: Every man
 chylde that first openeth the matrix / shal be
 called holy vnto the Lorde) and that they myght
 geue the offeringe / so it is written in the lawe
 of the Lorde: (namely) a payre of turtles / or
 two yonge pigeons.

And beholde / Ierusalem there was a man /
 whose name was Symeon / and whose name
 was iust / a feared God / and longed for: y^e con-
 solation of Israel: a holy ghost was in hym.
 And an answer was geuen him of the holy
 ghost / that he shoulde not be deary / before he
 had sene the Lorde Christ. And he came by
 inspiration into the temple.

And when the elders brought y^e chylde Je-
 sus into the temple / so he by hym after the cus-
 tome of the lawe / then toke he hym vp in his
 armes / and prayed God and sayde.

Lorde / nowe letteth thou thy seruante de-
 part in peace / as was sayde in thy promyse.
 For myne eyes haue sene thy saviour /
 whome thou hast prepared for all people.

It Myghte for the lightnyng of the Spirit /
 and for the prayse of the people of Israel. ¶

It And his father and mother marvelled
 at these thynges that were spoken of hym. And
 Symeon blessed them / and sayde vnto Mary
 his mother: Beholde / this chylde / shall be
 to a fall / and to an vpryngyng agayne of many
 in Israel / and for a token / which shall speake
 agaynst. And the swordes shall pierce thy
 soule / that the spounges of many hearts may
 be opened.

And there was a Propheetisse / one Anna /
 the daughter of Phanael of the tribes of Iuda /
 which was of a great age / and had luyed fiftyn
 yeres / wth her husbande / from her virgini-
 tyte / a had none dem a rebowde abouthe / since
 seuen and fowre yeres / which came thence from
 22 ij the

Gen. xij. b

Luce. i. e

Leuit. xij. b

i. Reg. i. b

Exo. xij. a

Luce. ij. b

I. Act. xij. a

The Gospel of S. Luke.

the simple / seruings God with fasting and praying daye and nyght: the same came faith also the same hour / and passed the Loude / and spake of hym vnto all that looked for the redemption at Jerusalem.

And when they had persuermed all according to the lawe of the Loude / they returned into Galilee to their owne cite Nazareth. And the chyld grew / and waxed stronge in spirit / full of wysdome / and the grace of God was with hym. ¶

And his elders wente to Jerusalem every yere at the feast of Easter. ¶ And when he was twelfe yere olde / they went vp to Jerusalem / after the custome of the feast. And when they had fulfilled the dayes / and were gone home agayne / the chyld Iesus abode still at Jerusalem. And his elders knewen not / but thought he had bin in the company / and they came a dayes iourney / and sought him amongst thesers byn / selfe / and acquaintaies. And when they founde him not / they wente againe to Jerusalem / and sought hym.

¶ And it fortuned after the dayes / that they founde him in the temple / sytinge amongst the teachers / hearinge the m / and opposynge them. ¶ And all they that heede hym / wondered at his vnderstandinge and answers.

Mat. xij. c
Mark. i. b
Luc. iij. d

¶ And when they sawe hym / they were astonyed. And his mother sayde vnto hym: My sonne / why hast thou done this vnto vs? Wholdest thou for this? and I haue sought thes forewynges. And he sayde vnto the: ¶ What is it that ye haue sought me? Wyl ye not that I must go about my fathers busynesse? And they vnderstode not the sayng that he spake vnto the. And he wente home with the / and came to Nazareth / and was obediēt vnto them. ¶ And his mother kept all thes wordes in her herte. And ¶ 1. Reg. 4. c

Exo. xij. a
Exo. xij. b
1. Reg. 4. c

¶ Iesus increased in wysdome / age / and stature / with God and men. ¶

The III. Chapter. ¶

¶ The thirtieth yere of the reygne of Cyzar Augustus the Emperoure / when Pontius Pilate was lycenciant in Ierusalem / and Herod one of the foure princes in Galilee / and his brother Philipps one of the foure princes in Iudea / and in the coastes of Traconus / and Syriana / and in the foure princes of Idumea / when Pannas and Cyprian were

Luc. xij. a

byc ptesico / then came the wordes of God vnto Ihon the sonne of Zacharie in the wyldernesse. ¶ And he came into alle the castles about Iordans / and preached the baptycme of repentance for the remission of synnes. ¶ At that tyme were in the sayngs of the se the prophetes / which sayeth. ¶ Let the waye of a cytyer in the wyldernesse: prepare the waye of the Loude / and make his pathes straight. ¶ Eury valley shall be filled / and eury mountaine / and hill shall be brought lowe / and what fouereth / shall be made straight / and what rough is / shall be made smooth / and all flesh shall see the salvation of God.

¶ Then sayde he vnto the people / that were out to be baptyfed of hym: ¶ Ye generation of the vyppes / who hath e chysed you / that ye shall escape the wrath to come? ¶ And he de / a baptyfing forth the frutes of repentance / and begynne not to say: ¶ We haue Abraham to ouer sefor. ¶ For I say vnto you: God is able of thes fleshes to raise vp chyldren vnto Abraham. ¶ The eye is put vnto the: ¶ It is already / so that I trust in the whiche dynge / not soug good / shall be betwixt you / and cast into the fire. And the peop / e sayd hym / and sayde: ¶ What shall we do then? ¶ He answered / and sayde vnto them. ¶ Let that hath two coates / let hym parte with hym / that hath none / and he that hath increaseth / let hym be content.

¶ He publicans came also to be baptyfed / he sayde vnto hym: ¶ Masster / what shall we do? ¶ He sayde vnto them: ¶ Requite no more / than is appoynted you. ¶ Then the soulyours sayd hym likewise / and sayde: ¶ What shall we do then? ¶ And he sayde vnto the: ¶ So no man letteth no wyng / and be content / with your wages.

¶ But when the people were in a doubt / he thought all in their hertes / whether he were Christ / Ihon answered / and said vnto the: ¶ Let I baptyse you with water / but rather me than cometh one stronger than I / whose shaldrum I am not worthy to loofe: ¶ he shall baptyse you with the holy spooit / and with fire.

¶ Whose fanne is in his hande / and he shall pouge his floore / and shall gather the wheat into his barn / and shall burne the chaffe with vnquenchable fire. ¶ And many other thinges made / should be / a preached vnto the people: ¶ But

14 † But Herode the Tetrarcha which he was
 rebul'd of hym/ because of Herodias his bro-
 thers wyfe / and for all the euils that Herode
 had doyn / did all this / he loyed Thon in prison.

15 † And it fortuned when all the people recea-
 ued baptyſme / and when Ieſus alſo was bap-
 tyſed / and prayed / that heauen opened / and the
 holy ghoſt came downe in a bodely ſhape like
 a Dove upon hym. And out of heauen there
 came a voyce / which ſayde: Thou art my deare
 ſonne / in whom I reſtye.

16 And Ieſus was aboute thyrtye yeres when
 he beganne. † And he was taken for the ſonne
 of Joſeph / which was the ſonne of Ely / which
 was the ſonne of Maſſath.

17 Which was the ſonne of Leui

18 Which was the ſonne of Melchi.

19 Which was the ſonne of Janna.

20 Which was the ſonne of Joſeph.

21 Which was the ſonne of Maſſath.

22 Which was the ſonne of Amos.

23 Which was the ſonne of Elabum.

24 Which was the ſonne of Ely.

25 Which was the ſonne of Hange.

26 Which was the ſonne of Maſſath.

27 Which was the ſonne of Marthana.

28 Which was the ſonne of Sime.

29 Which was the ſonne of Joſeph.

30 Which was the ſonne of Juda.

31 Which was the ſonne of Johonna.

32 Which was the ſonne of Reſia.

33 Which was the ſonne of Joſababel.

34 Which was the ſonne of Salathiel.

35 Which was the ſonne of Leui.

36 Which was the ſonne of Melchi.

37 Which was the ſonne of Abbi.

38 Which was the ſonne of Coſam.

39 Which was the ſonne of Elabum.

40 Which was the ſonne of Her.

41 Which was the ſonne of Ieſo.

42 Which was the ſonne of Eliezer.

43 Which was the ſonne of Joſam.

44 Which was the ſonne of Maſſath.

45 Which was the ſonne of Leui.

46 Which was the ſonne of Symeon.

47 Which was the ſonne of Juda.

48 Which was the ſonne of Joſeph.

49 Which was the ſonne of Joſam.

50 Which was the ſonne of Elabum.

51 Which was the ſonne of Melchi.

Which was the ſonne of Menam.

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The IIII. Chapter.
 ¶ Ieſus full of the holy ghoſt / came agayne
 from Iordane / and was led of the ſpirit
 into wilderness / and forty dayes longe
 he was tempted of the Deuil. * And in
 thoſe dayes * He was hungry. And
 when they were iiij. dayes ended / he
 hungered afterwaide. And the Deuil
 ſayde unto him: If thou be the ſonne
 of God / commande this ſtone that it
 be breade. And Ieſus answered
 and ſayde unto hym: It is written /
 ¶ Man ſhall not live by bread
 onely / but by every worde of God /
 and the
 dd iiij. vud

The Gospel of S. Luke.

Deu. xij. c
 And he took hym up into an hygge mountayne/ and showed hym all the kyngdomes of the world: and he sayde vnto hym: All this power will I geue vnto thee: and the glory thereof: for it is geuen vnto me: and I geue it to whome I will. Then he sayd vnto hym: they shall all be thyne. Iesus answered hym: and said: Whydyst thou me thus Sathan. For it is written: Thee shall thou worshippe the Lord thy God: and him only shalt thou serue.

B
 And he carried hym to Ierusalem: and set hym vpon a pynacle of the temple: and sayde vnto hym: If thou be the sonne of God: cast thy selfe downe from hence. For it is written: He shall geue his angels charge ouer thee: to kepe the: and with their handes they shall holde the: vpon the: that thou faile not thy foete agaynst a stone. And Iesus answered: and sayde vnto hym: It is sayde: Thee shall thou worshippe the Lord thy God. And when the dyuel had ended all the temptacions: he departed from hym for a season.

Mt. iij. b
 Marc. i. b
 And Iesus came agayn in the power of the spirit: and he went into Galilee. And the same of hym was noyde throughout all the region rounde aboute. And he taught in their Synagoges: and was commended of every man.

Mt. iij. g
 Marc. vi. a
 And he came vnto Nazareth: wher he was nourished: and as his custome was: he went into the synagoge vpon the Sabbath: and stood vp: to rede. Then was there deliucted vnto the: the booke of the prophete Esay. And when he had turned ouer the booke: he founde the place wher it was writ: The spirit of the Lord is vnto me: because he hath anoynted me: to preache the Gospell vnto the poore: hath he sent me to heale the broken hearted: to preach the recovery to the captiue: and to sight to the blinde: and to send them to be free: and to send the acceptable yeare of the Lord.

C
 And when he had closed the booke: he gaue it agayne to the minister: and sat hym downe. And the eyes of all that were in the Synagoge: were fastened vpon hym. And he beganne to saye vnto them: This daye is this scripture fulfilled in your eares. And they all gaue hym praise: and wondered at the gracious wordes: which proceeded out of his mouth. &

Mt. xij. g
 Marc. vi. a

And they sayde: Is not this Iosephs sonne?

And he sayde vnto them: Doubtlesse will I saye vnto me this promise: Whiche is writte in the booke of the prophet: For how great things haue I herde done at Capernaum: and how many things here also in this your owne countrey. But he sayde: Verely I saye vnto you: that it is no prophet accepted in his owne countrey. Then they belied of a tructh: I saye vnto you: There was many vngodly in Israel in the tyme of Iosias: when the heauen was shut thre yeres: and Icyne was the: so: a whan there was greete vtheran all the lade: and to none of them was Elias sent: but only vnto Syria: of the Syrians: to a widow. And many Iherosolymites were there in Israel in the tyme of Iehoshua: prophet: and none of them was chosen: save only Ueaman of Syria.

And as many as were in the Synagoge: when they herde that: were filled with wrath. And they rose vp: and they thrust hym out of the synagoge: and ledde hym vp to the dore of the dore: wherupon the synagoge was builded: that they myght cast hym downe headlong. But he wente his waye throughe the myddell of them: And he came to Capernaum: a cite of Galilee: and taught the: vpon the Sabbath. And they wounded at his doctrine: for his doctrine was with power.

And in the Synagoge there was a man possessed with a foule spytill: he cryed loudly: and sayde: See me alone: what haue I to do with the thou Iesu of Nazareth? But thou come to destroye vs: I knowe the: what thou art: thou art the holy of God. And Iesus rebuked hym: and sayde: Hold thy tongue: and be out of hym. And the spytill: thrust hym in the myddell amonge the: and departed from hym: and dyd hym no harme: and there came a fraie ouer the: all: and they spake amonge the: selfes: and sayde: What manner of thing is this: that he commaundeth the foule spytill: with auctorite and power: and they vtheran out. And the same of hym was noyde throughout all the places of the countrey rounde aboute. &

And he rose vp out of the synagoge: & came into Synagoge house. And Synagoge house: I haue no taken with a great fraie: and they prayd hym for hire. And he wente

Mt. xij. g
 Marc. vi. a

Mt. xij. g
 Marc. vi. a

Mt. xij. g
 Marc. vi. a

unto her/and commaunded the fouer. And it
lefte her/and immediatly she rose up/and was
nursed unto chein.

¶ And when the Sonne was gone downe/
all they that had syfte of Duerte dycaies/
boughte them unto him. And he sayde bya
hande vpon every one of them/and made
them whole. ¶ The yewo also departed oute
of many/ cryenge and sayinge: Thou arte
Christe the sonne of Godd. And he rebuked
them/and suffred them not to speake/ for they
knewe that he was Christe. But when it
was daye/ he wente ouer into a yecare place.
And the people soughte hym/that he shoulde
goe departe from them. But he sayde vnto
them: I must preache the Gospel of the king-
dome of Godd to other cyties also: For this
is am I sent. And he preached in the Syna-
gogo of Galile.

The V Chapter. ¶

¶ It came to passe that the people pressed
vpon hym/so that he wode of Godd/ a
he stode by the lake of Genesareth/ and sawe
two shyppe stande by the lake syde: But the
syffers were gone out of the/ and had wash-
ed their nettes. Then wente he into one of
the shyppe/ which was Symons/ and prised
him/that he wode therof our a hile from the
lande. And he said vnto him/and laughte the
people out of the shyppe.

¶ And when he had lefte of talkinge/ he saide
vnto Symon: Launche oute into the depe/
and let thy nettes oute to make a draughte.
¶ And Symon answered/ and sayde vnto
him: Master we haue laboured all the night/
and taken nothinge. But upon thy wordes/ I
will louse the net. And when they had so done/
they toke a greate multitude of syffes: and
they nette drate. And they made syffes to
they felowes which were in the other shyppe/
that they shoulde come and helpe them. And
they came and fylled both the shyppe full/ so
that they sunk.

¶ When Symon Peter sawe that he fill
droue at Iesus face/ and sayde: Lord/ go
fro me/ for I am a synfull man. For he was
afomynded/ and that were with him/ as this
draughte of syffes which they toke/ and so
were James and John also the sonnes of
Zbedai/ which were Symons companions.

¶ And Iesus sayde vnto Symon: Feare not/
for from hence forth thou shalt take men. And
they soughte the shyppe to lande/ and lefte Matt. 18.
all/ and folowed him. ¶

¶ And it fortunede so he was in a cyrie/ & Mar. 18.
holde/ there was a man full of leprosy. When I. 18.
he sawe Iesus/ he fell vpon his face/ and he
soughte hym/ and sayde: Lord. If thou wilt
thou canst make me cleane. And he stretch-
ed out his hande/ and touched him/ and saide: I
wylde thou cleane. And immediatly the le-
prosy departed from him. And he charged
him/that he shoulde tell no man/ but go thy
wete/ (saide he) and shewe thy selfe vnto the
prieste/ and offre for thy cleynge as Mo. Leti. 14.
¶ Ite commaunded/ as a witness vnto them.
But the same of him wet out farther abroad/
and there came muche people together to heare
him/ and to be healed by him fro their syf-
nesses. And he departed into the wydeserts
for and gaue hym selfe to praye.

¶ And it fortunede vpon a daye/ that he
taughte/ and there sat the Pharisees and sery. Mar. 12.
And whiche were come out of all the countie
of Galile and Trewy/ and from Ierusalem/
and the power of the Lozde wroche from
hym/ and healed every man. And he hold
certaine men soughte vpon a Bedde a man
that had the palsey/ and they soughte howe
they myghte bringe him/ and laye him be-
fore hym. And when they coude not fynde
by what waye they myghte bringe him in/
(for the people they clymmed up to the toppe
of the hause/ and let him downe thowre the
younge with the Bedde/ amonge them be-
fore Iesus. And when he sawe that they
sayde vnto hym: Man thy synnes are for-
gane. And he sayde and Pharisee be-
ganne to thinke/ and saide: What is he that
that speaketh thus/ Whom can forgive
synnes/ but onely God.

¶ Remember/ when Iesus perceaued
that they thoughte he answered and saide vnto
to them: What synnes seem youre better/
Whether is easer to saye: I synne in a
forgetten the. Or to saye: Arise/ and walke.
¶ But that ye maye knowe/ that the sonne of Man
maye haue power to forgive synnes vpon
earth/ he saide vnto the sery of palsey: I say
vnto the: Arise/ take vp thy bedde/ and go
vnto home.

The Gospel of S. Luke.

home. And immediately he rose up before the/ and took up the stone that he had layen upon/ and wente home/ and payed God. And they were all astonnyed/ and gave God the praise/ and were filled with feare/ and sayde: We haue seene marueylous thynges to daye. ¶

Luke 11. a
11. b
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¶ And afterwarde he wente eate/ and saue a Publicane named Leui/ strange as the reuerence of custome/ and he sayde vnto him: Follow me. And he left al/ rose up/ and folowed him. And Leui made hym a greate feaste in his house. And many publicans/ and other sate with hym at the table. And the Scribes and Pharisees murmured againste his disciples/ and saide: ¶ Wherfore do ye eate and drynke with publicans and synners? And Jesus answered/ and saide vnto them: The whole neede is the Pharisee/ but they that are free. ¶ I am not come to call the ryghteous/ but synners to repentance.

Luke 11. b
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¶ But they sayde vnto hym: Wherfore fast the disciples of Ihon so often/ and praye so much/ and the disciples of the Pharisee/ theye saye: But thy disciples eate and drynke. And he saide vnto them: Can ye make the weddinge chydren fast/ so long as the byrdes are with them? But the tyme wyl come/ that the byrdes wyl be taken from the/ then shall they fast.

¶ And he saide vnto them a fym shalbe. No man putteth a peece of new cloth into an olde garmente: for so he renteth the new/ and the peece of the newe agreeth not with the olde. And no man putteth newe wyne into olde vessels/ for els the newe wyne breakesth the vessels/ and runneth oute selfe/ and the vessel perishe. But new wyne must be put into new vessels/ and so are they both preserued. And there is no man that drunketh the olde/ and wylde straigher wate haue the newe/ for he sayeth the olde is pleasaunter.

The VI. Chapter.

Luke 12. a
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¶ And it fortuned vpon an after pryncipall Sabbath/ that he wente thorow the corn felde/ and his disciples plucked the ayres of eare/ and yde eate/ and eubbed thair wethers: vnto the. But certayne of the Pharisee sayde vnto the: Wherfore do ye that/ which is not lawfull to do vpon the Sabbath? And

Jesus answered/ and said vnto them: Hauye ye not red what David dyd? when he was hungry/ and they that were with him/ home he wente onto the house of God/ and take the shewbread/ and yde eate/ and gaue also vnto them that were with him/ which was lawfull for no man to eate/ but for the priest onely. And he sayde vnto them: The sonne of man is Lord euen ouer the Sabbath.

¶ It came to pass vpon another Sabbath/ that he wente into the Synagoge/ and taught/ and there was a man whos righte hande was withered. But the Scribes and Pharisee marked him/ to whether he wold heale vpon the Sabbath/ that they mighte fynde an occasion againste him. ¶ Then he besse/ he perceaued their thoughte/ and saide vnto the man: Thy righte hande: stretche forth. He then saide: I can not. For I wyl eate a question: What is it lawfull to do vpon the Sabbath good or euell/ to save lyfe/ or to destrye it? And he behelde them all coude a dante/ and saide vnto the man: Stretche oute thine hande. And he dyd so. ¶ Then was his hande restored him to righte/ as whole as the other. But they were filled full of madnesse/ and communed together what they wold do to him. ¶

¶ And reformand at the same tyme that he wente oute into a mountayne to praye/ and when he was praye/ he called his disciples/ with other chiefe of them/ whom he also called the Apostles: Simon/ whom he named Peter/ and Andrew his brother/ James and Iohn/ Philippe and Bartholomee/ Mattheu and Thomas/ James the sonne of Alphaeus/ Simon called Zelotes/ Judas the sonne of James/ and Judas Iscariot which was the traytoure.

¶ And he wente fownt with them/ and stode vpon a playne in the felde/ and the companye of his disciples/ and a greate multitude of people/ from all Ieremy and Jerusalem/ and from Tyre and Sidon by the see coast/ wher theye came to heare hym/ and to be healed of the. ¶ Wherfore/ and they were ned wylde the. ¶ And all the people sayde: ¶ Wherfore do ye that/ which is not lawfull to do vpon the Sabbath? And

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Shalke no wyne/and ye saye: he hath the deuill. The sonne of man is come /eateh and drynke/and ye saye: This man is a glutton and a wyne bybber/a frende of publicans and synners. And wysdomes is wylshed of byn chyldeyn.

¶ And one of the Pharise besyde him/that he wolde ease with him. And he wene into the house/and sat him down at the table.

¶ And beholde/there was in the cyne a woman whiche was a synner. When she knewe that Iesus sat at the table in the Pharise house /she brought a boxe with oymenent/ and stode by hynde at his feet/and wypte/and beganne to waue his fete with reares /and to drye them with the beeres of her heade/ and kysed his fete/and anoynted them with oymenent.

¶ But when the Pharise whiche had called him/sawe that he spake w. thim him selfe/and saide: If this man were a prophete/ he wolde knowe what a what maner of woman this is that croucheth him/for she is a synner. And Iesus answered/a saide vnto him: Simon. I haue somwhat to saye vnto the. He saide: Master sit on. A certayne lender had two vnters/that the one dyght fyue hundred peeces/ the other sixty: but when they had nothing to paye/for forgate them both. Tell me/whiche of them wold loue him moost? Simon answered/a saide: I suppose/ to whome he forgate moost. Ther saide he vnto him: Thou hast iudged right.

¶ And he turned hym to the woman and sayde vnto Simon: Seyst thou this woman? I am come into thyne house / thou hast giuen me no waue vnto my fete/ but she hath wauid my fete with reares /and dryed them with the beeres of her heade: Thou hast giuen me no kysse/ but she keneed the fyngers of my fete/ but she hath anoynted my heade with oyle/ but she hath anoynted me heade with oymenent. Therfore I saye vnto the: Many synners are forgate her/for she hath loued me. But vnto whome lesse is forgate/ / the same loueth the lesse.

¶ And he sayde vnto her: Thy synnes are forgate. Then they that sat at the table with hym/beganne to saye withyn them.

selfe: What is he/this that forgate thy synnes also? But he sayde vnto the woman: Thy sayth hath saide the. Go thy way in peace.

The VIII. Chapter.

¶ It is fortunad afterwarde that he wente vnto honore the cyne and countes / and preached/and serued the Gospell of the Kingdome of God/and the twelfe with him. And certayne woman also whome he healed from euell spectes and infirmities: Namely Mary / whiche is called Magdalene/ out of whome were shuen deuils/ and Joanna the wyfe of Chusa/ and Berodea stewardes and Susanna/ and many other that transfere vnto them of their substaunce.

¶ Now when much people was gathered together / and had stode vnto him out of the cyne/ he spake by a synnynge. There wene: oute a souer to four by fide / a whyll he was souynge/ some fell by the waye side/ and was redde vnder fote/ and the fote of the eye/ and care vep. And some fell on the stone/ and welan a wea sponge w. thit wetherd awaye / because it had no moystnes. And some fell amonge thornes/ and the thornes sprang v. w. thit / and chafed it. And some fell vpon a good grounde / and sprang/ and bare fruce an hundred fold. When he said these/ he cried: Who so hath eares to heare/ let him heare.

¶ And his disciples aged hym/and sayde: What synnynge is this? And he saide: Vnto you is giuen to knowe the mysteries of the Kingdome of God/ but vnto oiker is parables/ that though they see/ they shoulde not see it/ and though they heare/ they shoulde not vnderstande.

¶ This is the parable: the sibe is the woode of God: As for those that are by the waye sibe / they are they that heare it / afterwarde cometh the druell/ and taketh a waye the woode out of their herres/ that they shoulde not seke and do saud. But they on the stone are suche as when they heare it/ receiue the woode with ease/ and theist haue no rote: they seke for a whyll / and in the tyme of temptacion they fall awaye. As for it that fell amonge: the thornes/ that they as heare it / and go forth amonge the thornes/ and volupuous

Luc. xxi. b

Luc. xxii. a

Mat. xiii. a

Mat. xii. a

Mat. xii. b

Mat. xii. a

Mat. xii. b

The Gospel of S. Luke.

voluptuousness of this life / and are choicd
and byng forth no fruit. But what on the
good grounds / are they that heare the woide /
and keepe it in a pure good herte / and change
forth fruit in patience. **I**

Mat. v. b. ¶ No man lygeth a candle / and covereth
Mat. iii. b. it with a vessel / or putteth it vnder a table / but
Luc. x. 1. setteth it vpon a candlestick / that such as ga
Mat. x. 1. in / maye see light. For there is nothing hid /
Mat. x. 1. b. that shall not be openly shewed / and there is
nothing secret / that shall not be knowne
and come to light. Take hede therefore howe
ye heare.

Mat. x. 1. b. ¶ For who so hath / vnto him / shall beauen /
and so. c. but who so hath not / from him / shall be taken
Mat. iii. c. away / vnto the same that he thinketh to
Luc. x. 1. c. haue.

¶ There wente vnto hym his mother and
his brethren / and would: not come wth hym
for the people. And it was tolde hym.

Mat. x. 1. c. ¶ His mother and his brethren stande with
Mat. x. 1. c. out / and wolde se the. But he answered
and saide vnto them: My mother and my
brethren are those / whiche heare the woide of
God / and do it.

Mat. x. 1. c. ¶ It And it fortuned vpon a certayne daye
Mat. x. 1. d. that he wente into a synnoper / and his disciples
with him / and he saide vnto them: Let vs
passe out to the other syde of the lake. And
they refused / from the lande. And as they
sailed / he slept. And there came a storme of
wynd vpon the lake / and the waues fell vpon
them / and they stood in greatese iopardy. The
went they vnto hym / and waked hym vp / and
saide: Master / master / we perishe. Then he
arose / and rebuked the wynd / and the tempest
of water / and they ceased / and it was calme.

¶ But he sayde vnto them: where is your
faith? Thrice they said they were afraid / and
wounded / and sayde one to another: what is
he this? For he commaundeth the wyndes / a
nd the waues / and they are obedient vnto him. **I**

Mat. x. 1. d. ¶ And they sailed forth into the countrey
Mat. x. 1. d. of the Gadarcanyes / whiche is ouer against
Galile.

¶ And when he wente out to sende / there
mett hym one of the people / whiche had
a vncle longe tyme / and he wore no clothes /
and sayde in no house / but in the graues.
¶ Thence he said / when he sawe Iesus / he crept

and fell doune before hym / and cried loude
and sayde: What haue I to do with the Iesus /
the sonne of the best God? Before the /
that thou wylt not torment me. For he came
moued the soule / that he should re-
passe out of the man / for he had plagued him
a long season. And he was bound with cha-
ynes / and fetters / with fetters / and he brake the
bandes in sonder / and was carryed of the
wyclinto the wilderness.

¶ And Iesus asked hym and sayde: What
to thy name? He saide: Legion. For there
were many deuils entred into him. And they
besought hym / that he wolde not commaunde
them to ga into the seepe. ¶ But there was
there a greatese hearde of swyne / sittinge vpon
the mountayne / and they besought
him / that he wolde geue them leaue to ent-
er into the same. And he gaue them leaue. Then
departed the deuils out of the man / and en-
tered into the swyne. And the hearde rushed
headlynges into a strome into the lake / and
were drowned. But when the herdemen
sawe what had chaunced / they fledde / and
were in the cite and in the villages.

¶ Then wente they out forto se what was
done / and came to Iesus / and founde the
man / out of whome the deuils were depart-
ed / sittinge at Iesus feet clothed / and in his
right mynde / and they were afraid. And
they that had seene it / tolde them howe the
possessid was healed. And the whole multi-
tude of the countrey of the Gadarenes be-
sought hym / that he wolde departe from
them / for there was a greatese feare came vpon
them. ¶ And he gaue hym into the synnoper
and turned a gayne. And the man out of
whome the deuils were departed / besought
hym / that he myghte be with hym. But Ie-
sus sente hym away / and sayde: Go home
against / and shewe howe greatese things
God hath done for the. And he wente by
way / and preached thorowout all the countrey
howe greatese things Iesus had done for
hym.

¶ And it fortuned when Iesus came at
the synnoper / that there was a man / for the
way / for hym. And he tolde / there came
a man named Janna / and he was a rule
of the synnoper / and sel at Iesus feet
and

and besought hym / that he wolde come into his house. For he had but one daughter (vnto a twelfe yeare of age) and she laye at the poynte of deathe. And as he wente / the people thronged hym. ¶ And a woman hauing the bloodye yssue twelfe yeare (which had bene all her sustaunce vpon Physicians) and coulde be healed of none) came be hynde / and toucht the hemme of his garmente / and immediabli her yssue of bloude was stilled.

¶ And Iesus sayde: Who hath toucht me? But when they all denyed / Peter sayde and they that were with hym: Master / the people thronge the / and thruste the / and thou sayst: Who hath toucht me? Iesus sayde: Some bodye hath toucht me / for I fele that there was vertue gone oute fro me. But when the woman sawe that she was not hydd / she came tremblinge / and fell downe before hym / and tolde hym before all the people / for what cause she had toucht hym / and howe she was healed immediabli. And he saide vnto her: Daughter / be of good comfort / thy faith hath made the whole / go thy way in peace.

¶ Whye he yet spake / there came one from the ruler of the Synagoga house / and sayde vnto hym: Thy daughter is dead / vnto what purpose? When Iesus herde that / he answered hym / and sayde: Feare not / believe only / and she shall be made whole. But when he came into the house / he suffred no man to go in saue Peter / and James / and Iohn / and the father and mother of the mayden. They wepte all / and showed for bee. But he sayde: Wepe not / for she is not dead / but slepeth. And they laughed hym to scorne / knowinge wel that she was dead. But he thruste them all oute / and take her by the hande / and cryed / and sayde: Mayden arise. And her spere came agayne / and she arose straightwaye. And he commaunded to geue her meate. And her sisters were astonnyed. But he charged them that they should tell no man what was done.

¶ And he called the twelfe together / and I gave them power and auctoritee ouer all Mart. ix. 1. And he sente them oute to preache the kingdome of God / and to heal the sycke / and Mart. ix. 1. b. sayde vnto them: ¶ Ye shall saue nothinge. Mart. ix. 1. c. with you by the waye / neyther staffe / neyther penny / nor breade / nor money / nor haue ye shoes / there abyde yll ye go thence. ¶ And Mart. ix. 1. d. whosoever receiueth you nee / departe oute of the same cyte / and shalbe of the blisse from Ieru. xix. 1. e. your feete for a witnesse ouer them. And they departed / and wente throuwe the townes / preachinge the Gospill / and healinge euery where.

¶ He orde the Terracha herbe of that was done by hym. And he roke care / for so muche as it was sayde of some: Of son is risen agayne from the dead. Of some: Elias hath appeared. Of some: One of the olde prophets is risen agayne. And Herode sayde: Iohn haue I beheaded / who is this then / of whom I heare suche thynges? And he desired to see him.

¶ And the Apostoloz came agayne / and I tolde hym howe greate thynges they had done. And he roke them to hym / and wente agayne into a solitary place / by the cyncal led Bethsaida. When the people knewe of it / they folowed hym. And he receaued them / and spake vnto them of the kyngdome of God / and healed suche as had neede thereof. But they were beganne to go downe.

¶ Then came the twelfe to hym / and sayde vnto hym: Let the people departe from the / that they maye go into the townes rounde aboute / and into the villages / wher they maye fynde lodginge and meate / for we are here in the wyldernesse. But he sayde vnto them: Geue ye them to eate. They sayde: We haue no more but fyue loaves and two fyshes. Excepte we shoulde go and bye meate for so muche people / (for there were vpon a fyue thousand men.) But he sayde vnto hys Discyples: Cause them to sitty downe by fyfties in a companye. And they dyd so / and gae them all

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are written in heauen.

Matt. p. 23. ¶ The thirde houre reioyced Iesus in sprete/

and sayde: I prayse the O father/ Lord of heauen/ and earth/ that thou haste hid these thynges from the wyse and prudent/ and hast opened them vnto babes.

Matt. p. 23. ¶ And thus saith the father/ for so it pleased the. ¶ All thynges are graun ouer vnto me of my father: and no man knoweth

whom the sonne is/ but only the father: neyther

whom the father is/ save only the sonne/ and he to whom the sonne will open it.

Matt. p. 23. ¶ And heauened him vnto his disciples/ and sayde in speccall: Blessed are the eyes

which se that ye se/ for I say vnto you: Many Prophets and kynge wolde haue sene the thynges that ye se/ and haue not sene them/ and so haue herde the thynges that ye heare/ and haue not herde them.

Matt. p. 23. ¶ And beholder/ there shode op a Scrybe/ and tempted hym/ and sayde: Master/ what must I do to cōuert eternallyngs lye? He sayde vnto hym: What is written in the lawe?

Howe readest thou? He answered and sayde: Thou shalt loue thy Loide God with all thy hart/ with all thy soule/ with all thy strenght/ and with all thy mynde/ and thy neyghbour as thy selfe: He sayde vnto hym: Thou hast answered ryght: this do/ and thou shalt liue. But he wolde haue iustificed hym selfe/ and sayde vnto Iesus: Whom then ney neyghbour?

Matt. p. 23. ¶ Then answered Iesus/ and sayde: ¶ I retayn a queste thesame waye/ and when he sawe hym/ he passed by. And lykewyse a Leuite/ when he came nye vnto thesame place/ and sawe hym/ he passed by. But a Sounarean was goyng: his wyneye/ and came that way/ and when he sawe hym/ he had compassion vpon hym/ reuente vnto hym/ bounde op his woundes/ and poured oyle and wyne thereon/ and lift hym vp vpon his best/ a broughte hym into the tync/ and made penyion for hym. Vpon the nexte daye when he departed/ he rose vnto two peny/ and gaue them to the cōst/ and sayde vnto hym: Take care of

hym/ and wharsoeuer thou spendest moe/ I will paye it the. When I came agayne. Which of these thre wold thou thinke was neyghbour vnto him that felanoght? he answered: He sayde: He that shewed mercie vpon hym. Then sayde Iesus vnto hym: Wo thy wretched heart/ and thow thyselfe.

¶ It is fortunad as they reuente/ that be entered into a sounne/ where theire was a woman named Martha/ which receoued him into her house. And she had a syster called Mary/ which sat farber vnto Iesus seie/ and hearedd

all that he sayde. But Martha was troubled and vexed much to do/ for to serue hym. And she stepe vnto hym/ and sayde: Lo: Darest thou not that my syster leaue me seue alone? But he therfore: she helpe me. But Iesus answered/ and sayde vnto her: Martha Martha/ thou art full thought/ and troubled/ thy selfe aboute many thynges: there is but one thinge needfull/ Mary hath chosen a good parte/ which shall not be take fro her.

The XL Chapter.

¶ It is fortunad that he was in a place/ and prayed. And when he had cōfession of his disciples/ sayde vnto hym: Loide/ I wold go to praye/ as thou also taughtest thy disciples.

He sayde vnto them: ¶ When ye praye/ saye: Our father/ which art in heauen/ be halowd be thy name. Thy kyngdom come. Thy will be fulfilled vpon earth/ as it is in heauen. Giue vs this daye our daily bread. And forgyue our synnes/ for we also forgyue all them that are vnto vs. And lode vs not into temptation/ but deliue vs from euil.

¶ And he sayde vnto them: which of you is that hath a frende/ and shoulde go to him at mydnyght/ and saye vnto hym: frende/ lende me thre loaves/ for a frende of myne is come to me out of the waye/ and I haue nothing to see before hym/ and he wylth shoulde answer me/ and say: Disturbe me not/ the boxe stut already/ and my chyldeen are with me in the chamber/ I can not ryse and giue the. I saye vnto you/ and though he wold not erise/ and geue him/ because he is his frende/ yet for cause of his vnwaresall bringinge he wold erise/ and geue him so many so haue.

B † And I saye unto you also: Hee that shall
 1 b geue you: Receiue and ye shall haue: And hee that
 2 a shall opene it unto you: For whosoever openeth
 3 b he receiue: and hee that shall shutt: he shall shutt
 4 a to hym that knocketh: shall it be opened. If the
 some say: howe of any of you that is a father:
 will he geue hym a stone therfore? Or if he aske
 a fysher: will he for the fysher: offre hym a serpent?
 Or if he aske an egge: will he profere hym a stone?
 Or if ye then which are euil: can geue your
 chyldren good gyfts: howe muche more shall
 the father of heauen geue the holy spere: unto
 them that aske hym.

13 **14** † And he sheweth vnto a veile that was
 2 demantand: it came to passe when the veile
 was departed out: / the domine spake: and the
 3 a people wonderd: I But some of them sayde:
 He sheweth vnto the deuils: howe he geueth
 the chiefe of the deuils. The other rempied
 hym: and despyed: as of hym from heauē.
 But he knewe their thoughtes: and sayde vnto
 them: Every kyngdome deuyded withyn a
 fyfle: / shall be desolate: and one house shall fall
 vpon another. If Saiban then be at vny-
 4 a dunc: within hym fyfle: howe shall his kyng-
 dome endure: Because ye say that I deuyce
 vnto the deuils: howe he geueth.

And if I deuyce vnto the deuils: howe he geueth
 vnto them out: Therfore shall they be your iudge:
 but if I call vnto the deuils by the fynger of
 Gods: then is the kyngdome of God come vnto
 you.

15 † When a stronge harnessed man kepeth
 1 a his house: / that he possesseth in peace: but
 2 b when a stronger then he cometh vpon hym:
 and ouercometh hym: he taketh from hym
 all his weapons: wherein he trusted: and
 3 a deuydeth the house. For that is not with me: / is
 agaynst me: and he that gatherech not with
 me: / scattereth aboarde.

16 † When the candle is gone out of
 1 a the waker: / howe hee putteth the place: / seking
 2 a the waker: / howe hee putteth the place: / seking
 3 a the waker: / howe hee putteth the place: / seking
 4 a the waker: / howe hee putteth the place: / seking
 5 a the waker: / howe hee putteth the place: / seking
 6 a the waker: / howe hee putteth the place: / seking
 7 a the waker: / howe hee putteth the place: / seking
 8 a the waker: / howe hee putteth the place: / seking
 9 a the waker: / howe hee putteth the place: / seking
 10 a the waker: / howe hee putteth the place: / seking

then the begynninge. †
 † And a sayneth whā he spake such: / a cer-
 tayne woman amonge the people: / syf op hir
 voyce: and sayde vnto hym: Blessyd is he whiche
 2 a shall haue the: / and the pappe that thou heldest
 3 a fered. But he sayde: Yee blessyd are they that
 heare the worde of God: / and kepe it.

When the people were gathered: / theye to-
 1 a gether: he beganne to saye: This is an euell
 2 a generacion: theye desyre a token: / and there shall
 3 a no token be geuen them: / but the token of the
 4 a prophete Jonas. For like as Jonas was in the
 5 a token vnto the Ninuities: / so shall the sonne
 6 a of man be vnto this generacion. The queene
 7 a of the South shall arise at the iudgement of
 8 a this generacion: / and shall condemne the:
 9 a for she came from the ende of the world: / to
 10 a heare the wysedome of Salomon. And beholde:
 11 a here is one wyse wyse: / whiche is the iudge-
 12 a ment of this generacion: / and shall con-
 13 a demne them: for theye haue not heerd the
 14 a preachinge of Jonas: and beholde: here is one
 15 a more then Jonas.

No man lygeth a candle: / and putteth it
 1 a in a pynne: / neyther putteth it in a bushell: / but
 2 a vpon a stand: / that they which come in: / may
 3 a see the lyght. The eye is the lyght of the
 4 a body: / if thyne eye then be synge: / all thy body
 5 a shall be full of lyght: / but if thyne eye be
 6 a euill: / then shall all thy body be full of darke-
 7 a nesse. Take heed therfore: / that the lyght which
 8 a is in the: / be not darkened. If thy body
 9 a now be synge: / so that it haue no part of
 10 a darke nesse: / then shall it be full of lyght: /
 11 a and shall lyghte the toun: as a
 12 a cleare lyghtenynge.

But while he yet spake: / a certayne Pharisee
 1 a prayed hym: / that he wolde dyne with hym.
 2 a And he went in: / and sat hym downe at the
 3 a table. When the Pharisee sawe that he was
 4 a seate: / that he was seate: / that he was seate:
 5 a seate: / that he was seate: / that he was seate:
 6 a seate: / that he was seate: / that he was seate:
 7 a seate: / that he was seate: / that he was seate:
 8 a seate: / that he was seate: / that he was seate:
 9 a seate: / that he was seate: / that he was seate:
 10 a seate: / that he was seate: / that he was seate:
 11 a seate: / that he was seate: / that he was seate:
 12 a seate: / that he was seate: / that he was seate:
 13 a seate: / that he was seate: / that he was seate:
 14 a seate: / that he was seate: / that he was seate:
 15 a seate: / that he was seate: / that he was seate:

But he went vnto you Pharisees: / ye that saye
 1 a mynyc and rewe: / and all maner herbes: / and
 2 a casteth them out: / but ye haue not kept
 3 a the weighte of the melle: / and the sennel: / and
 4 a the mince: / and the salt: / and the sennel: / and
 5 a the mince: / and the salt: / and the sennel: / and
 6 a the mince: / and the salt: / and the sennel: / and
 7 a the mince: / and the salt: / and the sennel: / and
 8 a the mince: / and the salt: / and the sennel: / and
 9 a the mince: / and the salt: / and the sennel: / and
 10 a the mince: / and the salt: / and the sennel: / and
 11 a the mince: / and the salt: / and the sennel: / and
 12 a the mince: / and the salt: / and the sennel: / and
 13 a the mince: / and the salt: / and the sennel: / and
 14 a the mince: / and the salt: / and the sennel: / and
 15 a the mince: / and the salt: / and the sennel: / and

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passc our iudgement and the loue of God. These ought to haue bene done / & not to leaue the other vndo.

mat. xxiij. a. **I** Wo vnto you Pharisees, for ye loue to sit
 Mac. xij. d. vppermoost in the Synagoges / & to be salu-
 Luc. x. c. ted in the market. Wo vnto you Scribes and
 Pharisees / for ye couer your eyes with
 sepulchres / wherouer men walke / and see not
 a wate of them.

Then answered one of the Scribes / and
 sayde vnto hym / Master / with these wordes
 thou puttest vs to rebuke also. But he sayde:

mat. xxij. a. **I** And wo vnto you also ye Scribes / for ye
 lade men with vnicleable burthens / and ye
 your eyes touch them not with one of your
 synages.

mat. xxij. d. **I** Wo vnto you / for ye buyde the sepul-
 ches of prophetes / but your fatheren purte
 them to wast. Doubtlesse ye heare witness /
 and consente vnto the dedes of your fa-
 thers: for they stee chaine / and ye buyde their
 sepulchres.

mat. xxij. e. **T**herfore sayde the wysdome of God: I
 will sende prophetes and Apostles vnto the:
 and some of them shall they put to deathe and
 persecute / that the bloude of all the prophetes
 whiche hath ben shedde sence the founda-
 tion of the world was layed / may be requir-
 ed of this generation: frome the bloude of
 Abel vnto the bloude of Zacharie / whiche
 cryed betwene the altare and the temple.
 Yee / I saye vnto you: ite shall be required of this
 generation.

Gen. iij. d. **A** Paral-
 l. xij. d. **I** Wo vnto you Scribes / for ye haue recei-
 ued the keye of knowlege: Ye are not come in
 your sciths / and haue forbydden them that
 wolde haue ben in.

When he spake thus vnto the / the Scribe
 and Pharisee beganne to peasse for vpon
 hym / and to stopp his mouth with many
 questions / and laied wayte for hym / and
 fought to burre out some thinge out of hys
 mouth: that they myght accuse hym.

The XII Chapter.

¶ **H**ee gathered togethere an innumerable
 multitude of people / in so much that they
 made one another: Then beganne he / and said
 Mat. xij. a. **I** first vnto his Disciples: Beware of the les-
 mac. xij. d. sen of the Pharisees / which is spoyntise. But
 * Sap. i. d. there is nothinge hyd that shall not be discou-

ered: neyther secretes / that shall not be knowe.
 Therfore wharsoeuer ye haue spoken in secretes
 shall be made / and that which ye haue spoken
 in the chaubers / shall be made vpon the house toppes.

I But I say vnto you my frendes the sonnes
 of men / that they shall kill the body / and after
 that haue no more that they can do. But I
 saye vnto you / whome ye shall haue feared
 hym / whiche after he hath killed / hath power
 also to cast into hell: Yee / I saye vnto you:
 feare hym. But not feare spawces bought
 for this worldy synage. Yet is not one of them
 forgotten before God. The very dettes of
 your heade also are numbered eueny one. Feare
 not therefore / for ye are demer then many syn-
 ages.

I If ye vnto you. **I** Whosoever knoweth
 me before men / him shall the sonne of man
 knowe: also before the angels of God: But he
 that denyeth me before men / shall be denyed
 before the angels of God. **A**nd whosoever
 speaketh a worde against the sonne of man /
 shall be forgiven him: But who so blasphemeth
 the holy ghoest / ite shall not be forgiven hym.

I When they bringe you into theye Syn-
 agoges / and to the rules and officers / take
 ye no chaughte / howe / or whate ye shall saye:
 for wharsoever shall speake for / the holy ghoest
 shall teache you in the same haure what ye
 ought to saye.

But one of the people sayd vnto him. Mas-
 ter: bydde my brother: he wyche he charitable
 with me. He wecheleste / he sayde vnto hym:
 Man: who hath ferie me to be a iudge or be-
 cage parter ouer you? And he sayde vnto hit:
 Take heed / and beware of your countre / for no
 man huych therof: that he hath aboundance
 of goodes. And he tolde him a similitude
 sayde: There was a ryche man / whiche felde
 had been ght forth / sith he wylle / a thought
 in hym selfe / and sayde: What shall I do: I
 haue nothyng whereon to garde my fructe
 and he sayde: this will I do: I will buche
 vnto me my barnes / and buyde geatte / and
 thence will I garde all myne increace / and
 my goodes / will say vnto my soule: Thou
 shalt haue faste muche goodes layed vpon / in
 manye years: take thee vnto thee / and
 drinke / and be merry. But God sayde vnto
 hit:

him: Thou soule/this nyght shal receyue
thy soule from the: / and whose shall it be
that shal purchase? Thus goeth it with hinc
that gathereth treasure for hym self/and is not
ryde in God.

¶ But he saide vnto his disciples: Therefore
I saye vnto you. Take ye no thought for your
lyfe/what ye shall eate: neyther for your body/
what ye shall put on. The lyfe is more then
meate/and the body more then clyment. Con-
sider the rauen/they nei ther eate nor ceape/
they haue also nei ther storehouse nor barn/
and yete God feedeth them. But howe muche
better are ye then the fooler?

¶ Which of you (thoughe he toke thought
thereof) coulde putt one cubyte vnto his stan-
dard: Ouynghe then ye be not able to doe that
which is lesse/ why take ye thought for the
other? Consider the lilye upon the felde howe
they growe: they labour not/the spynne not.
But I saye vnto you: that euen Salomoein
all his togale was not clothed like one of
these. Wherefore if God so clothe the grass that
is to day in the felde/ and to morowe shall be
cast in the foynne: howe muche more shall he
clothe you/ ye of litle faythe? Thee northerfore
what ye shall eate/ or what ye shall drinke/ and
clymente doe not ouy care: The Herben in the
wode sele after all such thynges. ¶ But seke
ye the Kingdome of God/ and all these shal be
minished vnto you.

¶ Feare not thou litle flocke/ for it is in
your fathers pleasure to geue you the Kingdome.
Sell that ye haue/ and geue almesse. ¶ Make
you bagges/ which weage not olde/ euen a trea-
sure that neuer faileth in heauen/ where no
thynge cometh/ and no moth coruupteth: for
where your treasure is/ there will your heere
be also.

¶ Let your laynes be gerded about/ as your
lighte burninge/ as be ye like vnto men that
waite for their lorde/ against he retene from
marriage/ that wyl be edyngh a knocke/ the
they shalghte wyse open vnto him. Blessed are
those seruantes/ to whome the lorde (whan he
cometh) shall finde waking. Verely, I say
vnto you: ¶ The shall gyde vp him selfe/ and
make the selfe vnto a scible/ shall go by the
dore/ and minster vnto them. And if he come in the
seconde watche/ and in the thyrde watche/ and

finde them so/ blessed are those seruantes.
¶ But he saide vnto the people/ that if the good man of mar. xxiij
the house knewe/ what houre the thefe woulde come/
he woulde surely watche/ and not suffre
his house to be broken vp. ¶ Therefore be ye
eache aluysie at an houre whan ye slepe/ lest
the sonne of man come.

¶ But Peter saide vnto hym: Lorde/ tell me
thou this similitude vnto vs/ for I wil men all
the Lorde saide: Howe great a thinge is a
faythfull and wyse sit ward/ to whome his lorde
leueth ouer his house/ to geue them the
duetye in due season? ¶ Blessed is that ser-
uaunt/ to whome his lorde (whan he cometh)
shall finde so doing. Verely, I say vnto you:
he shall seechen ouer all his goodes. ¶ But if Mar-
the same seruante shall saye in his herte: My lord
will be longe in my lorde/ come/ I wil begynne
to synke the seruantes a maid/ and a cate
and swyne/ a cow/ and a sheepe: the same serua-
ntes lorde shall come in a day whan he loth
not for him/ in an houre that he is not aware
of/ he shall beate hym in pteer/ and geue hym
rewards with the vnbelieues.

¶ The seruante that knewe his lorde/ wil/ Iacob. iij. b
and prepared not hym self/ nei ther dyd accom-
dunge to his wil/ shal be beate with many flyn-
ges: But he that knewe it not/ and geue byd
thynges worthy of synne/ shal be beate with fewe
flynges. For loke vnto whome much is geuent
of herte/ shall much be sought/ and loke to whome
much is committed/ of hym shall much be re-
quered.

¶ I am come to finde fyre vpon earth/ and
what woulde I eather/ when that it were find-
ed already: nor wil I stande. I must first
be baptyzed with a baptyme/ and howe am I
baptyzed? ¶ I thinke ye that I am Matt. x. c
come to bringe peace vpon earth. I will you
say/ but eather debate. For from heuereforth
there shal be at variance in one house betwene
a gaunt/ and two against the. ¶ The father
shal be deuyded against the sonne/ and the sonne
against the father: the mother against the
daughter/ and the daughter against the mother:
the mother in lawe against her daughter in lawe/
and the daughter in lawe against her mother
in lawe.

¶ And he saide vnto the people: Whan ye shall see a
cloude ryse out of the West/ straight waye
cc. ij. j. c

The Gospel of S. Luke.

ye saye: there cometh a storme / and so it is:
and whā ye se the Southerly winde blowe ye saye:
It will be calme / and it cometh so to passe. O
ye hypocrites / can ye discern the feyghon of the
skye and of the earth: Why can ye not discern
this tyme also? Ye / and why wydge ye not of
yourselves / what is nigh.

Mat. v. c ¶ Whye ydow goest with thine adversary
Dio. p. b
Eccl. vii. a
¶ into the priuce / geve diligence by the waye /
that thou mayest be quyte of him / lest he bring
the before the iudge: and the iudge deliuer the
to the priall: a theyaler cast the into prison.
I tell the / thou shalt not come out thence / tyll
thou paye the vtremost myne.

The XIII Chapter.

Act. vi. c ¶ Here were present at this same season cer-
¶ taine / that had bene of the 7 Gold-
¶ eanes / whose bloude Diabed had mingled with
their owne sacrifice. And Iesus answered /
and sayd vnto them: Suppose ye / that these
Galileans were greater sinners then all other
Galileans because they suffered such punishment?
I tell you naye / but except ye amende
yourselues / ye shall all perishe likewise. O
thinke ye that the cytyens / upon whome the
towne in Syon sell and stowe the / were prync-
ebone all men that dwel at Ierusalem? I tell
you naye: but except ye amende youre selves / ye
shall all perishe likewise.

Mat. xxi. b ¶ And he told them this similitude: ¶ A
certaine mā had a figge tree / which was plant-
ed in his vyneyarde / and he came and sought
fruite thereon / and founde none. The said he vnto
the vyneyarders: Behold / this thre yea-
ren ge haue I come euery yeaer / and sought
fruite vpon this figge tree / and fynde none: cut
it downe / why buddesth it the ground? But he
answered / and sayd: Eyer / let it alone yet this
yeer / till I bygge rounde aboute it / a vtmyge
in / it will bringe forth fruite: If no / then cut
it downe after wards.

And he taught in a Synagoge vpon the
Sabbath / and beheld / there was a woman
which had a spite of misfortune eghyene yea-
res / and was crooked / and coulde not wete loke
vp. Whā Iesus sawe her / he called her to
hym / and sayd vnto her: Woman be vtmye-
red from this dyscase: and he layd his handes
vpon her / and immediatly she was made straighe
and prayd God.

Then answered the ruler of the Synagoge / B
and toke indignacion / because Iesus healed
vpon the Sabbath / and said vnto the people:
There are sye: Dayes / wherein men oughte to
worke / in them come / and be heald / and not
on the Sabbath.

Then the Lorde answered him / and sayd:
Thou speakest vnto both not eueryone of you be-
cause his eye or affe from the crybbe vpon the
Sabbath / a leade him to vtmyer: But shouldest
not thus / which is what the vyghter / whom
Sathan hath bound now eghyene yeaer / de-
loued for this bande vpon the Sabbath? And
whā he thus said / all his aduersaries were as-
tonyshed. And all the people rayoyced ouer all
the excellent wordes that were done by hym.

¶ And he saide: what is the kyngdome of the
God he: O ye iudeites / shall I compare the
to Ica geyn of mushards / which a man
soweth in his garden: and it groweth / and
waxeth a greete tree: and the fowles of the ayre
dwell aboute the boughes of it.

¶ And againe he sayd: what shall I com-
pare the kyngdome of the God he: to like mus-
hards / which a man soweth / and wynter
cometh the fowles come / and it is all con-
sumed.

¶ And newe wyche wynter comes / and
and wynter / and take the tyme towarde Ier-
usalem.

¶ And she saide vnto hym: Lorde / I see three
fere / which thou char thals saude: But he
saide vnto them: ¶ Strive ye to entre in / the
the strait gate / for many / I say vnto you /
shall fere to come in / and shall not be able.
¶ I deni the tyme forth / whā the good man
of the house is ryfen vp / and hath shut the
dore / then shall ye begynne to stand without
and to kncke at the dore / and saye: ¶ Lorde /
¶ Let vs open vnto vs: And he shall answer /
and say vnto you: I knowe you not / whēce
ye are.

¶ Then shall ye begynne to saye: we haue een-
ten and thonken before the / and thou hast
reught vs vpon the stretes. And he shall say:
I tell you / I knowe you not / whēce ye are: ¶
¶ Departe fro me / all ye workers of iniquite.
¶ There shall he repute a gnat / bynge of scyff /
whē ye shall se: Abraham / and Isaac / and
Jacob / and all the prophetes in the kyngdome
of

of God/ and your selues thusse out. And when they shall come from the East and from the West/ from the North and from the South/ which shall sit at the table in the kingdom of God. And behold/ there are last/ which shall be first.

Upon the same daye there came certaine of the Pharisees/ and saide vnto him: Get thee out of the waye/ and departe hence/ for Herode will kill thee. And he saide vnto them: Go ye and tell the foyer herode/ I cast out devells/ and heale the people to daye and to morrowe/ upon the thirde daye shall I make an ende: for it can not be/ that a prophet perissh within Ierusalem.

¶ To Ierusalem Ierusalem/ thou that killest the prophetes/ and stonest them that are sent vnto thee/ how oft wolde I haue gathered thy children together/ eue as the henne gathereth her nest vnder her wynges/ and ye wolde not: Behold/ your habitation shall be left vnto you desolate: for I saye vnto you: ye shall not see me till the tyme come that see shall saye: Blessed be he that cometh in the name of the Lord.

The XIII. Chapter.

¶ And it came to passe that he came in the house of one of the chiefe Pharisees/ upon a Sabbath/ to eat bread/ and they watched him. And he dede/ as these were/ a man before him: which had the dropsie. And Iesus answered/ and saide vnto the Scribes and Pharisees/ and said: Is it lawfull to heale on the Sabbath? But they holde they: nunge. And he tolde him/ and healed him/ and lei him vp/ and ammentred/ and saide vnto them: Which of you shall haue an eye or an asse fallen into a pitte/ and will not straggle waye pull him out? on the Sabbath daye: And they could not answer him againe to this.

And he tolde a simill rade vnto the gestic/ when he marked howe they chose the bygd/ steepe/ and saide vnto them: When thou art bydden of any man to a weddinge/ see not thoue in the bygd/steine/ lest/ a more honorable man then thou be bydden of him/ and he shall had before the and him/ come and saye vnto the: Give this man raine/ and thou then beginne with shame to take the lowest roume. But rather when thou art bydden/ go and

sit in the lowest roume/ that when he that had the cometh/ he maye saye vnto the: Sitte here/ and sitt up here. Then that thou haue no sitte in the presence of the that sitte at the table. For mat. xiii. b. whosoever eateth hym selfe/ shall be brought lowe/ and he that humblith hym selfe/ shall be exalted.

He saide also vnto him that had bydden hym: What thou makest a dinner or a supper/ call not thy frendes/ nei thy brethren/ nei thy kynnes/ for: theye the next daye shall call thee agayne/ and recompente bye made thee. But who maketh a supper/ shall be the first/ and the last/ when art thou blessed/ for theye can not recompente thee. But it shall be recompented the in the resurrection of the righte.

¶ When one of them that sat by at the table herde this/ he saide vnto him: Blessed to be that eateth breade in the kingdom of God. But he saide vnto hym: I have taune man made a Greake supper/ and called many thereto. And in the house of the supper he sent his seruants to saye vnto them that were bydden: Come/ for nowe are all thynges ready. And theye beganne altogether to excuse the selues one after another: The first saide vnto him: I haue brought a ferme/ and I must nedes go forth/ and se in I praye the haue me excused. And the seconde saide: I haue boughte fyne yocke of oxen/ and nowe I go to proue them/ I praye the haue me excused. And the thirde saide: I haue married a wyfe/ therefore can I not come. And the seruant came/ and brought his Lorde to the agayne therof.

¶ Then was the good man of the house displeasid/ and saide vnto his seruants: Go out quickly into the streets/ and quaire of the eue/ and bringe in byr the pooles/ and creepell/ and lame/ and bynde. And the seruants saide: Lorde/ to done as thou hast commaunded/ and there is yet more roume. And the Lorde saide vnto the seruants: Go out into the bygd/ wayes/ and to the hedges/ and compell them to come in/ that my house maye be fylled. But I saye vnto you: that none of these men which were bydden/ shall tast of my supper.

¶ There were much people with him/ and so

herde the mynstrissy / and hauncynge / and called one of the seruantes vnto him / and aske what it was. He sayde vnto him: Thy brother is come / and thy father hath slayne a fed calf / because he hath receaued hym safe and sounde. Then was he angrye / and wolde not go in. Then wente his father oute / and piayed hym. But he answered and saide vnto his father: Lo / thus many yeares haue I sone the seruice / narythe haue I yett taken thy commaundement: / and thou gauest me neuer one kydde / that I mighte make mery with my frendes. But nowe that this thy sonne is come / whiche hath receaued his greedes with halottis / thou best slaine a fed calf. But he sayde vnto him: My sonne / thou art alwaye with me / and all that is myne is thyn: thou shouldest be mery and be glad: for this thy brother was dead / and is aloue againe: he was lost / and is founde againe. **F**

The XXVI. Chapter.

HE sayde also vnto his disciples: There was a certain ryche man / whiche had a steward that was accused vnto him / that he had traiffled his goodes. And he called hym / and saide vnto him: Howe is it / that I heare this of the? geou accounte of thy stewardshippe / for thou maest be no longer steward. The steward saide within himselfe: What shall I do / for this loide will eate away the stewardshippe from me. I can not bygge / and to bygge / I am ashamed: I wote what I will do / that when I am put oute of the stewardshippe / they may receaue me into their houses.

And he called vnto him all his lordes seruaunts / and sayde vnto the fyfthe: Howe muche wast thou vnto my lord? He saide: an hundred poundes of syluer. And he sayde: Take thy pill / for thou art honest / and wise fyfthe. Then saide he vnto another: Howe muche wast thou? He saide: an hundred quarters of wheat. And he saide vnto hym: Take thy pill / and wise foure score. And the loide commended the vnrighteous steward / because he had done wisely. For the children of this world are in their wyse wyse / then the children of lighte. And I saye vnto youe: Make you frends to the vnrighteous Mam-

mon / that when ye shal haue ned: they may receaue you into euery thinge ye desire.

He that is faithfull in the least / is faithfull also in muche: and he that is vnrighteous in the least / is vnrighteous also in muche. If ye the haue not ben faithfull in the vnrighteous Mammon / who wil beleife you in that which is true? And if ye haue not ben faithfull in another mans thynge / who wil geue you that which is your owne.

¶ No seruante can serue two masters: Mat. vj. 24
for either he shall haue the one / and loue the other / or els he shall leane to the one / and despyse the other. Ye can not serue God and Mammon.

¶ All these thinges herde the Pharisees / whiche were couetous / and they mockt hym. And he sayde vnto them: ye see they that iustifyeure selves before men / but God knoweth youre herte. For that whiche is hygge amonge men / is an abhominacion before God.

¶ The same and the prophetes prophesied vnto Ihon / and from that tyme forth to the kynge dome of God preached thowthe the Gospell / and euery man percified into it by violence. ¶ But as yett is it for heauen Esai. 6. 1. and eache so persibe / when one tytle of the lawe is fall. ¶ Whosoever putteth away his wyfe / and marryeth another / breaketh mans mynagie: and he that marryeth her whiche is deuoced from her hous had / breaketh wedlocke also.

¶ There was a certayne ryche man / whiche doned hym selfe with purple / and costlye linnen / and sared deliiciously eury daye. And there was a poore man named Lazarus / whiche laye at his gate full of sores / and desired to be filled with the crumme that fell from the ryche mans table. For came the dogges / and lyched his sores. But it fortuned / that the poore man dyed / and was caried of the Angells into Abrahames bosome. There the man dyed also / and was buryed.

¶ Nowe when he was in the hell he lyft vp his eyes to the payne / and saide: Abraham asure off / and Lazarus in thy bosome / and he cryed and said: father Abraham haue mercy vpon me / and sende Lazarus / that he

saie that he went into the Trefe / and the floude came and destroyed them all.

D Lylweylt also as it came to passe in the tyme of Luth they bid eate / they byd drynke / they thought / they folde / they planned / they prayd build. ¶ But when the same waie that Luth wente out of Sodoma / it rained fyre a dymme from heauen / and destroyed them all. After this maner shall it go in the daie when the sonne of man shall appere.

T And at that daie / who so is vpon the roffe / and his stuffe in the house / let him not come downe to seche it: Lylweylt he that is in the silde / let him not turne backe / for it maye be that he bebind him. ¶ Remembere Luths wise-
Mat. xxiij
Lucce. xiiij
 n. p. c. ¶ Who seker geueth aduise to saue his lyf / maye shall lose it / and who seker shall lose it / shall geue it.
 p. c.

I I saye vnto you: In that night shall twofe vpon one bedde / the one shalbe receaued / the other shalbe forsaken. ¶ Two shalbe groning tog. the other the one shalbe receaued / the other shalbe forsaken. And they answered / and sayde vnto him: Where Lord? He saide vnto them: Where seker the head carest / there will the digels be gathered tog. ther.

Chap. XLIII. Chapter.

I The tolde them a similitude / si gnifyng /
Mat. xxiij
Lucce. xiiij
 p. c. ¶ That men ought to aduise to prae / and not to care of synne / he se: ¶ There was a iudge in a cytie / whiche feared not God / and stode in awe of no man. And in the same cytie there was a wedde / whiche came vnto him / and said: Wylt thou be myne aduersarye. And he wolde not a greute rebelle. But afterwaide he thought with him selfe: Though I feare not God / and stande in awe of no man / yet feynge that wedde is so importunate vpon me / I wil yeluer her: lest she come at the last and raile vpon me.

¶ Then saide the Lord: There what the vngodly iudge saith. But shal not God also yeluer his chesen / that crye vnto hym day and nyght / though he defere them: I seie vnto you: He shal yeluer them / and that soone. ¶ Heuerebelles / when the sonne of man cometh / suppose ys that he shal fynde fault vpon euery

¶ And vnto certayn whiche trusted in

them selves / that they were perfecte / and despyed othe: he seith: this similitude: There wente vnto two men into the temple to praye: The one a Pharysee / the other a Publicane. The Pharysee stode / and prayed by hym selfe after this maner: I thank the God / that I am not as other men / robbers / vngodly / a lecher / aduocates / or as the Publicane. I faste rayse in the weke / I geue the tythes of all that I haue. And the Publicane stode a parte of / and wolde not lyfte vp his eyes to heauen: but smote vpon his brest / and saide: God be thou mercifull vnto me sinner. I tell you: This man wente downe in his house / iustly / more than the other.

¶ I saye vnto you: Who exalteth hym selfe / shall be brought low / and he that humbleth hym selfe / shall be exalted. ¶

¶ They broughte yonge chyld: also vnto him / that he shoulde touche them. But when the disciples sawe that / they rebulded thaim. ¶ Heuerebelles / I seie tellet them vnto him / and saide: Suffre the chylden to come vnto me / and to bydde them not / for vnto sicke belongeth the kyngdome of God. Verily I saye vnto you: Who seker receaueth not the kyngdome of God as a chyld / shall not enter therein.

¶ And a certayn ruler ased him / and saide: ¶ Good master / what muste I do that I may inheret euerlastyng lyfe: But Iesus sayde vnto him: Why callest thou me good: ¶ There is no man good / but God onely. ¶ Thou knowest the commaundementes: ¶ Thou shalt not swaie wedded: ¶ Thou shalt not sle: ¶ Thou shalt not steale: ¶ Thou shalt not beare fals witness: ¶ Honoure thy father and mothe: ¶ But he saide: All these haue I kepte for my youth vp. ¶ When Iesus herde that / he sayde vnto hym: Yet lackst thou one thyng / sell all that thou hast / and geue it vnto the poore / and thou shalt haue a treasure in heauen / and come and folowe me. ¶ When he herde that / he was say / for he was very ryche.

¶ When Iesus sawe that he was sorowful / he sayde: ¶ How hardly shall the ryche come into the kyngdome of God: ¶ It is easy for a camel to go / thorow the eye of a needle / then for a ryche man to enter into the kyngdome

The Gospel of S. Luke.

Luc. c. c. dom of God. Then saide they that herbe thar
Who can then be saued: But he sayde: **Whoe**
what is on possible with men / is possible
with God.

Mat. xx. b. **Luc. 9. c.** Then sayde Peter: Behold we haue for-
saken all / and folowed the. He saide vnto
them. Verely I saye vnto you: There is no
man that forsaketh house / or elders / or breth-
er / or wyfe / or brethren / for the kyngdome of
Gode sake / whiche shall not receaue muche
more in this world / and euertylinge lyfe in the
world to come.

Mat. xx. b. **Mat. 9. d.** Then he toke vnto him the twelue and said
vnto them: Behold we go vp to Jerusalem /
and it shall all be fulfilled that is wyrtten by
the prophetes / concerning the sonne of man:

Luc. xxii. a. for he shall be deliuered vnto the Heythen /
and shall be mocked / and dyspysfully increa-
sed / and spyrred vppon / and whon they haue
scourged him / they shall put him to death /
and vpon the thyrde daye shall he ryse againe.

Luc. ii. g. And they vnderstode nothing of these say-
nges. And this saying was hyd fro them / and
they perceaued not the thynges that were
spoken.

Mat. xx. b. **Mat. 9. c.** And it came to passe / when he came nye
vnto Jericho / there sat one blynde by the way
and begged. And when he herde the people
passe by / he arid what it was. Then saide they
vnto him / that Iesus of Nazareth passed by.
And he cryed / and saide: Iesu thow sonne of
Dauid / haue mercy vpon me. But the peo-
ple that went before rebuked him / that he
should holde his tounge. Neuerthelesse / he
cryed much more: I thow sonne of Dauid haue
mercy vpon me. Iesus stode still / and com-
manded him to be brought vnto him. And
when he was come neare / he ased him and
saide: What wylt thou that I do vnto the?
He sayde: Lorde / what I maye receaue my
syghte. And Iesus saide vnto him: Receaue
thy sighte / thy faith hath saued the. And im-
mediatly he saw / and folowed him / and glori-
fied God. And all the people that sawe it / glori-
fied God the prayse.

The XLX. Chapter.

2 And he entered in / and wente throuer Jer-
icho: and beholde / there was a man na-
med Zachaeus / whiche was a rufce of the Du-
bians / and was rich / and desired to see Iesus

what he shoulde be / and he coulde not for the
people / for he was lowe of stature. And he
ranne before / and clymmed vp into a wyde
figge tree / that he might see him: for he shoulde
come that way. And when Iesus came to the
same place / he looked vpon / and sawe him / and
saide vnto him: Zachaeus come downe hastily /
for to daye must I tene in thy house. And
he came downe hastily / and receaued hym
with ioye. When they sawe that / they
murmured all / and saide / that he was gone
in to a sinner.

But Zachaeus stode forth / and saide vnto
the Lorde: Beholde Lorde / the halfe of
my goodes geue I to that poore / and if I haue
deceaued any man / I restore him twofold:
Iesus saide vnto him: This daye is healtie
happened vnto this house / for so muche as he
also is Abrahams sonne. Then for the sonne of
man is come to see / and to saue that whiche
was lost.

There whyle they belkened / he toke a
symonide also / because he was nye vnto Jer-
usalem / and because they thaught / that the
kyngdome of God shoulde appeare imme-
diatly. And he saide: For certayne noble
man wente into a farr countrey / to receaue
him a kyngdome / and then to come agayne.
This man called ten of his seruantes / and
deliuered them ten pounde / and saide vnto
them: Occupe all I touny agayne. But his
cynnyssyns hard him / and sent a messenger
after him / and saide: We wyl not haue this man to
raigne ouer vs.

And it fortuned / when he came agayne /
that he had receaued the kyngdome: he
wyd call for the seruantes / vnto whome he
had geuen his money / that he might knowe
what euery one had done. Then came the
first / and saide: Syr / thy pounde hath wonne
ten pounde. And he sayde vnto him: Well
thou good seruant / for so muche as thou
hast bene faythfull in the least / thou
shalt haue auctoryne ouer ten ciuites. The se-
conde came also / and saide: Syr / thy pounde
hath wonne fyue pounde. And to him he
saide: And thou shouldest be ouer fyue ciuites.
And the thirde came / and saide: Es Syr /
here is thy pounde / whiche I haue kepte in a
nappeyn / I was afrayed of the / for thou art
hard

harde man/whou takest vp that thou haste not
 layd downe/and escapest that thou haste not
 downe. **3** He sayde vnto him. Of thine a wone
 mouth iudge **3** the thou euill seuaunt. **4** **2** **3**
 west thou that I am an harde man/teachinge
 y that I laide nye vnto/and escapeing that
 I had not sowe? **5** Wherefore then haist thou
 not deliuered my money to the exchange
 Bancker? **6** And at my conuining might I haue
 requyred myne owne with vantage.

7 And he said vnto them that stode by: Take
 the pounde: from him/and geue it vnto hym
 that hath ten pounde. **8** And they sayde vnto
 him: **9** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**
 He hath ten pounde already. **10** But I
 saye vnto you: **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**
 Whosoeuer hath vnto hym
 soules geuen: **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**
 But from hym that hath not
 soules taken awaye: euen that he hath. **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**
 To for
 those myne enemies/ whiche wolde not that
 I shoulde asigne ouer them/ bring them hye
 thence/and slaye them before me. **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**
 And when he
 had thus sayde/ he toweine on forwards/ and
 toke his iourney to Ierusalem. **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

16 And it fortuned wh he came nye Beth-
 phage and Bethany vnto mounte Oluyate/
 he sent two of his disciples/ and sayde: **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**
 Go
 into the tounce that lycith ouer againste you/
 and aske as ye ar comyn/ ye shal finde a foale
 ryd/ wheron yet neuer man sat/ louske it/ and
 bringe it hither. **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**
 And if any man aske you
 wherofe ye louske it/ saye thus vnto him: **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**
 The
 Lord hath neede thereof.

21 And they that were sent/ wente their way/
 and founde euen as he had sayde. **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**
 But when
 they loused the foale/ the owner of therof sayde
 vnto them: **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**
 Why louske ye the foale? **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**
 They sayde:
 The Lord hath neede thereof. **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**
 And they
 brought it vnto Iesus/ and caste thre clothys
 vpon the foale/ and set Iesus thereon. **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**
 I knowe
 as he wene/ they spede theyr garments in
 the waye.

27 And when he wene thome from mounte
 Oluyate/ the whole multitude of his disci-
 ples beganne ioyfully to praise God with
 loude voyce/ for all the mysades that they
 had seene/ sayde: **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**
 Blessed be he/ that edmy-
 reth in the name of the Lord. **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**
 Peace
 be heauen/ and prayse in the heyghe. **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**
 And
 some of the Pharisees amonge the people
 sayde vnto hym: **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44**

mentes/and loue to be salued vpon the mar-
ket/ and vsyie to sytyghst in the Synago-
ges/ and at the table. They strucre wedo-
wes houses/ and thar vnder a coloure of loge
payng: These shall receaue the greazer
damnacion.

The XXI. Chapter.

And he loked vp/ and behelde the ryche/
b **h**ome they put in ther offeringes into the
Gods chest. He saue also a poore widow/
whiche put in two nyntes/ and he saide: Vere-
ly I saie vnto you: This poore widow hath
put in more then they all: for she se all beere of
her specke put in into the offeringe of God/
but she of her poutice hath put in all her ly-
uynge that she had.

And when some spake of the temple/ that
p **a** it was garnished with goodly stoncs/ and
b **h** Jerusalem he saide: The tyme that come/ when
c **h**en of all this that ye se/ there shall not be
d **h** left one stone vpon another/ whiche shall
not be broken vpon. They cryd hym and
seyde: Master / when shall these be? and
whar shall the token when these shal come
to pass?

He sayde: Take heede/ that ye be not Deceas-
ed: for many shall come in my name/ and
say: I am he/ and the tyme is come herde. By
folowe them not.

But when ye heere of warres/ and insur-
reccion/ be not yr asfraid/ for suche muske
come to pass: she therend is not yet three sa-
sons. Then sayd he vnto them: One people
shal ryse agaynst another/ and one realme
agaynst another/ and there shalbe greaz car-
nages here and there / pestilence and herch/
and fearful thinges. And greaz tofens shall
be here and there.

But for all these / they
shall laye handes vpon you / and perseu-
ce you/ and vsyuer you vp into they Synago-
ges/ and synagoge/ and synagoge you before
synagoge and synagoge for my names sake. But
all these shall happen vnto you for a witnessse. Be
as a synagoge therefore in youre heere / that ye
take no thought: how ye shall aunswere: for

I will graue you a mouch/ and wyf dom agaynst
b **h**er whiche/ all youre aduersaries shall not be
c **h** able to synagoge nor to resist. * But ye shalbe
deliuered vp vnto synagoge / and synagoge /
synagoge/ and synagoge / and some of you shall

they put vnto death/ and ye shalbe hared of e-
uery man for my names sake: / a yer shall not
one beere of youre heeres perishe. Helde fast
yours soules with patience.

But when ye shall se Jerusalem in besiged /
with an hooll/ then vnderstand that the besor-
gation of synagoge. Then let them whiche ben in
Jerusalem / fflye vnto the mountayne: and let
synagoge be in the myddes thereof / synagoge
out: and let synagoge as be in the countre/ not
come thither. For these are the dayes of ne-
cessite / that every thinge whiche is wyrt-
en maie be fulfilled. But wo vnto them that
are wch synagoge / and to them that gete synagoge
in those dayes: for there shalbe great trouble
vpon each: and synagoge vnto his people/
and they shall fall throuwe the edge of the
synagoge/ and synagoge captiue amonge all na-
cions. * And Jerusalem shall be troden
vnto of the heathen/ vntill the tyme of synagoge
be fulfilled.

And there shalbe synagoge in the Sunne
and Moon/ and synagoge/ and vpon earth/
the people shalbe in synagoge/ that they
shall not sell whiche waye to turne them synagoge.
And the synagoge and synagoge shall roere/
and men shall synagoge awaye for feare/ and for
synagoge after thinges whiche shall come vpon
synagoge. For synagoge the very power of hea-
uen shall moue.

And then shall they se the synagoge of man
commynge in the cloude with power and
great gloze. But when these thinges be
synagoge come to pass/ then lise vp/ and synagoge
vpon youre heedes/ for youre redemption synagoge
nigh.

And he tolde them a synagoge: Be
holde the synagoge tree/ and all the synagoge / when
they come synagoge synagoge synagoge
synagoge and synagoge/ that the synagoge is now
at hande. So like synagoge/ when ye se all these
thinges come to pass/ be sure that the synagoge
of Gods synagoge. Verely I saye vnto you
this synagoge shall not pass/ vntill all be ful-
filled. Heauen and earth shall pass/ but my
wordes shall not pass.

But take heede vnto youre synagoge / that
yours heeres be not overlidde with synagoge
of synagoge/ and synagoge/ and synagoge
synagoge of thought for synagoge / and so this
synagoge

The Gospel of S. Luke.

They come upon you untoward. For as a snare shall it come on all them that dwell upon earth. And therefore continually and quietly they may be worthy to escape all this that shall come; and to stand before the face of man.

And on the day next he taught in the temple, but in the night season he went out, and abode all night upon mount Olivet. And all the people get their up early on to him in the temple, so to hear him.

The. XXII. Chapter. 4

He shall of his sweet sheade (which is called Easter. Hence nye. And the by the pistoles and Seribes sought how they might put him to death, and were afraid of the people. But J. when he was entered into Judas called Iscariot, which was of the number of the twelve, he went his way, and called with the by the pistoles, and with the by the officers, how he wolde betraye him unto them. And they were glad, and promised to give him money. And he consented, and sought oportunitie, that he might betraye him without any rumoure.

Then came the day of seven bread, when the Easterlambe must be offered. And he sent Peter and John, and saide: Go your way, to prepare the Easterlambe, that we may eat. But they saide unto him: Where wylt thou that we prepare it? He saide unto them: Behold, when ye come into the city, there shall meete you a man, bearinge a picher of water; followe him into the house, that he entereth in, and saye unto the good man of the house: The master sendeth thy waight. Where is the grethouse, wherein I maye eat the Easterlambe with my disciples? And he shall shewe you a great parloure chaub. They went their way, and founde as he had saide unto them, and made ready the Easterlambe.

And when the houre came, he sat by him, and he saide unto them: I have desired to eat this Easterlambe with you before I suffer. For I saye unto you, that henceforth I will eat nomore thereof, till I be fulfilled in the kyngdome of God. And he toke the cuppe, and thanke, and saide: Take this and divide it amonge you. For I saye unto you:

I wil not drinke of the frute of the vyne, until the kyngdome of God come. And he toke the sheade and gaue thanke, and gave it to them; and saide: This is my body, which shall be given for you. This he did in the eveninge of the daye, after he had supped, and sayde: This cuppe is the newe Testament in my bloud, which shall be shed for you.

But lo, he bande of him that betrayeth me, with me at the table. And the sonne of man much sooth sayeth as is appointed. But who hath man, by whom he is betrayed. And they beganne to eate amonge them selfe, and each of them it should be, that should be that.

There came a strife also amonge them, which of them should be called the greatest. But he saide unto them: The kyngdome of heuene hath dominion ouer the people, and they that haue rule ouer them, are called gracious lordes. But ye shall not be: But the greatest amonge you, shall be as the youngest, and the chiefest as a seruant. For whiche is greatest, he that serueth: as at the table, or he that serueth? So as he that serueth at the table: But I am amonge you as a minister. So for you, ye are they that haue auctorite, and in my temple. And I will appointe the kyngdome unto you, as in my father hath appointed me; that ye maye eat and drinke at my table in my kyngdome, and sit upon seats, and judge the twelve tribes of Israel.

But the Lord saide: Simon, Simon, beholde, Satan hath desired after you, that he might sift you as wheat: as when thou shalt praye for thee, that thy faith faile not. And when thou art converted, strengthen thy brethren. But he saide unto him: Lord, I am ready to go with thee into prison, and into death. Neverthelesse, he saide: Peter, I saye unto thee: The rocke shall not move, and thou shalt build upon this rocke, and thou shalt be the church, and whatsoever thou shalt binde on earth, shall be bounde in heuene.

And he saide unto them: When I sende you without wallet, nor shooe, nor staffe, as yete shoulde ye any thinge? They sayde: Yea. Then saide he unto them: But now be that hath a wallet, let him take up, and let him also the staffe. But he that hath not, let him

1 Cor. v. b

Mat. 23. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

fill his coat/and by a sworde. For I saye vnto you: It muste yet be fulfilled on me that is wrytten. For loke what is wrytten of me that hath attended. Thus sayde the Lord. Beholde here are two brethren. He sayde vnto them: It is ynough.

¶ And he wente out. As he was wont. Vnto a mount. Wher. But his disciples folowed hym vnto the same place. And when he came thither/ he sayde vnto them: I praye charge fall not into temptacion. And he gat hym from them aboute a stoncs cast / and kneld vnto/ prayed/ and sayde. Father/ if thou wilt/ take awaye this cuppe fro me. Neuerthelless/ not my will / but thine be fulfilled. And there appeared vnto hym an angel from heauen/ and comforted hym. And it came so/ that he wrestled with death / and prayed the longer. And his sweat was lyk dropes of bloude/ runninge. Vnto in the ground. And he rose up from prayer/ and came to his disciples/ and saunde thei slepyng for heauynesse / and saide vnto them: What slepe yet? Rise vp/ and praye/ that ye fall not into temptacion.

¶ But while he yet spake/ beholde/ the multitude / and one of the twelfe called Judas / traitor/ came. And he came nye vnto Iesus to kysse hym. But Iesus saide vnto hym: Judas. betrayest thou the sonne of man with a kysse? What is thy name? he answered hym/ saye what wouldest thou? he sayde vnto hym. Loide / shall we synie with the sword? And one of them firste a seruant of the byrde priest / and firste of hye eare. But Iesus answered and sayde: Suffre them thus for thy sake. And he touched his eare/ and heald hym.

¶ But Iesus sayde vnto thei byrde priestes and rulers of the temple / and to the elders that were come onto hym: Ye are come southe in me to a murderer with swordes/ and with staves: I was haply with you in the temple/ and ye layed no handes open me. But here to your haire/ and the power of dauides myste. I never theless/ they soke hym / and led hym / and brought hym into the byrde priestes house. As for Peter he folowed hym a farr of.

¶ When banded they a fyercin the myddell

of the palace / and sat them doune together. And Peter sat thus doune amonge them. Then a damnell saue hym / sturginge by the lyghte / and behelde hym well / and sayde vnto hym: This same was also with him. But he denyed hym / and sayde: Woman / I knowe him not. And after a litle while / another saue him / and saide: Thou arte one of them also. But Peter saide: Man / I am not.

¶ And aboute the space of an hour after / another affirmed / and sayde: Verily this was with hym also / for he is a Galilan. But Peter sayde: Man / I wote not what thou sayest. And immediarly while he yet spake / the cock crew. And the Lord turned hym aboute / and looked vpon Peter. And Peter remembered the wordes of the Lord / how he sayd vnto hym: Before the cock crowe thou shalt denye me thysse. And Peter wente out / and wepte bitterly.

¶ The men that helde Iesus / mocked him / and stroke him / blandyshed him / and smote hym on the face / and cged him / and sayde: Prophete / when thou smote the? And many other blasphemies sayde they vnto hym.

¶ And when it was daye / thei gathered together the elders of the people / thei bye priestes and Scribes / and led him nye before them. He sayd / and sayde: True thou Christ: Tel vs. But he sayde vnto them: If I tell you / ye will not receyve me / neither will ye let me go. For this cause shall the sonne of man sit at the right hande of the power of Gad. He said they all: And yet thou than the sonne of Gad: He said vnto the. Ye saye us for: I am. They sayde: Where haue we any farther witness? We our selues haue herde it of his owne mouth.

The XXXII. Chapter.

¶ And the whole multitude of them arose / and banded him vnto Pilate / and beganne to accuse hym / and saide: We haue founde this man / yf a sallowe peruercinge the people / and subyebdinge Ioudes / and to geue rebute vnto the Emperour / a sayde / that he is Christ a King. But Pilate cged hym / and sayde: True thou the King of Iudea? He answered hym and sayde: Thou sayest. Pilate saide vnto thei bye priestes and to the people: I fynde no cause in this man. But they were the more farrce / and saide: he

Luc. xxi. c
mat. xxv. c
marc. iij. d
luc. ix. c

marc. xvi. g
mat. xxv. g
marc. xvi. g
mat. xxv. g
marc. xvi. g
mat. xxv. g

marc. xvi. g
mat. xxv. g
marc. xvi. g
mat. xxv. g

The Gospel of S. Luke.

Mar. iij. b hath moued the people in that he hath taught here and there in all the lande of Ierusa / and hath begonne at Galile into this place.

Luce. i. a When Pilate had mention of Galile / he asked whither he were of Galile. And when he perceived that he was iudee / Herodes iurisdiction / he sent hym to Herodes / whiche was also at Ierusalem in those dayes. When Herodes sawe Iesus / he was exceedinge glad /

Luce. i. a for he had long bin desirous to see hym: because he had heard much of him / and hoped to see a miracle of him. And he asked him many things. Iesus therelittle answered nothinge. The hye priestes and scribes stode and accused him sore. But Herodes with his men of warre despised him / and mocked him / put a whyte garment upon him / and sent him againe vnto Pilate. Vpon the same daye were Pilate and Herodes made seditous together: for after this had bene at variance.

Act. iij. c Pilate called the hye priestes / and the ruelles and the people together / and sayde vnto them: * Ye haue brought this man vnto me / as one that peruerbly the people / and beholds / I haue examined him before you / and finde in the man none of the causes / wherof ye accuse hym: wherfore Herodes: for I sent you to him / and beholds / there is brought vpon him nothinge that is worthy of death. Therfore will I chasten him / and let him laufe: for he will haue it one losse vnto them / after the custome of the feaste.

Act. iij. c Then cryed the whole multitude / a sayde: Away with him / and Schauer vnto vs Barabbas / whiche for insurrection made in the cite / and because of a murther / was sette into prison: then called Pilate vnto them againe / a wolde haue let Iesus laufe. But they cryed / and sayde: Crucifie hym / Crucifie him. Yet sayde he vnto them the thirde tyme: What euil then hath he done? I finde no cause of death in him: wherfore will I chasten him / and let him go. But they lay still vpon him with great crye / and required that he myght be crucified. And the voyce of them and of the hye priestes prevailed.

Act. iij. c And Pilate gave sentence: that it should be so they required / and let loose vnto them / Barabbas for insurrection: a murther was call into prison / whome they desired / but gaue Ie

sus ouer vnto their wyl: And as they led him away / they toke one Symon of Cyren / whiche came from the feldes / and layed the crosse vpon his shoulders to beare it after Iesus.

And there followed him a greete multitude of people and of women / whiche beweped and lamented him. But Iesus turned hym about vnto them / and said: Ye women griefe of Ierusalem: weepe not ouer me: but weepe ouer your selues / and ouer your chyldren: for behold / the tyme will come / when it shall be said: Blessed are the barenes / and the wombes that haue not bene / and the pappes that haue not gyven lacte. Then shall they begynne to say vnto the mountaynes: fall vpon vs. And to the hylles: Couer vs. For if thou be thine to a greete tree / what shall thou then be to the vye?

And two other whiche were mysdoers / were led also to be put to death with him. And when they came to the place / whiche is called Caluery: they crucified him / with them / and the two mysdoers with him / the one on the right hand / the other on the left. But Iesus sode sayde: Father / forgive them: for they wote not what they do. And they parted his garments / and cast lottes therfore. And the people stode and beholds.

And the rulers mocked him with him / and sayde: He hath helped other / let him helpe hym selfe now / if he be Christ the chosyn of God. The souldyers also mocked him / and went vnto him / and brought him synners / and sayde: If thou be the Kinge of the Iewes / thou helpe thy selfe. And about ouce him they hit with a spear / and wryten with letters of Greke / Latin / and Hebrew: This is the Kinge of the Iewes.

And one of the mysdoers that hangd there / blasphemed him / and said: if thou be Christ thou helpe thy selfe and vs. Then answered the other / rebulshing him / and said: And thou fearest not God alss / whiche are yett lyke damnacion. And truly we are thersyn for righte for we were euen accursed: for to our vices. So far thyn as he hath done / he hath done iustly. And he sode vnto Iesus: Lord / remember me / when thou comest into thy Kingdome. And Iesus sode vnto him: Verily I say vnto thy: To what haile thou be with me in Par

1 tabylt. † And it was about 5 fize houre / and
 2 here was darknesse ouer the whole land / and
 3 yll the nyght houre. And the Sunne was
 4 darkened / in the daye of the temple certein
 5 mo / when it shouwe the myddes.

6 And Iesus cryed loude / and sayde / Father
 7 I into thy handis I commende my spue.
 8 And when he had so sayde / he gaue up the
 9 ghost. * But when the capitaine sawe what
 10 had happened / he praised God / and saide / Ver
 11 y this was a iust man. And all the people
 12 that stood by / and behelde / when they sawe
 13 what was done / more upon their hilles / and
 14 named haffe agayne. But all his acquainta
 15 nces / and they whom he had followed him
 16 out of Galile / stood a farr off / & behelde al these
 17 thinges.

18 And beholde / a man named Josph / a sco
 19 nature / whiche was a good iust man / the same
 20 had not consented unto their counsaill / a yede /
 21 whiche was of Arimathia a ciuic of the Ier
 22 usalem / whiche also required for the kingdome of
 23 God / he receiued vnto Pilate / and asked the body
 24 of Iesus. And he toke hym vnto / wrapped
 25 him in a linnen cloth / and laied him in a be
 26 ret sepulchre / wherein neuer man was laied. It
 27 And it was the day of preparation / and the
 28 Sabbath daye on.

29 The women that went with him out
 30 of Galile / followed him / and behelde the
 31 sepulchre / and how his body was laied. But
 32 they remained and stode ready the spere and
 33 enyngmentes. And vpon the Sabbath they
 34 rested / according to the lawe.

The XXXIII. Chapter. 7.

35 **B**ut vpon one of the Sabbathes / very
 36 early in the morninge / they came vnto
 37 the sepulchre / and brought the spere wher
 38 they had prepared / and certein women wish
 39 a them. Where the / they founde the stone roll
 40 ed awaye from the sepulchre / and went in / and
 41 founde nat the body of ihu. Loude Iesus
 42 And it happened as they were a m / in the
 43 ceas / behold / there stode by them two women in
 44 strynges garmentes. And they were afeard /
 45 and call vnto them faces to the earth. Then
 46 saide they vnto them / What see / yet the lining
 47 amonge the dead. He is not here. He is risen
 48 up. Remember howe that he tolde you when
 49 he was yet in Galile / and saide / The sonne of

man must be deliuered into the handes of sine
 50 ners / and be crucified / and the thirde day rise
 51 agayne.

52 And they remembered his wordes / a wente Mary
 53 from the sepulchre / and tolde all this vnto the prou
 54 b cleas / and to all the other. It was Mary Mag
 55 dalene / and Johanna / and Mary Jo
 56 mes / and the other with them / that tolde this
 57 vnto the Apostles. And their wordes seeme
 58 vnto them / as though they had bene but fa
 59 bles / and they belued them not. But Peter
 60 arose / and ranne to the sepulchre / and flound
 61 in / and sawe the linnen clothes laied by them
 62 selfe / and departed. And he wondered within
 63 hym selfe / at that whiche had happened. It

64 † And beholde / two of them went / the
 65 same day to a town / whiche was the same
 66 place wher from Jerusalem. Whose name was
 67 called Emmaus. And they talked / together of all
 68 these thinges that had happened. † And it
 69 chanced as they were thus talkinge / and reas
 70 onyng / together / Iesus him selfe came nyc
 71 and went with the. But theyer eyes were hold
 72 en / that they should not knowe hym. And
 73 he sayde vnto them / What matter of continu
 74 uous discourses are these / that ye haue one to ano
 75 ther as ye walke / and are sad. Then answered the
 76 one / whose name was Cleophas / and sayde
 77 vnto hym / True thou only a stranger art / at Jer
 78 usalem / not knowinge what is come to passe
 79 there in these dayes. And he sayde vnto them /
 80 What. They saide vnto hym / That of Iesus
 81 of Nazareth / whiche was a prophet / myghty
 82 in dede and wordes before God / and all the
 83 people / whose our hie pastores and rulers deli
 84 uered hym to the condemnation of death /
 85 and crucified hym. But we hoped that he
 86 should haue deliuered Israel. And beside
 87 all this / day to this / thirde day that this was
 88 done. † I see / and certein women also of
 89 our company / whiche were with us at the se
 90 pulchre / and founde not his body / came and
 91 tolde / that they had seene a vision of anngels /
 92 whiche sayde he was a lyue. And certein of
 93 them that were with vs / went vnto the se
 94 pulchre / and founde it emptye / as the women
 95 sayde / but hym founde they not.

96 And he sayde vnto them / O ye fooles and
 97 slowe of heart / to beleue all that the prophe
 98 tes haue spoken. † Ought not Christ to
 99 Esay. 40
 100 ff q haue

Mar. xij. 6
 Mar. xij. 6
 Mar. xij. 6

Mar. xij. 6
 Mar. xij. 6
 Mar. xij. 6

The Gospel of S. Luke.

hauē suffred these thinges / and to entre into his glory : And he beganne at Mosco and all the prophetes / and espounded vnto them all the scriptures that were spoken of him. And they were wne as if young children: they were wne / and he made as though he wolde haue gaue sauer. ¶ And they compelled him / and Luke xij. c. saide: Why do we faste / and we faste / and we faste / and the dayes sater passed. And he wente into carye with them. ¶ And as he came to passe when he saate at the table with the: he toke the bread / gaue thanks / brake it / and gaue it them. Then were they eyes opened / and they knewe him. And he washted out of theyr sight. And they saide betwene them selfen: Did not ouer here burne with vs: Why he talked with vs by a waye / while he opened y scriptures vnto vs: And they rose vp the same houre / turned againe to Ierusalem / and founde the cloues gathered together / and them that were with the which saide: The Lord is risen of a murther / and hath appeared vnto Synon. And they told the what had happened by the waye / and how they knewe him in breakinge of the bread. ¶

Joan xx. e. ¶ But while they were talkinge thereof: ¶ Jesus him selfe came in the myddes amonge them / and saide: Peace be with you. But they were abashed and afraied / supposyng that they had sene a spere: And he saide vnto them: Why are ye abashed: and wherefore ye there such thoughtes in your hertes? Beholde my handes and my fete / as I haue / and I my selfe: Handle me / and se for a spere both nose flesh and bones / as ye se me haue. And when he had thus spoken / he shewed them his handes and his fete. But why they yet beleued not for ioye and wonder: / he saide vnto them: ¶ I haue ye any thinge here to cate? And they se before hym a peece of a brylled fish / and an hoire combe. And herofe it / and had as it before them.

Mat. xxj. e. ¶ And he saide vnto them: ¶ These are the wordes whiche I spake vnto you / while I was yet with you. For it must all be fulfilled that was written of me in the lawe of Mosco / in the prophetes / and in the Psalms. Then opened he their vnderstandinge / that they myghte vnderstande the scriptures / and saide vnto them: ¶ Thou art our messias / and thus it

deposed Christe to suffre / in the thyrty daye to rise agayne from the dead / and to let redemption and remission of synnes be preached in his name amonge all nacions. ¶ In ¶ and to be gyne at Ierusalem. As for all the thinges / so are written of the. ¶ And beholde / I will sende vpon you the ¶ promys of my father: but ye shall see it in the citty of Ierusalem: till ye be endewed with power from aboue: ¶ And he led them out vnto Bethany / and sayde vp byn hande / and blessed them. And it came to passe / that he blessed them / he departed from them / and was caryed vp into heauen. And they were stopyped him / and turned againe to Ierusalem with great ioye: and were continually in the temple / geuyng prays / and thanke vnto God. Amen.

The ende of the Gospel of S. Luke.

The Gospel of sayntc Ihon.

The first Chapter. ¶



In the begynninge was the worde / in the worde was God / a God was the worde. The same was in the begynninge with God. ¶ All thinges were made by the same / a without the same was made nothinge that was made. In hym was the lyfte / and the lyfte was the lyght of men: and the lyght shyneth in the darkness / and the darkness comprehended it not.

There was sent from God a man / whose name was Ihon. This same came for a witness to beare witness of the lyght / that he receiued hym they all myghte beleue. He was not the lyght / but that the lyghte beare witness of the lyght. That was the true lyght / whiche

Act. xvj. a

together all men / that come into this worlde.
 He was in the worlde / and the worlde was
 made by hym / and the worlde knewe hym
 not. He came into his owne / and his owne
 receaved hym not. But as many as receaved
 vnto hym / I to them graue he powre to be the
 chylde of God: euen such as beleife in hym
 name. Which are not borne of bloude / nor of
 the will of the fleshe / nor of the will of man /
 but of God.

¶ And the worlde became fleshe / and dwelt
 amonge vs: * and we sawe his glorye / a glorye
 as of the onely begotten sonne of the father /
 full of grace and trouth. ¶

¶ Iohn vnto bare witness of hym / cried /
 and said: It was this of whom I spake: Af-
 ter me shall be come that was before me. For
 he was ec euer I: and * of his fulnesse haue
 we all receaved grace for grace. For he lawe
 was gurn by Moses / grace and trouth came
 by Iesus Christ: I to man hath sene God at
 any tyme. The onely begotten sonne / which is
 in the bosome of the father / he hath declared
 the same vnto vs. ¶

¶ And this is the recorde of Iohn / wha
 the Iewes sent pielles and leuites from Jeru-
 salem to aske him: Who art thou. ¶ And he
 confessed and denyed not: he confessed and
 sayde: I am not Christ. And they aske hym:
 What then: Art thou Elias: He sayde: I am
 not. Art thou not the ¶ Prophet: And he
 answered: No. Then sayde they vnto hym:
 What art thou then / that we may geue ans-
 were vnto the that sent vs: What sayest thou
 of thy selfe: He sayde: ¶ I am the voyce of a
 crier in the wilderness: Make straight the
 waye of the Lord. * As the prophet Esay
 sayde.

¶ And they that were sent were of the Pha-
 risees. And they aske hym / and sayde vnto him:
 Why baptisest thou the / If thou be not Christ /
 nor Elias / nor a prophet: Iohn answered
 them and sayde: ¶ I baptise with water: but
 there is one come in amonge you / whom ye
 knowe not. It is he that cometh after me /
 which was before me: whose shoe I latche: I am
 not worthy to louch. This was done at Be-
 thana beyonde Iordan: / where Iohn vnto
 baptise. ¶

¶ The next daye after / Iohn sawe Iesus

comminge vnto hym / and saide: Beholde the
 lambe of God: wherby taketh awaye the synne
 of the worlde. This is he of whom I sayde: ¶
 vnto you: after me cometh a man / which
 was before me. For he was of euer I: and I
 knewe hym not: but he should be declared
 in Israel: therefore am I come to baptise
 with water.

¶ And Iohn bare recorde / and saide: I sawe
 the spere descende from heauen lyfe vnto a
 boue / and abode vpon hym / and I knewe him
 not. But he that sent me to baptise with wa-
 ter: the same saide vnto me: Vnto whome thou
 shalt se the spere descende / a raye still on him /
 shall be: / that baptise with the holy
 ghost. And I sawe it: and deare recorde that
 thou is the sonne of God. ¶

¶ The next daye after / Iohn stode againe /
 and two of his disciples. And whan he sawe
 Iesus walkinge he sayde: Beholde the lambe
 of God. And two of his disciples a lode hym
 spake / a folowed Iesus. And Iesus knewe
 them aboute / and saue them folowinge / and
 said vnto the: What seke ye: They said to him:
 Rabbi: which is so saye by interpretacion / Ma-
 ster: Where art thou at lodginge: He saide vnto
 to them: Come and see. They came and sawe
 and abode with him the same daye. It was
 aboute the tenth hour.

¶ One of the two / which herde Iohn spake /
 and folowed Iesus / was And: eu the brother
 of Symon Peter: the same found first his bro-
 ther Symon / and saide vnto him: We haue
 founde Messias (which is by interpretacion /
 the Anointed) and he brought him to Iesus.
 Whan Iesus beheld him / he sayde: Thou art
 Symon the sonne of Jonas / thou shalt be
 called Cephas / which is by interpretacion / a
 stone.

¶ The next daye after / towle Iesus go a-
 gayne into Galilee / and founde Philippe / and
 saide vnto him: folowe me. ¶ Philippe was of
 Bethsaida the cite of Andrew and Peter Phi-
 lippe founde Nathanael / and saide vnto hym:
 We haue founde hym / of whom ¶ Moses in
 the lawe / and the * prophete haue written:
 euen Iesus the sonne of Joseph of Nazareth.
 And Nathanael saide vnto him: ¶ What good
 can come out of Nazareth: Philippe saide vnto
 to him: Come and see.

¶ I Iesus

Mat. iii. b
 Mat. i. a
 Luc. ii. c

¶ I Iesus
 Mat. iii. b

Mat. xii. c

¶ I Iesus
 Joan. vi. c

Gen. iii. c
 Iud. vi. d
 Iud. vi. e

¶ I Iesus
 Iud. vi. e

The Gospel of S. Iohn.

Jesus saw Nathanael comming to hym/
and sayde of hym: Beholde a ryghte Israélite:
in whom is no guile. Nathanael sayde vnto
hym: From whence knowest thou me? Jesus
answered/ and sayde vnto hym: Before that
Philip called thee/ when thou wast vnder the
figge tree: I sawe thee. Nathanael answered/
and sayde vnto hym: Kabbist thou all the sonne
of God/ thou art the kinge of Israel. Jesus
answered/ and sayde vnto hym: Because I
sayde vnto thee/ that I sawe thee vnder the figge
tree/ thou believest: thou shalt see greater
things then these. And he sayde vnto hym:
Verily verily I saye vnto you: If so this time
saith shall see the heauen open/ and the an-
gels of God goyng vp and downe ouer the
sonne of man. †

The II Chapter. †

2 ¶ **S**o was it upon the thyd daye there was a mar-
riage at Cana in Galile / and the mother
of Jesus was there. Jesus also and his disci-
ples were called vnto the marriage. And whā
the wyne faeled / the mother of Jesus sayde
vnto hym: They haue no wyne. Jesus sayde
vnto her: Woman what haue I to do with
thee? My tyme is not yet come. His mo-
ther sayde vnto the wynters: What soeuer he
saith vnto you/ do it. There were set there fyve
water pottis of stone / after the maner of the
purifyinge of the Jewes/ euey one tūcynginge
two or thre iucufures. †

Jesus sayde vnto them: Fyll the water pot-
tes with water / And they fylled them vp to
the brymm / and he sayde vnto them: Drawe
out some / and bringe vnto the masse of the
feast / and they dyd bare it. When the masse
of the fassle had sayled the wyne / whiche had
ben water / and thwere not whence it came.
(But the ministers that drew the water / knewe
it.) Then the masse of the fassle called the dy-
degrome / and saide vnto hym: Every man as
the first greech the good wyne / and whā they
are drunken / then doth whiche is worse. But
thou hast kept backe a good wyne vntill now.

B This is the first token þ Jesus dyd at Cana
in Galile / and shewed his glory / and his disci-
ples beleued on hym. †

¶ Afterward he wente he downe to Capar-
naum / þe his mother / his breth / and his bre-
th / and taried not longe there.

† And the Jewes Easter was at hande / ¶
And Jesus wente vp to Ierusalem / a fownde / ¶
fringe in the temple / those that solde oxen / ¶
shepe / and boucs / and chaungers of mony. ¶
And he made a scourge of small rodcs / and
drowe them al out of the temple with the shepe
and oxen / and poued out the chaungers / mo-
ney / and ouerthrowe the tables / and sayde vnto
them that solde the boucs: Haue these thinges
hence / and make not my fathers house an
house of merchandise. His disciples remem-
bered it that is written. The temple of thyne
house shall euery one call. ¶

Then answered the Jewes / and sayde vnto
him: What token shewest thou vnto vs / that
thou mayest do these thynges? Jesus an-
swered and sayde vnto them: My house
dwelleth in this temple / and in the dayes well I
ke it vp agayne. Then said the Jewes: Of what
and fourty years was this temple buildinge?
and wylt thou set it up in the thre dayes? But he
spake of the temple of his body. Now when
he was risen agayne from the dead / his disci-
ples remembered that he thus sayde / and they
beleued the scripture / and the wordes whiche
Jesus spake. †

When he was at Ierusalem at Easter in
the fassle / many belued on his name / when
they sawe the tokens that he dyd. But Jesus
counted not him self vnto them / for he knewe
them all / and neded not that any man should
testifie of man. For he knewe well what was
in man. †

The III Chapter. †

¶ There was a man of the Pharisee / namd
Nicodemus / a ruler amonge the Jewes. The same
came vnto Jesus by nyght / and sayde vnto hym:
Master / we knowe that thou art come a teacher
from God: For no man can do these tokens
that thou doest / except God be with hym. Jesus
answered / and sayde vnto hym: Verily verily I
saye vnto thee: Except a man be borne a new / he
cannot see the kyngdom of God. Nicodemus
sayd vnto hym: How can a man be borne when
he is olde? Can he entre into his mothers
wombe / and be borne agayne? Jesus answered
vnto thee: Verily verily I saye vnto thee: Except
a man be borne of water and of the
spirit ¶

Luc. 4. g

¶ Mar. 11. b
¶ Mar. 12. b
Luc. 11. b

spere / he can not come into the kyngdome of God.

B That which is boine of flesh is flesh: and that which is boine of spere is spere. **M**arysaide that I sayde vnto the: Ye must be boine of newe. The wynde bloweth where he wyl/ and thou hearest his founde: but thou canst not tell whence he cometh / and wherther he goeth: So is eury one that is boine of the spere.

Nicodemus answered / and sayde vnto him: Howe maye these thynges be? **I**esus answered / and sayde vnto hym: Art thou a Master in Israhel / and knowest not these thynges? Verely, verely I saye vnto the: We speake that we knowe / and wylle that we haue sene / and yet because our wyntesse / If ye beleue not what I tel you of earthly thynges / how shoulde ye beleue what I speake vnto you of beauenly thynges.

And no man ascended vp into heauen / but he that is come downe from heauen / (namely) the sonne of man which is in heauen.

And lyke so / Moyses lyfte vp the serpent / in the wyldernes / euen so muste the sonne of man be lyfte vp / that whosoever beleueth in hym / shoulde not perishe / but haue euerlasting lyfe.

For God so loued the world / that he gaue his onely sonne / that whosoever beleueth in hym / shoulde not perishe / but haue euerlasting lyfe.

For God so loued the world / that he gaue his onely sonne / that whosoever beleueth in hym / shoulde not perishe / but haue euerlasting lyfe. **F**or God sene no his sonne into the world / to condempne the world / but that the world shoulde be saued by hym. **H**e that beleueth on hym / shall not be condempned. **B**ut he that beleueth not / is condempned already / because he beleueth not on the name of the onely sonne of God. **B**ut why so the condemnation / that the lyght is come into the world / and men loued the darkness more then the lyght / for they wylle were euyl.

Who soever truly euyl hateth the lyght / and cometh not to the lyght / that his dedes shoulde not be reposed. **B**ut he that doeth the truth / cometh to the lyght / that his dedes maye be knowne: for they are done in God.

Afterwarde came Iesus and his disciples into the lande of Jerusa / and had hys beyng there with them / and baptyfed / Iohn baptyfed also in Ieron besyde Salem: for there was much water there. **A**nd they came thither / and were baptyfed: for Iohn was not there yet put in prison.

ther / and were baptyfed: for Iohn was not there yet put in prison.

Then arose there a question amonge the disciples of Iohn / why the Iewes aboute the puryfyng / and they came vnto Iohn / and sayde vnto hym: Master / he that was with the beyonde Iordane / of whom thou barest wyntesse / beholde / he is baptyfed / and eury man cometh vnto hym. **I**ohn answered / and sayde: A man can receaue nothing / except he be geuen hym from heauen. **I**c pour selues at my wyntesse / how / that I sayde: I am not Christ / but am sent before hym. **H**e that hath the hyde / is the hydegrome: but the frende of the hydegrome standeth / and berkeneth vnto hym / and receyueh greatly the voyce of the hydegrome: if he sene wyce of myne is now synfulle. **H**e must increace: but I must decreace.

He that cometh from on hygher / is about all the earth / and the earth / and speakeh of the earth. **H**e that cometh from beauen / is about all / and testifieth what he hath sene: and herde / a man receaueh by wyntesse. **B**ut he that receaueh by hart / he knoweth / that God is true. **S**o he whom God hath sent / speaketh the wordes of God: for God geneth not the spere / vnto him / by measure. **H**e father loueth the sonne. **T**his hath geuen hym all thinges / a into his hande. **H**e that beleueth on the sonne / hath euerlasting lyfe: he that beleueth not / the sonne / shall not see the lyfe / but the wrath of God abydeh upon hym.

Joan. iii. a

Joan. i. b

Rom. iii. a

1. Sa. ix. a

1. Ier. xi. a

Luc. x. c

Joan. vi. f

Joan. v. b

The III. Chapter.

When Iesus had knowlege / that all Iewes cometo the care of the Pharisees / that Iesus made and baptyfed in the spere then Iohn / howbeit / Iesus hym selfe baptyfed not / but hys disciples. **H**e left the lande of Jerusa / and departed agayne into Galilee. **B**ut he must needs go thowen Samaria.

Then came the into a cite of Samaria / called Sychar / nye vnto the ptece of Iacob / that Iacob gaue vnto Joseph hys sonne. **A**nd there was Jacobs well. **N**ow was Iesus was wearye of hys journey / he sat hym selfe in the well.

44
45
46
47

Ge. xliiii. b

17. g
18. a
19. a
20. c
21. c
22. c
23. c
24. c
25. c
26. c
27. c
28. c
29. c
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96. c
97. c
98. c
99. c
100. c

wente into Galile. † Jhe be him selfe restyled/
thar a Prophecie norbing seely at home.
Note upon he came into Galile/ the Galile-
ans receaved him/ whiche had sine all thay
be byd ar Jerusalem in the kalle/ for they also
were come thither in the kalle. And Jesus
came againe vnto a Cana in Galile/ where he
turned the water vnto wyne.

† And there was a certayne ruler / whose
sonne laye sicke at Capernaum. This beede
thar Jesus came oute of Jewry into Galile/
and wente vnto him / and besoughte hym/
that he woulde come vnto him / and helpe his sonne/
for he laye dead sicke. And Jesus sayde vnto
him: Excuseye seekens and wonderoys
be sicke not. The ruler sayde vnto him: Come
vnto me Syr / as ruler my chyld dye. Jesus
sayde vnto him: Go thy waye / thy sonne li-
ueth. The man beleued the woide thar Je-
sus sayde vnto him / and wente his waye.
And as he was goinge vnto his house
meete hym / and tolde him and sayde: Thy
childe lyeth. Then inquired he of them the
houre / wherein he beganne to amende. And
they sayde vnto hym: Yesterday aboute the
fourth houre the childe lefte hym. Then the
father perceaued that a moe aboute the same
houre / wherein Jesus sayde vnto him: Thy
childe lyeth. † And he beleued with his whole
house. This is note the seconde tyme thar
Jesus byd / whan he came seyn Jewry into
Galile.

The V. Chapter. †

† Afterwarde there was a kalle of the Jew-
wes / and Jesus wente vnto Jerusalem.
There is a C Jerusalem by the slaughterhouse
a poole / whiche in Hebrew is called Beth-
saida / and hath fyve poyntes / wherein laye ma-
ny sicke / blinde / lame / and dyed / whiche wait-
ed by the water shoulde moue. For the
angell wente vnto at his tyme into the
poole / and stered the water. Whosoeuer now
went vnto him first after thar the water was ste-
red / the same was made whole / whosoeuer
after he had. And there was a man / whiche
hath lye sicke eight a thretye yeares. Whan
Jesus sawe him lye / and knewe thar he had
lye so long / he sayde vnto him: Wilt thou be
made whole? He sayde aunswered him: Syr
I haue no man / whan the water is moued /

to put me into the poole. And whan I come/
another stepeth vnto in before me.

Jesus sayde vnto hym: † Arise / take vp thy
bedde / and go thy waye. And inuice Mare / a
dualy the man was made whole. And wher Luce / v. c.
vnto his bedde / and wente his waye. * But Mare / a
vnto the same daye it was the Sabbath. Mare. i. c.
Thar sayde the Jewes vnto hym that was and iij. a
made whole: To daye is the Sabbath / it is not law-
ful for the to carry thy bedde. He aun- / iij. b. iij. a
swered them: Syr / a made me whole / sayde Ioh. vi. b.
vnto me: Take vp thy bedde / and go thy waye.
Thar sayde they him: What man is thou / whiche
sayde vnto the: Take vp thy bedde / and go thy waye?
But he thar was heald / with no man / wher he was /
for Jesus had Ioh. vi. b
gotten him selfe awake / because there was
muche people.

Afterwarde founde Jesus him in the B-
temple / and sayde vnto hym: Betholde / thou
art made whole / synne no more / lest / a
the same thinge happen vnto the. The man depa-
red / and tolde the Jewes that it was Jesus /
whiche had made hym whole. In there-
fore byd the Jewes persecute Jesus / and
soughte to slaye him / because he had done this
vpon the Sabbath.

But Jesus answered them: † My father / Cor. iij. a
worketh by the to and I work also. There-
fore soughte the Jewes more to slaye him / be-
cause he sayde: Not only the Sabbath / but
sayde also / that God was his father / and
made hym selfe equall with God. Then aun-
swered Jesus / and sayde vnto them: Verily
verily I saye vnto you: * The sonne can do
nothinge of hym selfe / but thar he seeth the fa-
ther do. For whosoeuer he doeth / that doeth
the sonne also. The father loveth the sonne / a
sheweth him all thar he doeth / and will shew
vnto hym yet greater woikes / so thar ye shall
maruaile. For as the father caseth vnto the
dead / and maketh them liue: thus se the sonne
also maketh liue / whome he will: for the
father subyrd no man / but: hath geuen all
iudgement vnto the sonne / that they al mighte
Luce. x. c.
knowe the sonne / euen as they knowe the
father. Whoso doth honoure the sonne / the
same honoureth not the father / whiche hath
made him.

Verily verily I saye vnto you: † Whoso
ff v. b
e
hateth

Mare. xvi. f
Luce. xij. g
Luce. xij. c
Ioh. ij. a

Mare. x. e

Ioh. vii. c

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that who so eateth thereof / should not dye. I am the living bread / whiche came downe from heauen: who so eateth of this bread shall live for ever: and the breade that I will geve is my flesh / which I will geve for the lyfe of the worlde.

Luce 11. b

Then stroue the Jewes amonge themselves / and saide: How can this slowe geve us his fleshe to eat? Iesus saide vnto them: Verely verely I saye vnto you: Except ye eate the fleshe of the sonne of man / and drinke his bloud / ye haue no lyfe in you. Who so eateth my fleshe / and drinke my bloude / shall euerlastinge lyfe: and I shall raise him up at the last daye. For my flesh is the very meate / and my bloud is the very drinke.

Job. 11. b

Who so eateth my fleshe / and drinke my bloude / abideth in me / and I in him. To beluynge sather hath sinned / and I lyue for the father: sater. When so he that eateth me / shall lyue for me sake. This is the bread whiche is come from heauen: that as youe shal haue a lode of manna / and ate dead: he that eateth of this bread / shall lyue for ever. F

¶ These thynges sayde he in the Synagoge whan he was at Capernaum. Many now of his disciples that heeded / thus sayde: This is an harde sayinge / who maye abyde the hearinge of it? But when Iesus perceaued on him selfe / that his disciples murmured therof / he saide vnto the. Doeth this offende you? What / and if ye shall see the sonne of man ascende vnto heauen / where he was afore: is it the spirit that quickeneth / the fleshy understandinge profiteth nothinge. The wordes that I speake / are spirite / and are lyfe. But there are some amonge you / that beleefe not. For Iesus knewe well from the begynninge / whiche they were that beleued not / and who should betraye hym. And he saide: There you haue I sayde vnto you: A woman canne come into / excepte it be geuen him of my father.

Job. 1. e

¶ From that tyme forth / many of his disciples wente backe / and walked nomore with him. Then sayde Iesus vnto the twelfe: Will ye also go awaye. Then answered Symon Peter: Lorde / wherther shall we go: Thou best the wordes of euerlastinge lyfe: and we haue beleued / and knowen that thou art

Chalthe same of the livinge God. Iesus answered them: Haux I not chosen you twelfe / and thoue of you is a deuell? But he of Ioh. 3. same betrayed him afterwarde / and was one of the twelfe.

Chr. VII. Chapter. ¶

¶ After that wente Iesus aboute in Galilee: For he wolde not go aboute in Jewry / because the Jewes soughte to kill him. When the Jewes that of Tabernacles was at hande / Iesus sayde his brethren vnto him: Get the hence / and go into Jewry / that the disciples also maye see by worke that thou doest. He shot forth to be openly knowne / both sayinge and secretly. If I shal do suche thynges / open thou thy selfe before the worlde: for his brethren also beleued not in him.

¶ Then sayde Iesus vnto them: My tyme is not yet come / but your tyme is alwaye ready. The worlde can not hate you: but I hate the world: because I testifye of it / that the workes of it are euill. Go ye vp vnto this feast / I will no goe vp yet vnto this feast / for my tyme is not yet fulfilled. When he saide this vnto them / he abode still in Galilee. But as soone as his brethren were gone / then wente he vp also vnto the feast / not openly / but as he wente secretly. Then the Jewes soughte him at the feast / and saide: Where is he? And there was a great murmure of him amonge the people. Some sayde: He is good. But other saide: Na / he doeth but because the people. ¶ Cambi. Ioh. 8. and 8. woman spake freely of him / for shewe of the Jewes. F

¶ But in the myddes of the feast wente Iesus vp into the temple / and taughte. And the Jewes enuailed / and sayde: Howe can he the scripture / synge he hath not leered yet. Iesus answered them / and saide: My doctrine is not mine / but his that hath sent me. If any man will do his will / he shall knowe wherther this doctrine is of God / or whether I speake of my selfe. He that speaketh of him selfe / his owne passion / he shall not be the praise of him that sente him: the same to true / and the same to unrighteousnesse in him. That hath not Moses geuen you the lawe / and none of you keepeth the lawe?

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that is amonge you without synne / let him cast the syffe frome arber. And he sloped some agayne / and wrote upon the grounde. But when they herde that / they wente ouer one after another: the eldest syffe / and lesse / se sime alone / and the woman standinge before hym. Iesus lyfte him selfe up / and when he sawe woman / that the woman / he sayde vnto her. Woman / where are thyne accusers? Hath no man condemned the? She saith. Lorde / no man. Iesus saith. Neither do I condemne the. Whi saye I / and synne none is. Ioh. 8. 12

Ioh. 8. 12

Ioh. 8. 12

Then spake Iesus againe vnto them / and saide. I am the lighte of the world. He that followeth me / shall not walke in darknesse / but shall haue the lighte of lyfe. Then saide the Pharisees vnto him: Thou bearest recorde of thy selfe / thy recorde is not true.

Iesus answered and sayde vnto them: Though I beare recorde of my selfe / yet is my recorde true: for I knowe whene I came / and whether I go: but ye can not see whene I come / and whether I go. Ye iudge after the flesch: I iudge no man: but if I iudge / my iudgement is true: for I am not alone / but I and the father that hath sente me. It is written also in youre lawes / that the testimony of two men is true. I am one / that beare witness of my selfe: And the father that sent me beareth witness of me also. Then sayde they vnto him: Where is thy father? Iesus answered. I knowe not / no: yet my father. If ye knewe me / ye should knowe my father also. These wordes spake Iesus vpon the Gods chylde / as he taught in the temple. And nona wold him / for his houre was not yet come. Ioh. 8. 12-18

Mat. 23. 17
Ioh. 8. 12-18

Mat. 23. 17
Ioh. 8. 12-18

Mat. 23. 17
Ioh. 8. 12-18

Mat. 23. 17
Ioh. 8. 12-18

Mat. 23. 17
Ioh. 8. 12-18

Mat. 23. 17
Ioh. 8. 12-18

Mat. 23. 17
Ioh. 8. 12-18

Mat. 23. 17
Ioh. 8. 12-18

Mat. 23. 17
Ioh. 8. 12-18

Then saide they vnto him: Who art thou / and wherof sayde vnto them: Euen the very same thinge / that I saye vnto you: I haue many thinges to saye / and no iudge of you. But he that sente me / is true: I and loke Iohn / wher I haue herde of him / that speaketh / before the world. For whi / they vnderstod not that he spake of the father.

Then sayde Iesus vnto them: When ye haue lyfte up on hyghte the sonne of man / the shall ye knowe that I am he / and that I do nothinge of my selfe: but as my father hath taught me / euen so I speake / and he that heareth me / shall not come to me / but he that heareth the father / shall come to me / and shall be with me. The father leaseth him not / and I alone / for I do alwaye that pleasech him. When he thus spake / many believed on hym. Then sayde Iesus vnto the Jewes that believed on hym: If ye continue in my wordes / then are ye my disciples / and ye shall knowe the truth / and the truth shall make you free. Ioh. 8. 12-18

Then answered they hym: We are Abrahams chylde / we were neuer bounde to a man / howe canst thou saye that we shalbe free? Iesus answered them and said: Verely verely I say vnto you: Whosoever doeth synne / is the seruante of synne. Do for the seruante / is to be adyde / not in the house / for euer / but the sonne abideth euer / if the sonne doer / for inake you free / then are ye free in dede. I knowe that ye are Abrahams chylde / but ye seke to kill me: for my word taketh not amonge you. I speake that I haue fene of my father / and ye do that ye haue fene of your father. Ioh. 8. 12-18

They answered / and saide vnto hym: Wherof sayde vnto the? Iesus saide vnto the: If ye were Abrahams chylde / ye wolde do the wylde of Abraham. But now ye go as howe to kill me / man that haue tolde you the truth / whiche I haue herde of God / wherof ye do not Abraham: Ye do the wylde of your father. Then saide they vnto him: We are not borne of fornicacion / we haue one / chylde / our God. Iesus saide vnto them: If God were your father / then wolde ye loue me. For I am proceded south / and come from God: for I am not come of my selfe / but he hath sent me. Whi knowe ye not thin / my speche? Euen because ye can not abyde / that I bearyng / of my word. Ioh. 8. 12-18

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know that this is our sonne/and that he was
borne blinde. But how he now seeth: we can
not tell: wha hath opened his eyes/ can we
not tell. He is able through him selfe/ase him/
let him speake for him selfe.

Joh. 9. f **E** This said his elders / because they feared
the Jewes. For the Jewes had conspired
already/that if any man shd confesse that he
was Christ/ he same should be excommuni-
cated. Therefore saide his elders: he is olde
ynough/ase him.

Joh. 9. e
Act. vii. d **T**hen called they the man againe that was
blinde/and saide vnto him: What God the
payse / let knowe that this man is a synner.
He answered/and saide: Whether he be a
synner or no/ I can not tell: one thinge am I
sure of/that I was blinde/and now I see. The
saide they vnto him againe: What thyd he
vnto thee: Howe opened he thine eyes? He an-
swered them: I tolde you right now. Herde
ye it not: Whose will ye heare it againe: Wyl-
l ye also be his disciples? Then eared they him
and saide: Thou art his discipule. We are sure
that God spake with Moses: as for this fel-
lowe/ we knowe not whence he is.

D The man answered/and saide vnto them:
This is a marvellous thinge/ that ye wote
not whence he is / and hath opened myne
eyes. For we knowe/that God heareth not the
synners: But if any man be a feare of God/
and doeth his will/ him heareth he. Since
the worlde beganne was it not herde / that
any man opened the eyes of one that was
borne blinde. If this man were not of God/
he could haue done nothinge. They answer-
ed/and saide vnto him: Thou art altogether
borne in synne/teachest thou vs: And
they thust him out.

mat. xxi. f
Mar. viij. d
Joh. 9. d **J**esu herde that they had thuste him out/
and when he had founde him/ he saide vnto
him: Belieff thou on the sonne of God: He
answered/and saide: Lord/whos is he that
I might belieff in him? Iesu saide vnto
him: Thou hast sene hym/and he is he that
callist thy selfe with thee. He saide: Lord/ I belieff.
And he wosthipped him. f

And Iesus saide: I am cometo iudge
ment vnto this worlde/that they which se not/
might see: and that they which se/ might be
made blinde. And some of the Pharisees that

were with him / herde this / and saide vnto
him: Are we then blinde also? Iesu saide
vnto them: If ye were blinde/ye should be
have no synne. But now that ye saye we se/
therefore your synne remaineth.

The X. Chapter. f
Wherly verely I saye vnto you: he that en-
treth not in at the doore into / the kypedole/
but climbith vp some other way / the same
is a thefe and a murderer. But he that goeth
in at the doore / so the shepheard of the shepe
to hym the doore openeth / and the shepe
heare his voyce / a he telleth his owne shepe
by name/ledeth them out. And when he hath
sent forth his owne shepe/ he goeth before
thee/and the shepe followe him: they knowe
his voyce. So for a straunger / they followe
him not: but flye from him: for they knowe not
the voyce of straungers. This prouced he spake
Iesu vnto the Iewes. Therefore doth not what
it was/that he saide vnto them.

Then saide Iesu vnto them againe: Ver-
ely verely I saye vnto you: I am the doore
of the shepe. All they that are come before me/
ace theses and murderers. But I shepe her-
kened not vnto them. I am the doore. If any
man entee in by me / he shall be saued / shall
goe in and out/and fynde pasture. The shepe com-
meth not vnto me for to steale/kill/and destroye: I
am come that they might haue life: and haue
it more abundantly. f

If I am a good shepheard. A good shep-
pearde watcheth his shepe for the thefe. But an
euyll shepheard/whiche is not the shepheard
neither the shepe are his owne/leaveth the wolfe
comynge/and leaveth the shepe/and flyeth.
And the wolfe catcheth and scattereth the
shepe. But the good shepheard struameth/struameth
he is an euyll shepheard / and careth not for
the shepe: I am a good shepheard / I knowe
myne / and am knowne of myne. When was
my father knowen me/and I knowe the father?
And I I gree my life for my shepe. And
I haue yet other shepe/whiche are not of this
solde/and those same must I bringe also/and
they shall heare my voyce/and there shall come
out of them a good shepheard. f

Therefore doth my father loue me/because
I leaue my life/that I maye take it againe.
Noman taketh it fro me/and I leaue it of my
selfe.

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- that Iesus came / she went so meete hym. But Mary sae sayll as home.
- Joan. 11. d.** ¶ Then sayde Marthe onto Iesus: **Lorde / if thou haddest ben here / my brother had not ben dead / But neuertheless / I know also that whatsoeuer thou wylt of God / that God wyl geue it the.** Iesus sayde vnto her: **Thy brother shall rise agayne.** Marthe sayde vnto hym: **I know that he shall rise agayne in the resurrection on the last daye.** Iesus sayde vnto her: **I am the resurrection and the life.** * He that beluech on me shall liue / though he were dead already / and whoe soeuer liueth and beleueth on me shall neuer dye. **Belueest thou this?** She saide vnto hym: **Yea Lorde / I beleue that thou art Christ the sonne of God / whose shoulde come into the worlde.** ¶ And when she had sayde this / she wente her waye / and called Mary her syster secretly / and sayde: **The Master is here / and calleth for the.** She / when she herde that / se / up quickly / and came vnto hym: for Iesus was not yet come into the house / but was yet in the place where Marthe met hym. The Iewes that were with her in the house / and comforted her: when they sawe Mary / that she rose up hastily / a went ouer: they followed her / and sayde: **She goeth to the graue to wepe there.**
- Joan. 11. c.** ¶ Now when Mary came where Iesus was / and sawe hym: she fell vpon his feet / and sayde vnto hym: **Lorde / if thou haddest ben here / my brother had not ben dead.** When Iesus sawe her weep / and the Iewes weeping also that came with her / he grooned in himself / and was sory within hym self / saide: **Where haue ye layed hym?** They saide: **Lorde / some haue lied it: And I Iesus wepe.** Then sayde the Iewes: **Wholdest thou be loued hym.** But some of them sayde: **I coulde not see / I whiche opened the eyes of the blinde / haue made also that this man shoulde not haue eyes.** But Iesus grooned agayne in hym self / and came to the graue. It was a caue and a stone layd on it. Iesus saide: **Come away the stone.** Marthe the syster of him that was dead / sayde vnto hym: **Lorde / he hath ben dead already / for he hath ben dead foure dayes.** Iesus sayde vnto her: **Sayd I not vnto the: that if thou wyldest beleue / thou shouldest see the glory of God.**
- ¶** Then toke they awaye the stone / where the dead laye. Iesus lyst vp his eyes / and sayde: **Father / I thanke the / that thou hast heerd me.** ¶ **Whom / I knowe that thou bearest me alwaye: but I because of the people that stande by / I sayde it / that they maye beleue / that thou hast sent me.**
- ¶ When he had sayde this / he cryed loude **Etzraue come forth.** ¶ And the dead came forth / vpon bounde hande and foote with graue clothes / and his face bounde with a naplyn. Iesus sayde vnto them: **Loose hym / and let hym go.** Many now of the Iewes which were come vnto Marthe / and sawe what Iesus had done vnto him / but some of them wente their waye vnto the Pharisees / and tolde the what Iesus had done. ¶
- ¶ Then the hye priestes and the Pharisees gathered a counsaill / and sayde: **What do we: This man doeth many tokens. If we let her hym go thus / all men wyl beleue in hym.** ¶ The high prieste answered / and sayde: **It shall be better for us / and for the people / if we slaye oer lande and people. But one of them named Cassphas / whiche was hye prieste the same yere / sayde vnto them: **I feare nothinge / neyther consider any thinge at all. ¶ It is better for vs / if one man dye for the people / then that all the people shoulde perish.****
- ¶ They spake he not of hym self / but for so muche as he was hye prieste of that yere / he propheted. For Iesus was for to dye for the people: and not for the people only: but that he shoulde gather vnto hym self of God / whiche were scattered abroade: from that day forth / they toke counsaill / how they myghte put hym to deaith. Iesus walked no more openly amonge the Iewes / but went from thence into a countrie by the wylder nesse: to a cytie called Bethaniam / and there had he his dwellinge with his disciples.
- ¶ The Iewes after that was at hande. And there were yet many to Jerusalem out of the countrie before the Easter / to purifie them selves. Then slodder they vp / and wente after Iesus / and spake amonge them selfe in the temple: **¶ What thynke ye / that he cometh not to the Pasche?** ¶ The hye priestes and Pharisees had giuen a commaundement / that if any man knewe where he were / he shoulde shewe it / that they myghte take hym.

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Joh. viij. b on the 7 lyghte / whyle ye haue it / that ye may
be the chylde of lyghte. **H**

These thinges spake Iesus / and departed
away / abyd hym selfe fro them. And though
he had done such colens before them / yet bele-
ued they not on colens / that the sayinge of the say-
ng prophete myght be fulfilled / whiche he spake

Esai. liij. a
Rom. i. c

¶ **Loide** / who beleueth our preachinge / O
to whom is the acme of the Loide opened?
Therefore coulde they not beleue. For the say-
ng agayne: ¶ He hath blinded their eyes / a hard-
ened their here / that they shoulde not se with
the eyes / nor vnderstande with the here / and
seculde be conuerted / and he shoulde heale the:

Esai. vi. b

¶ **Loide** saide the sayng / when he sawe his glorie / and
spoke of hym.

Joan. viij. c
Joan. vi. c
1 Joh. i. d

¶ **Wherfore** / many of the chief rulers be-
leued on hym / but because of the Pharises /
they wolde not be a knowen of it / lest they
shoulde be scomunite. ¶ For they loued
more the praise with men then with God.

¶ **Iesus** cried and saide: He that beleueth
on me / beleueth not on me / but on him / that sent
me. And he that seith me / seith him that sent
me. ¶ I am come a lyghte into the worlde
that whosoever beleueth on me / shoulde not
byde in darkness. And he that heareth my
wordes / and beleueth not / I iudge hym not /
¶ For: I am not come to iudge the worlde / but
to save the worlde. He that refuseth me / and
receiveth not my wordes / hath one already
that iudgeth hym. The worde that I haue
spoken / that shall iudge hym at the last daye /
¶ For I haue not spoken of my selfe / but the
fathre that sent me / hath gyven me a com-
mandement / what I shoulde do and saye.
And I knowe that his commaundement is
to lye eternallyng. Therefore lest what I speake /
that speake I turne so: a the fathre hath sayde
vnto me. **H**

Joan. iij. c
vij. b. i. a

Joan. i. c

Joan. xij. b

¶ **Whan** / when he had washed their feet / and
taken his clothes / he set hym doune agayne / a
sayde vnto them: Wore ye what I haue done
vnto you? Ye call me Master and Loide / and
ye saye yght the contrarye / for so I am. ¶ If I then
your Loide and master haue washed your
feet / ye oughte also to washe one anotheres feet.
¶ I haue gyven you an ensample / that ye shoulde
do as I haue done vnto you. ¶ Verely / verely
I saye vnto you: the seruicie is not grea-
ter then by Loide / neyther is the opposi-
tione / greater then he that sent hym. If ye knowe
these thinges / I blessed are ye if ye do them.
I speake not of you all. I knowe whom I
haue chosen / but that the scripture myght be
fulfilled: ¶ He that careth my deathe / hath lym-
tyd hym selfe agaynste me. ¶ I tell it you now before
it come / that whan it is come to passe / ye maye
beleue that I am he.

Mat. xij. b
Mat. xij. d
Luce. xxi. a
1 Mat. xj. c
Luce. x. c

The XIII. Chapter. ¶
Before the feast of Passer / when Iesus
knewe that his tyme was come / that he
shoulde departe out of this worlde vnto the
fathre / as he loved hym / whiche were in the
worlde / quen so loved he them vnto the ende.
¶ And after supper / when the deuil had al-
lured hym / a ready put into the herte of Judas Iscariot
the Symons sonne / to betraye him. Iesus know-
ynge that the fathre had gyven all thinge

into his hande / and that he was come from
God / and was one with God / he rose from sup-
per / and layed asyde his ryppe garmente / and
toke a towell / and gyrded it aboute hym. After
ward he poured he water into a bason / and be-
ganne to washe the disciples feet / and wynd
them with the towell / that he was gyrded
withall.

¶ **Then** came he vnto Symon Peter / and
the same sayde vnto hym: Loide / shalt thou
make my feet? Iesus answered / and sayde
vnto hym: What I do / thou knowest not now /
but thou shalt knowe it hereafter. Then
sayde Peter vnto hym: Thou shalt neuer wash
my feet. Iesus answered hym: If I wash the
feet / thou shalt haue no parte with me. Sym-
on Peter sayde vnto hym: Loide / not the feet
only / but the handes also / and the
brake.

¶ **Iesus** sayde vnto hym: He that is washed
needeth not / saue to washe his feet / but is cleane
every waye. And ye are cleane / but not all.
¶ For he that knowe he hath betrayed / therefore
sayde he:
ye are not all cleane.

¶ **Whan** / when he had washed their feet / and
taken his clothes / he set hym doune agayne / a
sayde vnto them: Wore ye what I haue done
vnto you? Ye call me Master and Loide / and
ye saye yght the contrarye / for so I am. ¶ If I then
your Loide and master haue washed your
feet / ye oughte also to washe one anotheres feet.
¶ I haue gyven you an ensample / that ye shoulde
do as I haue done vnto you. ¶ Verely / verely
I saye vnto you: the seruicie is not grea-
ter then by Loide / neyther is the opposi-
tione / greater then he that sent hym. If ye knowe
these thinges / I blessed are ye if ye do them.
I speake not of you all. I knowe whom I
haue chosen / but that the scripture myght be
fulfilled: ¶ He that careth my deathe / hath lym-
tyd hym selfe agaynste me. ¶ I tell it you now before
it come / that whan it is come to passe / ye maye
beleue that I am he.

¶ **Verely** / verely I saye vnto you: If that
I receaue my whome soeuer I sende / I receaue
that he that receaueth me / receaueth hym
that sent me. Whan Iesus had thus sayde / he
was heauy in spirit / and testified / and saide:
¶ Verely / verely I saye vnto you: ¶ One amonge
you shall betraye me. ¶ Then the disciples lokid
vnto hym.

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Actu p c
 hym / and will here myne owne selfe vnto
 him. ¶ Judas saide vnto him: (not the Isca-
 riorth) Lo: he / What is the cause then / that
 thou wilt hauee / yf I silte vnto vs / and not vnto
 to be wold. ¶

¶ Iesus answered and sayde vnto hym:
 ¶ He that loueth me / shal kepe my worde / and
 my father will loue hym / and we will come
 vnto hym / and will make our dwellinge
 with him. But he that loueth me not / kepeth
 not my sayinges. ¶ And the worde that he
 spake / is not myne / but the fathers which haue
 sene me.

¶ This haue I spoken vnto you / whyke I
 was with you. But that comforter euen the
 holy Ghost / whom my father shall sende
 in my name / he shall teache you all thynges /
 and bringe all to your remembrance / what
 I haue tolde you.

¶ Peace I leaue vnto you / my peace I geue
 you: I geue not vnto you / as the worlde geu-
 eth. Let not your herte be troubled / neyther
 let it be afraid. Ye haue herde that I sayde
 vnto you: I go / and come againe vnto you. If
 ye loued me / ye wold reioyce / because I said:
 I go to the father: to the father is greater then
 I. ¶ And now haue I tolde you before
 I come / what when I am come to passe / ye maye
 beleefe: therefore will not I talke muche with
 you. For the tynce of this worlde cometh /
 a heil northinge in me. But that the worlde
 maye knowe that I loue the father. And as
 the father hath commaunded me / so do I. ¶
 I saye / he is go hence.

Jo. 1. x. b
 and xv. a

Joan xv. d

The XV. Chapter. ¶

¶ I am a true Tynce / and my father is an
 vnderstandeman. Every braunche that
 bringeth not forth fruite in me / shall be cut of: and
 euery one that bringeth forth fruite / shall be
 pruned / that it maye bringe forth more frute.
 Now are ye Tynces / because of the worde / that
 I haue spoken vnto you. Bide ye in me / and
 I in you: for as the braunche can not bringe
 forth frute of it selfe / excepte it bide in the
 vyne: Euen so neyther ye also / excepte ye abyde
 in me.

¶ I am the vyne / ye are the braunches. He
 that abydeh in me / and I in him / the same
 bringeth forth muche fruite: for without me

can ye do nothinge. He that abydeh not in
 me / is cast out as a vyne braunche / and it wy-
 thbereth / and neuer gathereth up / and casteth
 into the fyre / and it burneth. ¶ If ye abyde
 in me / and my wordes abyde in you / ye shall
 see what ye will / and it shall done vnto
 you. ¶ Herein is my father pleased / that
 ye bringe forth muche fruite / and become my
 disciples. As for as my father hath loued me /
 euen so haue I loued you. Continue ye in my
 love. ¶ If ye kepe my commaundmentes / ye shall
 continue in my loue / as I haue kepte my
 fathers commaundmentes / and continue in
 his loue.

¶ These thynges haue I spoken vnto you
 that my ioye myghte continue in you / and that
 your ioye myghte be perfecte. ¶ These
 my commaundmentes / that ye loue: that ye
 as I haue loued you. Whan haue grain
 loue / then to let his life for his frendes. ¶ I
 am my frendes / if ye do that I commaunde
 you. Henceforth call I you not seruantes:
 for seruantes knowe not what theyr Lords
 word. But I haue saide thus: ye are frendes:
 for all that I haue herde of my father / haue
 I shewed vnto you. Ye haue not chosen me:
 I haue chosen you / and euen so will I
 that ye go and bringe forth fruite / and that
 your fruite continue / that whatsoeuer ye see
 the father in my name / he shall geue it you.

¶ This I commaunde you / that ye loue
 one another. ¶ If this worlde hat you / I haue
 knowe that it hath hated me before you. If
 ye were of the worlde / the worlde wold haue
 loved you. Cometh / because ye are not of
 the worlde / but I haue chosen you from
 the worlde / therefore the worlde hateth you. Re-
 member my word: that I said vnto you. ¶ The
 seruantes are not greater then his Lords. If they
 haue persecuted me / they shall persecute you
 also. If they haue kepte my wordes / they shall
 kepe yours also.

¶ I beseeche this shall they do vnto you for my
 names sake / because they knowe not hym that
 sent me. ¶ If I had not come and spoken vnto
 them / when shoulde they haue no synne. But
 now haue they no synne to close / they synne
 they shall. He that hateth me / hateth my fa-
 ther also. ¶ If I had not come amongst them /
 the worlde wold haue hated me / as they
 haue hated me / because I haue
 shewed

Leesi.
 gnu. c

Joan. xv. b
 Actu xv. b

spoude haue no sinne. But now haue they
sent ii / and ye haue they hazed both me and
my father. Neuertheless / that che sayinge
myght be fulfilled / whiche is written in their
lawe: † They haue hazed me without a
cause. †

† But what the comforter cometh /
† to whom I shall sende you from the father /
runn the spere of tructy whiche proceedeth of
the father / he shall testify of me: * and ye shall
beare witness also: for ye haue bene wity me
from the begynninge.

The XVI. Chapter.

† These thinges haue I saide vnto you / that
ye shoulde not be offended. † They shall
communicate you. * The tyme cometh
that whosoever putteth you to death / shall
thynt that he doeth seruce vnto God. † And
these thinges shall they do vnto you / because
they haue not bene knowne the father / nor yet
me. * But these thinges haue I sayde
vnto you / that when the tyme cometh / ye
may thynt thereon that I tolde you. †
But these thinges haue I not sayde vnto
you from the begynninge: for I was wity
you.

† But now I go vnto hym that sent me /
and none of you seeth me: Whyther goest
thou? but because I haue forde durst shew
vnto you / your detre is full of sowthe. Ne-
uertheless / I tell you the tructy. It is better
for you that I go away. For if I go not a-
way / that comforter cometh not vnto you:
but if I departe: † I will sende him vnto you /
and when he cometh / he shall rebuke che
wilde of sinne / and of ryghteousnesse / and
of iudgement. Of sinne / because they belese not
on me. Of ryghteousnesse / because I go to the
father / and ye shall see me no more. Of iudge-
ment / because the pynce of this worlde is wo-
rd already.

† I haue yet muche to saye vnto you / but ye
can not here: it is awaye / howbeit / when
he be the spere of tructy cometh / † he shall
teache you into all tructy. * For he shall not
speake of hym selfe / but whosoever he shall
heare / that shall he speake: and he shall shewe
you what is for to come. He shall glouise me:
for he shall receaue of myne / and shall shewe

vnto you. † All that the father hath in myne. More. xi. e
† These haue I saide: he shall receaue of myne / † I
and shewe vnto you. †

† After a litle whyle / and ye shall no see
me: and a gaue after a litle whyle: and ye shall
see me soe: I go to the father. I thus / and some of
his disciples amonge them sayde: What is
this that he saith vnto vs / after a litle whyle /
and ye shall not see me: and againe after a litle
whyle / and ye shall see me: for I go to the father? †
Then saide they: What is it that he sayeth? Af-
ter a litle whyle: We can not tell what he say-
eth. Then perceaued Iesus that they wolde
see him / and he saide vnto them: Ye enquire
of this amonge you: like that I saide: Af-
ter a litle whyle / and ye shall not see me: and
againe after a litle whyle / and ye shall see
me.

Verely verely I saye vnto you: Ye shall wepe
and lament: but the worlde shall crye: ye
shall be foy / but † your sowthe shall be turned
into ioye. A woman when she travaileth hath
sowthe / for her houre is come. But when she
is deliuered of the chyld / she thynteth no
more of the anguish / for she hath a man to
be borne into the worlde. And now haue ye
rowe also: but I will see you againe / and your
here shall reioyce / and your ioye shall no
man take from you. † And in that daye
shall ye see me no question. † Verely
verely I say vnto you: If ye see the father
ought in my name / he shall giue it you. Ho-
ther to haue ye asked nothing in my name. Ye
and ye shall receaue / that your ioye maye be
perfecte. These thinges haue I spoken vnto
you by † prouchea. Neuertheless / the tyme
cometh that I shall speake nomore by pro-
uoches / but I shall shewe you plainly of my
father.

† In that daye shall ye see in my name.
And I saye not vnto you / that I will passe
vnto the father for you: for he hath him self
loued you / because ye haue loued me / and be-
lieued that I am come out from God. † I
went out from the father / and came into the
worlde: Againe / I leaue the worlde / and go to
the father.

His disciples said vnto him: Behold / now
talkest thou of us / and speakest no pro-
uerbe. † Now are we sure that thou knowest
Joan. xxi. e
gg ug all

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all thinges/a needst not that any mā shoulde aske the. Therefore beleue we / that thou comest oue from God. ¶

¶ Iesus answered them: How ye do beleue. **Mat. xii. 6** Beholde / t̄ the houre draweth nye / as cometh mar. xvi. e already / that ye shall be feared / euery man into mar. xii. d his owne / and shall leaue me alone / and yet am I not alone / for the father is with me.

¶ These thynges haue I spokē vnto you / that haue ye myght / but be of good comforte / I haue ouercome the worlde. **¶ Rom. v. a** In me ye myght haue t̄ peace. In the worlde haue ye myght / but be of good comforte / I haue ouercome the worlde.

The XVII. Chapter. ¶

¶ I These thynges spake Iesus / and lyste vp by o eyes toward heauen / and saide / t̄ father / the houre is come / that thou glorifie thy sonne / that thy sonne also maye glouifie the. Lyste as thou hast t̄ given hym power ouer all flesh / that he shoulde geue euellastynge lyfe so as many as thou hast given hym. ¶ But thus is the lyfe euellastynge / that they knowe the thei that only are t̄ true God / a whome thou hast sent Iesus Christ.

¶ Iohn. x. c I haue glouified the vpon earth / and t̄ fynished the worke that thou gauest me to do. And now glouifie me thou father by thyne owne selfe / with the glory whiche I had ouer euer the worlde was. I haue declared thy name vnto the men / whome thou gauest me from the worlde. They were thine / and thou gauest them vnto me / and they haue kepte thy worde.

¶ Iohn. xii. c Now knowest they / that all thynges whiche thou hast geuen me / are of the. ¶ For the worlde whiche thou gauest me / haue I geuen vnto them / and they haue receaued them / and knowe of a trouth / that I am come souh from the / a haue beleued / that thou hast sent me. I pray for the / and pray not for t̄ worlde / but for the whome thou hast geuen me / for they are thine. And all that is mysne / is thine / and what thys is / that is mysne. And I am glorified in them. And now am I no more in the worlde / and they are in the worlde / and I come to the. ¶ **¶ Iohn. xiii. a** I pray in thine name / that they maye be one lyfe as we are. While I was with them in the worlde / I sent them in thy name. Those that thou gauest me / haue I kepte / t̄ and none of

the is lost / but that lost thynde / that the t̄ scrip- ture myght be fulfilled. But now come I out into the / and thus I spake in the worlde / that they maye haue the lyfe perfecte in them. I haue geuen them by thy worde / t̄ and the worlde hath them / for they are not of the worlde / euen so I also am not of the worlde. ¶ I pray not that thou shouldest take them out of the worlde / t̄ but that thou shouldest kepe them from euill. ¶ They are not of the worlde / as I also am not of the worlde.

¶ Sanctifie them in thy truth. Thy worde is the truth. Like as thou hast sent me into the worlde / so haue I sent them into the worlde / and for thy sake I sanctifie my selfe / that they also maye be sanctified in thy truth.

¶ Nicodemus / I praye not for them only / but also for those / whiche thoueue they geue shall beleue on me / that they all maye be one lyfe / as thou father art an me / and I in the / that they also maye be one in thine / the worlde maye beleue / that thou hast sent me. And the glory whiche thou gauest me / haue I geuen the: that they maye be one lyfe as we are one. I in them / and thou in me / that they maye be perfecte in one / and that the worlde maye knowe / that thou hast sent me / and haue loued thou / as thou hast loued me.

¶ Father / I will that they whome thou hast geuen me / be with me where I am / that they maye see my glory / whiche thou hast geuen me / for thou hast loued me / or euer the worlde was made.

¶ Kyngdome father / t̄ the worlde hath not knowne the / but I haue knowne the / and thus haue knowne / that thou hast sent me. And I haue declared thy name vnto them / and will declare it / that the loue whiche thou hast loued me / maye be in them / and I in them. ¶

The XVIII. Chapter. ¶

¶ I When Iesus had thus spoken / he went forth with his disciples ouer the bridge of Cedron / where there was a garden / into the whiche Iesus came / and his disciples. But Judas that betrayed hym / knewe the place also. So Iesus refused thither of hym / and went by his disciples. ¶ Now when Judas had taken the company / and ministers of the high

¶ Iohn. xiii. a

¶ Iohn. xiii. a

¶ Iohn. xiii. a

by the Priestes & Pharisees / he came thither
with credence / with lanternes / a with wax
capers. Iesus now knowinge all that shoulde
come upon hym / went forth: and sayde vnto
them: Whome see ye? They answered hym:
Iesus of Nazareth. Iesus sayd vnto them: I
am he. Judas also which betrayed hym / stode
with them. Now when Iesus sayd vnto the:
I am he: they wente backe worde / and fell to
the grounde. Then asked he them agayne:
Whome see ye? They sayd: Iesus of Nazareth.
Iesus answered: I haue tolde you that
I am he. If ye seke me: then let these go: they
were. That I worde might be fulfilled: which
is writen: Of them whome thou gauest me:
I haue I not lost one. Then had Symon Peter
a sword: and drew it out: and smote by hygh
Priestes seruante / and cut of hys right eare: / a
the seruantes name was Malchus.

B Then sayde Iesus vnto Peter: Dnt vp thy
sword: into the sheeth. Shalt I not haue
of the cuppe: which my father hath geue me?
¶ Then the company and the captaines / a the
officers of the Jewes toke Iesus / and bounde
him: and led hym awaye by ste: vnto Annas:
¶ which was father in lawe vnto Capphas: * which
was bygh Priest the same yeare. It was Cap
phas: which gaue counsaill vnto the Jewes:
that it was good: that one man should die for
the people.

As for: Symon Peter: he and another Dis
ciple: followed Iesus. These same disciple was
betweene them: by the Priest / and were in
with Iesus into the priests palace. But Peter
stode without at the doore. Then the other
disciple which was knowne vnto the priest /
wrote out: and spake to the Doer: that he kepe
the doore: and thoughte in Peter. Then the
Doer sawe that Peter was there: and sayde vnto Peter:
Art not thou also one of this mans disciples?
He sayde: I am not.

E The seruantes and officers stode: and had
made a fyre of coles (four was colde) and
warmed the selfe. Peter also stode with the:
a warmed hym selfe. The bygh Priest asked
Iesus of hys disciples: / a of hys Doctryne. Je
sus answered him: I haue spoke openly before
the world: I haue not taughte in synagoges:
¶ in temple: / whither also the Jewes resorted: / a

in secretes haue I spoken nothyng. Why
askest thou me? Are them that haue herde
what I haue spoken vnto them: / shoulde they
can tell what I haue sayde. But I when he
had thus spoken / one of the officers that
stode by / smote Iesus in the face: / and sayde:
Answerest thou the bygh Priest so? Je
sus answered him: If I haue spoken eu
ill: then beare witness of euill: but if I
haue well spoken: why smytst thou me?
¶ And Annas sent him bounde vnto Capphas
the bygh Priest: .

¶ Symon Peter stode and warmed hym
selfe. Then sayde they vnto him: Art thou
one of hys disciples? He denyed / and sayde:
I am not. A seruante of the bygh Priest / a
synneman of his whiche eare Peter had smote
off: stode vnto him: Spyd not I see he in the
garden with hym.

Then Peter denyed agayne: And imme
diately the facke curre. ¶ Then led they Iesus
from Capphas into the common hall. And it
was early in the morninge. And they them
selues wente not into the common hall: / a
they shoulde haue bene defyled: but that they
might eate the Paschall lambe. Then wente
Pilate oute vnto them: and sayde: What ac
cusacion bringe ye agaynst this man? They
answered: and sayde vnto hym: If he were
not an enell doer: we wolden not haue deliue
red hunc vnto the. Then sayde Pilate vnto
them: Take hym: and iudge hym after your
lawe. Then sayde the Jewes vnto hym: It
is not lawfull for vs to put any man to death.
¶ That the worde of Iesus might be fulfilled:
whiche he spake: when he signified what
he should dye.

¶ Then entred Pilate into the comune
hall agayne: and called Iesus: / and sayde vnto
hym: Art thou the kyng of the Jewes? Je
sus answered: Such is thou that sayst this:
or: haue some other tolde it the of me?

Pilate answered: Am I a Iewe? Thy
people and the bygh priestes haue deliue
red the vnto me: What hast thou done? Iesus
answered: My kingdom is not of this world.
If my kingdom were of this world: my
synners wold fighte therefore: that I shoul
not be deliue red vnto the Jewes. ¶ But

ij. Re. xij. b
Iere. xx. a
Mat. xxij. a
Act. xxij. a

Mat. xxij. b
Mat. xlij. b
Luc. xxij. b

Joh. xij. b
Mat. xxij. a
Mat. xv. a
Luc. xij. a

Mat. xxij. b
Mat. xv. a
Luc. xxij. a

¶ But
Iob. xij. b
Iob. v. none

The Gospel of S. Iohn.

no we is no my kyngdom from hence. Then sayde Pilate vnto hym: Ther shou a kyngdome then? Iesus answered: Thou sayest: for I am a kyng. For this cause am I borne/ and came into the world: that I shoulde testifye the truth. Whosoeuer is of the truth/ heareth my voyce. Pilate saide vnto him: What is the truth? And when he had sayde that/ he wente out agayne to the Jewes/ and saide vnto them: I fynde not gylnesse in hym.

mat. 27. 16
Mat. 27. 17
Mat. 27. 18
Mat. 27. 19
Mat. 27. 20
Mat. 27. 21

But I haue a custome/ that I shoulde geue one loue vnto you at Kester/ wyl ye nowe haue this? I haue vnto you the kyng of the Jewes. Then cried they agayne al togidre/ and sayde: Not him/ but Barrabas. For was Barrabas a murderer.

The XIX Chapter.

mat. 27. 26
Mat. 27. 27
Mat. 27. 28
Mat. 27. 29

When Pilate toke Iesus/ and scourged hym/ and the souldiers placed a crowne of thornes/ and set it vpon his heade/ and put a purple garment vpon him/ and saide: Hail kyng of the Jewes. And they smote hym on the face. Then wente Pilate forth agayne/ and sayde vnto them: Beholde/ I bring him forth vnto you/ that ye maye knowe/ that I fynde no faute in him. So Iesus wente out and theyd weare a crowne of thornes/ and a purple robe. And he sayde vnto them: Beholde/ the man. When they bygh the puelles/ and the mynisters sawe him/ they cryed and sayde: Crucifye/ Crucifye. Pilate saide vnto them: Take ye him/ and crucifye him/ for I fynde no gylnesse in him. The Jewes answered him: We haue a lawe/ and after oure lawe he ought to dye. Because he made him selfe the sonne of God. When Pilate herde that word/ he was the more afrayed/ and wente agayne into the ierusalem/ and said vnto Iesus/ whence arte thou? But Iesus gaue hym no answer. Then said Pilate vnto hym: Speakest thou not vnto me? Knowest thou not that I haue power to crucifye the/ and haue power to louse the? Iesus answered: Thou shouldest haue no power vpd me/ if it were not geuen the from above. Therefore he that haueyered me into the barth the moir synne. From that tyme forth/ Pilate soughte meane to louse hym. But the Jewes cried and sayde: If thou let him go/ thou arte not the Emperours frende. For whosoeuer maketh him selfe kyng/ is againste the Emperour.

Leu. 24. 16
Ioh. 8. 12

When Pilate herde that word/ he was the more afrayed/ and wente agayne into the ierusalem/ and said vnto Iesus/ whence arte thou? But Iesus gaue hym no answer. Then said Pilate vnto hym: Speakest thou not vnto me? Knowest thou not that I haue power to crucifye the/ and haue power to louse the? Iesus answered: Thou shouldest haue no power vpd me/ if it were not geuen the from above. Therefore he that haueyered me into the barth the moir synne. From that tyme forth/ Pilate soughte meane to louse hym. But the Jewes cried and sayde: If thou let him go/ thou arte not the Emperours frende. For whosoeuer maketh him selfe kyng/ is againste the Emperour.

Sop. 21. 4
Ioh. 11. 4
Koin. 14. 4

There stode by the crosse of Iesus/ his mother/ and his nyther syster/ Mary the wyfe of Cleophas/ and Mary Magdalene. Now when Iesus sawe his mother/ and the disciple standing by/ whome he loued/ he said vnto

When Pilate herde that word/ he was the more afrayed/ and wente agayne into the ierusalem/ and said vnto Iesus/ whence arte thou? But Iesus gaue hym no answer. Then said Pilate vnto hym: Speakest thou not vnto me? Knowest thou not that I haue power to crucifye the/ and haue power to louse the? Iesus answered: Thou shouldest haue no power vpd me/ if it were not geuen the from above. Therefore he that haueyered me into the barth the moir synne. From that tyme forth/ Pilate soughte meane to louse hym. But the Jewes cried and sayde: If thou let him go/ thou arte not the Emperours frende. For whosoeuer maketh him selfe kyng/ is againste the Emperour.

They toke Iesus and led him awaye/ and he bare his crosse/ and wente out to the place called the place of dead mens bulles/ whiche in Hebrew is named Golgotha/ where they crucified him/ and two other with him/ on either syde one. But Iesus in the myddes. The pyle was a superscription/ and set it vpon the crosse. And there was wyrtzen. Iesus of Nazareth/ kyng of the Jewes. This superscription redde many of the Jewes. For the place where Iesus was crucified/ was nye vnto the cye. And it was wyrtzen in Hebrew/ Greke/ and Layne. Then sayde the byghthe puelles of the Jewes vnto Pilate: Whye not kyng of the Jewes/ But that he sayde: I am kyng of the Jewes/ Pilate answered: What I haue wyrtzen/ that haue I wyrtzen.

The souldiers when they had crucified Iesus/ toke his garmentes/ and made foure partes/ so eury souldier one parte/ and the coze also. As for the coze/ it was not so weid/ as thoughte from aboute thowme and thowme. The souldiers they one to another: Let vs not dryde it/ but cast lottes for it/ who shall haue it? But the scripture mighte be fulfilled/ whiche sayeth: They haue parted my pylmentes amonge them/ and in my coze haue they cast lottes. This dyd the souldiers in dede.

There stode by the crosse of Iesus/ his mother/ and his nyther syster/ Mary the wyfe of Cleophas/ and Mary Magdalene. Now when Iesus sawe his mother/ and the disciple standing by/ whome he loued/ he said vnto

Actu. 27. 4

unto his mother. Woman behold, thax: n thy
sounde. Then saide he to the disciple: beholde
this is thy mother. And from that bouce the
discipple take her vnto him.

After that when Iesus knewe that al was
performed; / I that the scripture myghte be
fulfilled, he saide: I am a christ. There stode
a vessel full of vineger. They filled a sponge
with vineger, and woude it aboute with y-
fesse, and held it to his mouth. Now when
Iesus had receaued the vineger, he saide: It
is finished, and strowd his heade; and gaue
up the ghost.

The Jewes then, for so muche as it was
the daye of preparation; / I that the bodyes
shoulde not remayne vpon the crosse vpon
the Sabbath; / for because Sabbath daye
was greene, they sought Pilate; that theye leg-
ges mighte be broken; and that they mighte
be taken vnto. Then came the souldiers; / a
drike the legges of the first; and of the other
that was crucified with hym. But when
they came to Iesus; and sawe that he was
dead already; theye brake not his legges; / but
one of the souldiers opened his syde with a
speare. And immediately there went out
bloude and water.

And he that sawe it bare recorde; / and his
word is true. And he knoweth that he saith
true; / ye mighte beleefe also. For this is done;
that the scripture myghte be fulfilled: / Ye shal
not breake a bone of him. And another scrip-
ture sayeth: They shall see him; / wchome they
haue pierced.

After that Ioseph of Aramathea; / whiche
was a disciple of Iesus; / but secretly for feare
of the Jewes; / he sought Pilate; that he might
take vnto the bodye of Iesus. And Pilate
gaue hym licence. There came also Nicodemus;
/ whiche afore came vnto Iesus by
nyght; and brought of Myrris and Aloes
mingled together; / about an hundred pound
weight.

Then took they the bodye of Iesus; / and
woude it with linnen cloth; / and with the pe-
tes; / as the manner of the Jewes is to bury.
And by the place where Iesus was crucified
there was a garden; / in the garden's newe se-
pulchre; / where in was neuer man layed; there
layed they Iesus; / because of the prepara-
tion

Daye of the Jewes; / for the sepulchre was nye at
hande. I

The XX. Chapter. I

Upon one daye of the Sabbath came Ma-
rye Magdalene early; / when it was yet
darke; / vnto the sepulchre; / and sawe that the
stone was taken from the sepulchre. Then
ranne she; / and came to Simon Peter; / and to
the other disciple; / whome Iesus loued; / and
sayde vnto them: they haue taken awaye the
Lorde ouer of the sepulchre; / and we can not
tell wher they haue layed hym. Then wente
Peter forth; / and the other disciple; / and came
to the sepulchre. They ranne both together;
/ and that other disciple ouertooke Peter; / and
came first to the sepulchre; / and looked in; / and
sawe the linnen clothes layed. But he
went not in. Then came Symon Peter
after hym; / and wente into the sepulchre; / and
sawe the linnen clothes; / and the napkin
that was bounde rounde aboute Iesus
head; / not lacered with the linnen clothes; / but
wapped together in a place by it self. Then
went in also that other disciple; / whiche came
first to the sepulchre; / and he sawe and bele-
ued: for as yet they knewe not the scripture
that it behoude hym to rise agayne
from the dead. I. Then wente the disciples
agayne together.

After that Marye the stode before the sepul-
chre; / and wepte withoute knowe as she wepte; / the Luce spake
laked into the sepulchre; / and sawe two an-
gels in wyper garmentes; / sittinge; / the one at
the head; / and the other at the feet; / where they
had layed the bodye of Iesus. And theye sayde
vnto her: Woman; / why wepest thou? She
sayde vnto them: They haue taken awaye
my Lorde; / and I wote not where they haue
layed hym; / and when she had sayde that; / she
turned her backe; / and sawe Iesus stand-
ing; / and knewe not that it was Iesus. Je-
sus sayde vnto her: Woman; / why wepest
thou; / whome seekest thou? She thoughte
that it had bene the gardener; / and sayde vnto
to hym: Sir; / if thou haste doren him; / where;
then tell me where thou haste layed him; / and
I will seeke hym. Iesus sayde vnto her: Ma-
rye. Then turned she her aboute; / and sayde vnto
to hym: Rabbouni; / that is to saye: Master. Je-
sus sayde vnto her: Touch me not; / for I am
not

John. 20. 1-8
Actu. 1. 3
John. 20. 1-8

The Gospel of S. Iohn.

161. xj c
 * 3o. xij. b
 12. xxiij a

not yet ascended vnto my father. But go thou thy way vnto my disciples / and saye vnto them: I ascende vp vnto my father / & youre father to my God / and youre God. ¶ Mary Magdalene came / and tolde the Disciples: I haue sene the Lord / and sene things which he spake vnto me. ¶

Luc. xxiij a

¶ The same Sabbath at euen / when the Disciples were gathered together / and the doores were shut for feare of the Jewes / came Iesus and stode in the myddes / and said vnto them: Peace be with you. And when he had so said / he shewed them his handes a bysyde. ¶ Then were the Disciples glad / that they sawe the Lord. Then saide Iesus vnto the

3o. xij c

12. xxiij. a

Luc. xiiij b

3o. xxiij. a

Disciples: Peace be with you. Likewise as my father sente me / euen so sended I you. And when he had sayde this: he breathed vpon them / and sayde vnto them: Because the holy ghoost / whosof sinces ye remitt / they are remitted vnto them: and whosof sinnes ye retayne / they are retayned. ¶

3o. xij b

¶ But Thomas one of the twelue / which is called Didymus / was not with them when Iesus came: then said the other Disciples vnto him: We haue sene the Lord. But he said vnto them: Excepte I see his handes / the pynck of the nacles / and put my hande into his syde / I wil not beleue.

And after eight dayes agayne were his Disciples within / and Thomas with them. Then came Iesus / (when the doores were shut) and stode in the myddes / and sayde: Peace be with you. After that saide he vnto Thomas: Reade hyther thy fynger / and se my handes / and reade hyther thy hande / & put into my syde / and see not faithlesse / but beleue. Thomas answered / and sayde vnto hym: My Lord / and my God. Iesus sayde vnto hym: Thomas / because thou hast sene me / thou hast beleued. Blessed are they that see me / and yet beleue. ¶

Many other tokens had Iesus before his Disciples / whiche are not wyrtten in this booke. But these are written / that ye shoulde beleue that Iesus is Christe / the same of God / and that ye knowe whiche mighte heauy is in his name.

The XXXI Chapter. †

¶ After that shewed Iesus byth selfe agayne ¶ At the fe of Eperizea. But on this wyse shewed he hym selfe. There were together Simon Peter / and Thomas / whiche is called Didymus / and Nathanael of Cana a Jewe of Galilee / and the sonnes of Zebedee / and two other of his Disciples. Simon Peter sayde vnto them: I go a fysshynge: They saide vnto him: we also wyll go with the. They wente oute / and entred into a shyppe strayghy waye. And that same night they fey nothinge. But when it was now nyght / Iesus stode on the shore / but his Disciples knewe not that it was Iesus. Iesus sayde vnto them: Children / haue ye any thynge to eate? They answered hym: No / he sayde vnto them: I call ouer the net on the ryghte syde. ¶ Then they cast ouer / and coulde not come vnto it of the multitude of fyshes. Then sayde the Disciple / I whome Iesus loued vnto Peter: ¶

When Simon Peter herde that it was he the Lord / he gazed his mynell aboute hym / for he was nyght / and sprang into the see / but the other Disciples came by shyppe / for they were not farre from lande / but as it were two hundred cubites / and they wente the net with the fyshes. Nowe when they were come to lande / they sawe cotes layed / and sate thereon / and heade. Iesus sayde vnto them: ¶ Wyngte hyther of the fyshes / and they haue eaten now. Simon Peter stepped forth / and threwe the nette to the lande / full of greete fyshes / an hundred / and thre and fiftie. And see all there were so many / yet was not the net broken.

Iesus sayde vnto them: Come / and dyne. ¶ But none of the Disciples durste aske him: Who art thou. For they knewe not that it was the Lord. There came Iesus / and tolde the deede / and gaue it them: and the fyshes like wyse. This is now the thysde name that Iesus appearyd vnto his Disciples / after that he was risen a gayne from the dead. ¶

¶ Nowe when they had dynd. Iesus sayde vnto Simon Peter: Simon Iohanna louest thou me more then these do? he saide vnto hym: Yea Lord / thou knowest that I loue the. He said vnto hym: Feed my lambe-
 &c

The Actes of
the Apostles.

The first Chapter. ¶

He sayde vnto him agayne the seernde tyme:
Simon Iohanna/louest thou me: He saide
vnto him: Yea Lord/thou knowest that I
loue the. He saide vnto him: Sece my shepe.
He saide vnto him the thirde tyme: Simon
Iohanna/louest thou me: Peter was souer-
cause he saide vnto him louest thou me: And
he saide vnto him: I Lord/thou knowest
all thinges/thou knowest that I loue the. Ie-
sus saide vnto him: Sece my shepe.

D Verely verely I saye vnto the: When
thou wast younge/thou gerddest all the selfe/and
walkedst wherther thou woldest. But when
thou art old/thou shalt sitt vnder foue thy han-
des/and another shall gyerde the/and lede the
wherther thou woldest not. But this he saide
to signyfifye with what death he shoulde glo-
rifye God. ¶

When he had spoken this / he saide vnto
him: Followe me. Peter rised him aboute
and saide the disciples followinge/whome Ie-
sus loued. (Which also leane upon his chest
at the supper) and saide: Lord/who is it that
betrayeth the? When Peter sawe him / he
saide vnto Iesus: Lord/what shall he do?
Iesus saide vnto hym: If I wyl that he tra-
yetyll I come/what is y' wythe? Followe thou
me. Then wente theye oute a sayinge. amonge
the brethren: This discyple treth not. And
Iesus said not vnto him: He treth not. But:
If I wyl that he trayetyll I come / what is
that to the. This is the same discyple/which
testifyeth of these thinges/ and wrote these
thinges/ and we knowe that his testimonye is
true. ¶ There are many other thinges also
that Iesus sayd/whiche if they shoulde be
wrytten every one/ I suppose the world
shoulde not contayne the booke
that were to be wryt-
ten.

The ende of the Gospel of
S. Iohn.

He first treatise of Beate J
Throphylus haue I mar-
de of all that Iesus be-
gannc to doo and to teach
vntyll that daye that he
was taken vp after that
he/ thowgh y' holy ghoost
had geuen commaundement to the Apo-
stles/whome he had chosen: to whome also he
shewed him selfe aliuie after his passion/ by Iob. xx. a
many tokens/ and appeared vnto them foure and xxx. c
daies long/ and spake vnto them of the king-
dome of God.

¶ And when he had gathered them toge-
ther/ he commaunded them y' they shoulde not
depart fro Jerusalem/ but to waite for the pro-
myse of the father/ which he sayde he: ye haue
heede of me: for Iohn baptysed with water / Ie-
sus. xj. b
but ye shall baptysed with the holy ghoost: (Act. ij. b
and that wherthin this seue daies.

¶ Now when they were come together/ they
assembled him/ and saide: Lord/ shall thou at this
tyme set vp the kingdom of Israel agayne?
But he saide vnto them: It belongeth not mee
vnto you to knowe the tyme or seasons/ which
the father hath kepte in his own power/ but
ye shall receaue the power of the holy ghoost/ Ie-
sus. xij. a
whiche shall come vpon you/ and ye shall be
my witnesses at Jerusalem/ and in all Ieru-
salem/ and vnto the ende of the
earth.

¶ And when he had spoken these thinges/ he
whyle they behelde/ he was taken vp/ and a
cloud receaued him from theyr sighte: and Mar. xij. c
whyle they looked after him/ as he went in the
heauen/ behelde there stood by them two men
in whyre garmentes/ which also saide: Ye me-
of Galile. Whiche ye passing vnto Ier. Dan. viij. b
uen: This Iesus which is taken vp from you
is taken vp into heauen / he shall come againe
so as ye haue heard. (Act. iij. c
Ie-
sus. xij. a
Ie-
sus. xij. a

¶ Then and xxx. b

The Actes of the Apostles.

Then turned they againe from the mount
 thac is called Olyuete/whiche is nye to Jeru
 salem/ and had a Sabbath daies iourney.
 And when they came in they went up into a
 purloure where abode Peter and James/
 Iohn and Andrew/ Phylippe and Thomas/
 Bartholomea and Mattheu/ James the son
 of Alphaeus/ and Simon Zelotes/ and Judas
 the sonne of James. These al continued with
 one accord in prayer and supplication with
 the woman/ and Mary the mother of Iesu/
 and with his brethren.

Mat. 18. 2
 Luke 11. 6
 and 17. 2

Mat. 23. 17
 Job 29. 4
 Mat. 2. 18
 Mat. 23. 17

Ps. 139. 1
 Ps. 139. 2

Mat. 23. 1
 Act. 1. 18
 Mat. 23. 17

¶ And in those daies Peter stode in the
 myddes among the disciples and sayd: (The
 company of the names together was aboute
 an hundred and twenty.) Ye men and bre
 thren/ this scripture must needs be fulfilled/
 whiche the holy ghoste by the mouth of Da
 uid spake of Iudas/ that was a grede of
 Job and a thet safe Iesus/ for he was *nubed with
 *vill/ and had obtained the felowshipp of his
 ministracion. This same truly possessed the
 felde/ for the reward of unrighteousnesse/ a
 banded him selfe/ and was cast out of the
 myddes/ and al his goodes gylted out. And
 it is knowne vnto all them that dwell at Je
 rusalem/ in so muche that the same felde is cal
 led in theyr mother tongue Acheldama/ that is
 to saie the bloude felde.

¶ For it is written in the booke of psalms:
 His habitation be void/ and no man be
 dwelling therein. And his byshopricke ano
 ther safe. Wherefore now amonge these men/
 whiche haue ben gathered together with vs/
 all the tyme that the Lord Iesus went out
 and in among vs/ beginning from the bap
 tisme of Iohn/ untill that tyme that he was ta
 ken vp from vs/ missions be witness with
 vs of his resurrection.

¶ And they appointed two * Joseph east
 led Barsabas/ whos byname was Iustus
 and Matthias/ makinge the prayer and
 saying. Thou Lord/ whiche knowest the
 heertes of all men/ shew whether of these two
 thou wilst chosse/ that the one may take the
 roume of this ministracion and apostolshipp/
 from the which Judas by transgression fell/
 that he mighte go away into his owne place.
 And they gaue forth the lottes ouer the:
 and the lotte fell vpon Matthias. And he was con

ted with the eleven Apostles. ¶
 The. 11. Chapter. ¶
 ¶ And when the Whyssonday was fulfilled
 they were all with one accord in the
 temple. And sodayly there came a
 sounde from heauen/ as it had bene the com
 minge of a mighty wynde/ and they had bene
 house where they sat. And there appeared vnto
 them a cloudy tynge/ like as they had bene
 of syre. And he sat upon the one of them/ and
 they were all fylled with the holy ghoste.
 ¶ And they beganne to preache with other
 tongues/ euen as the spirit gaue them vnto
 saye.

There were dwellinge at Jerusalem Ie
 wews/ men that feared God/ out of euery nacio
 that is vnder heauen. Now when this voyce
 came to passe/ the multitude came together/ and
 were astonned: for euery one heerde that they
 spake with his owne tynge. They wondred al
 and maruailed/ and said amonge the selfe:
 How heere we see not all these/ whiche speake of
 Galde/ how they here w then euery one his
 owne tynge/ wherin we heere Colice/ Parthe
 ana/ and Threace/ and Illyria/ and we the
 dyct in Mesopotamia/ and in Jewry/ and in
 Cappadocia/ Pontus/ and Asia/ Bithynia/ a
 Pamphylia/ Egipte/ and in the partes of Ly
 bia/ by Egipte/ and scatteringe of Rome/ Cy
 rene/ and Prosydia/ Cetece/ and Trabiana: Ma
 we heare them speake with euer owne tyn
 ge/ whiche great wonder of God. ¶

They were all amazed/ and wondred/ and
 saide one to another: What wil this be? But
 other mocked them/ and saide: They are full
 of freke wyne. ¶ Then stode Peter vp with the
 cleyn/ and sayde with his voyce/ and saide vnto
 them.

Ye men of Ierusalem/ and all ye that dwell at
 Jerusalem/ whye is knowne vnto you/ and lit
 my woode crite in at youre eares: for thet
 see not thent/ as ye suppose/ for it is yet but
 the thide houre of the daye. It is thus that
 was spoken before by the prophet Joel: ¶ And
 it shall come to passe in the last dayes/ sayth
 God. ¶ I wil pout out of my spere vpon all
 fleshe/ and your sonnes/ and yourne daughter
 shall prophete/ and yourne yonger men shall
 see visions/ and yourne olde men shall dreame
 visions/ and on my seruantes/ and on my
 hande

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handscardens will I poure out of my spere
in those dayes/ and they shall prophete.

¶ And I will shewe wonders in heauen
and above/ and tokens on the earth/ beneth: blood
and fyre/ and the vapoure of smoke. The Sunne
shall be turned into darkness/ and the Moone
into blood/ for the great and notable daye
of the Lord come. And it shall come to passe.
¶ Whosoever shall call upon the name of the
Lord/ shall be saved. **h**

¶ Ye men of Israel/ heare these wordes:
Jesus of Nazareth / the man approved
of God amonge you with miracles/ a wond-
ers and tokens/ whiche God dyd by him in
the mddes amonge you / as ye your selves

knowe also/ thim/ after that he was deli-
vered by the determinate counsaill/ and soere
knowledge of God/ have ye taken by the han-
des of unrighteous persones / and crucified
him/ and slayne him/ whom God hath ear-
ned up/ and lauded the foures of death / so: so
muche as it was impossible that he shoulde
be holden of us. For Dauid spake of
him: ¶ Wherhande have I se the Lord

alwayes before me / for he is on my ryght
hande / that I shoulde not be moved. There-
fore dyd my heart reioyce / and my tongue
was glad: for my flesh also shall reste in hope.
for thou shalt not leave my soule in hell/
neither shalt thou suffer thy holy to se corrup-
tion. Thou haste covered me thc weape of
life/ thou shalt make me ful of ioye with thy
counsaunce. **h**

¶ Ye men and brethren / let us frely speake
unto you of the pastore Dauid: I see he is
dead and buried/ and his sepulchre is with us
unto this daye. Wherfore nowe songe that
he was a Dropper/ and knewe that God hath
promysed him with an oath / that the frute
of his loynes shoulde sit on his scate/ he sawe
it before / and spake of the resurrection of
Christ/ for his soule was not left in hell/ ney-
ther hath his fleshe corrupted. This Jesus
hath God raised up / whereof we all are
witnesses.

¶ Seege nowe that he by the righte hande
of God is exalted/ and hath receaved of the
father the promise of the holy ghoost/ he hath
shed forth this/ that ye see and heare. For Da-
uid is not ascended into heauen/ but he sate

The Lord sayde unto my Lord: Sit I Psal. ex. a
thou on my right hande/ until I make thine
enemies thy fute stooles. So wherfore let all the
house of Israel knowe for a surety/ that God
hath made this same Jesus/ whom ye have
crucified / Lord and Saviour.

¶ When they hearde this/ they were prye-
ked them / and they said: unto Peter / and
to the other Apostles: Ye men and brethren /
What shall we doe? Petrus sayde unto them: Lett us il-
l- b
Amende your selves / and let every one of us be bap-
tized in the name of IESUS and recey-
ue the gifte of the holy ghoost / for the remission of synnes / and
ye shall receave the gyfte of the holy ghoost. **h**
For this I promysed was made unto you
and youre children / and to all that are sac-
er of / whome soever the Lord our God
shal I call/ and with many other wordes bare
he witness / and cyphored them and sayde:
Save your selves from this untoward ge-
neration. They that gladly receaved by a
peccadwyng were baptyzed / and the same daye
there were added unto this aboute this thou-
sante soules.

¶ They continued in the Apostles doctrine /
and in the fellowshipp/ and in prayng of
bread/ and in prayer. And steate came upon
every soule: and many wonders and tokens
were done by the Apostles. But all they that
believed were together / and had all thyn-
gys in commonne. They solde their goodes and
possessions / and parted them out amonge
all/ accordyng as every man had neede. And
they continued dayly with one accord in the
temple / and brake breade in every house: **h**
they took theyr meate with ioye and singe-
nesse of hymne/ prayng God / and had fa-
voure with all the people. And the Lord
de added to the congregation dayly such as
shoulde be saved. **h**

The IIII. Chapter.

¶ Peter and Iohn wente up together into
the temple aboute the nyghtly houre
to praye. And there was a certayne man balle
from his mothers wombe / whom they
bawnt / and layed dayly at the gate of the
temple/ whiche is called the Beuys full/ that he
might see almost of them that went into the
temple. Howe when he sawe Peter and Iohn/
that they wolde into the temple/ he desired to
receaue

The Actes of the Apostles.

receave an almisse. Peter behelde him with Ihon/and Iesu: Look on vs. And he gaue hede vnto them/ by poynting to receaue some thinge of them. Howbeit/Peter saide: Syllur and golde haue I none: But suche as I haue/geue I the: In the name of Iesus Christe I casteth vsyt up and walke. And he toke hym by the ryght hande/and lyfte hym vp: Immediately his legges/and a nicle bones were made stronge/ and he sprang/ stode and walked/ and entred with them into the temple/ walkinge and leapinge/ and prayng singe God.

Act. vii. a

B And all the people saue him walke and praised God. And they knew him/that it was he/which sat in almisse at the Beautifull gate of the temple. And they were fylled with wonderinge/ and were astonied at that/ whiche had happened vnto him. Wheras this hate which was beate/ behelde him to Peter and Ihon/ all the people ranne vnto them into the porch/ whiche is called Salomons/ and wounded.

ib. Act. vi. a
Job. x. c
Act. v. b

When Peter saue thede answered vnto the people: Ye men of Israel/ why manuaile ye at this/ or why loke ye on vs/ as though we by oure owne power/ or wyldeueringe/ had made this man to walke: The God of Abraham/and of Isaac/and of Iacob/ the God of our fathers hath glorified his chyld Iesus/ whom ye behueded and denyed in the presence of Pilate/ whiche had iudged him to be loufede. But ye denyed the holy and iust/ and desyrd the murder to be gyven you/ that ye steeue the pynnee of lyfe/ whome God hath raised from the dead/ of the whiche we are witnesses. And thorowe the faith in his name/ hath he confirmed his name vpon this man/ whom ye se and knowe: and saith howe him/ hath gyven this man his health before yore eyes.

mat. xxv. c
Luc. xix. b

ii Cor. i. a

Now beare thet: en: I knowe that ye haue done it: Tebiom: ignouice/ and dyd also youre rulers. But God/ which by the mouth of all his prophetes had shewed before/ this Chylf shoulde suffer/ hath so fulfilled it. Do penance now: therefore/ and turne you/ that yoyce synnes may be done away: For when the tyme of refreshinge shall come before the presence of the Lord/ and whan he shall send

Reel. xv. b

him/ which now before is preached vnto you/ vnto Iesu Christe: whiche must receaue heauen/ vntill the tyme that all thinges/ whiche God hath spoken by the mouth of all his holy Prophetes/ since the world beganne/ be restored againe.

For as Moyses said vnto the fathers: I praye that I maye see the face of the Lord/ your God/ saye vnto you/ even from amonge youre brethren/ whiche lyfe vnto me: him shall ye beate/ in all that he shall saye vnto you: And it shal come to pass/ that what soule foruirt shall not beare the same pynne/ shal be restored from amonge the people. And all the Prophetes from Samuel/ and thence forth/ as many as haue spoken/ haue by tyme/ tolde of these thynges.

Ye are the chyldren of the Prophetes/ and of the conuenaunt/ whiche God made vnto oure fathers/ when he saide vnto Abraham: I knowe thy the shal all the nations of the earth be blessed. * Synle vnto you hath God raised vpon his chyld Iesus/ and hat him vnto you/ so blisse you/ that every one should turne from his wickednesse.

Gen. xii. c
Act. xiii. a

The xiii Chapter.

When as they spake to the people/ there came vnto them the prestes/ and the rulers of the temple/ and the Saducees/ (whome it greued that they taught the people/ as preached on Iesu the resurrection from the dead) and they layed handes vpon them/ and put them in helde all the moow: for it was now eueninge. Howbeit/ many of the whiche herde the wordes/ beleued/ and the number of the me was aboute fyue thousande.

And a chaunged on the moow/ that their rulers/ and Elders/ and Scribes/ Cas Ananias the hyge prestes/ and Capthanes/ and Iherusalem Alexander/ and as many as were of the hyge Priestes/ synled gathered them llyce together at Jerusalem/ and set them before them/ and axed them: By what auctorite/ in what name haue ye done this?

And Peter full of the holy ghoost/ saide vnto them: Ye rulers of the people/ and ye elders of Israel/ as we this daye haue examined/ whiche maninge this good thede vpon the synne maner/ what meanes he is made whole: be it knowne then vnto you/ and to all the people of Israel/ that in the name of Iesus Christe of Nazareth

Act. xiii. a
Act. xiii. b
Act. xiii. c

rest (whom ye crucified / whom God hath raised up from the dead) standeth bye man here desire you whole. ¶ This is the stone / referred of you by Iudaea / whiche is become the head corner stone / wchiche is in this situation in any other: * Not yett also is there geuen unto any other name / wherein we must be saved. ¶

B Then sawe the baldnesse of Peter and Iohn / and marvailed / for they were sure that they were unlearned men / and laye people. And they knewe them also / that they were with Iesus. As for the man that was made whole / they sawe him standinge by them / and could not saye against it. Then commaunded they them to stande ashyde out of the counsayll / and commaunded amonge them selfes / and said: ¶ What shall we do to these men: for a manifest token is done by them / and is openly knowne vnto them that dwell at Ierusalem / and we can not denye it. But that it brake out no farther amonge the people / let us threaten them earnestly / that henceforth they speake of this name vnto no man.

¶ And they called them / and commaunded them / that in any wyse they should not speake / nor teache in the name of Iesu. But Peter & Iohn aunswered / and said vnto them: Iudge youre selfes / whether it be ryght before God / that we should be more obedient vnto you / then vnto God. We can not chuse / but speake that we haue seene and heerde. But they threatened them / and let them go / and founde nothinge done to punyssh them / because of the people: for they all prayse God because of that / which was done. For the man / epon whome this token of health was done / was about fouretye yeare olde.

C And when they were let go / they came to the synagogues / and tolde them what the hygh Priestes and Elders had done vnto them. When they herde that / they lift vp thine voyce with one accord vnto God / and saide: Lordde / wher shal arte the God which made heaith in a word / and the sea / and all that therein is / shou the by the mouth of Paul thy seruatur ball saide. ¶ Why do the Synagogs / and the people / imagine wayne thynges: The Kinges of the earth stande vp / and the princes haue gathered the selfes together against the Lordde /

de / against his Christ. Of a tructy / against thy holy chyld Iesus / whom thou hast anointed / both Herode / and Pontius Pilate with the Synagogs / and the people of Israel / haue gathered them selfes together: so do whatsoeuer thy hande / and thy counsayll determined before to be done. And now Lordde / behalde their thecouningge: / & graunte vnto thy selfe / vnto mee with all steadfast boldnesse / to speake thy wordes / and stretch out thine hande / that healinge and tokens / and wonders maye be done by the name of thy holy chyld Iesus.

¶ And when they had prayed / the place mooued where they were gathered together / and * Actu. xij. b they were all filled with the holy ghoost / and * Actu. ij. a spake the wordes of God boldly. ¶ ¶ The multitude of them that believed: were of one / & of the same heart / and one soule. They none of them saide and vnto of his goodes / that they were by owne / but had all thynges commune. And with great power gawe the Apostles witness of the resurrection of the Lordde Iesu / and greete grace was vnto them all. Neither was there any / amonge them that lacked: for as many as were possessors of landes / or houses / solde the / & brought the money of the goodes that were sold / and layed it at the Apostles feet. And the distribution was made vnto euery man / accordinge as he had neede. ¶

¶ Iudas whiche was also called of the * Actu. ij. b possion / Barnabas / that is to saye / the sonne of consolacion / a Leuite / of the cuntrye of Cyprus / had lande / and solde it / and brought the money / and layed it at the Apostles feet.

The V. Chapter.

B There came man named Ananias / with Sapphira his wyfe / solded his possession / and kepte awaye parte of the money: his wyfe knowinge of it / and brought one parte / and layed it at the Apostles feet. But Peter saide: Ananias / wherfore hast thou fylled thine heart that thou shouldst lye vnto the holy ghoost / and withdrawe awaye parte of the money of the lyeuclode: Why hast thou not haue kepte it / when thou haddest it: And what was was sold / was not the money also in thy power: Why hast thou then concealed this thyng in thine heart: Thou hast not lyes vnto men / but vnto God. When Ananias herde these wordes / he fell downe / and gaue vp the

h h ghoost

The Actes of the Apostles.

ghoost. And there came a great scare vpon all
them that heard of this. The yonge man rose vp/
and put him ajside/ caried him out/ and buried
him.

B And it is founde as it were aboute the space
of thre houres after / his wyfe came in / and
knewe not what was done. But Peter aun-
swered vnto her. Tell me / sold ye the lande for
so muche / she sayde / Yea / for so muche. Peter
saide vnto her. Why haue ye agreed together/
to scape the spirit of the Lord? Beholde/
the feet of them which haue buried thy hous-
band / are at the doore / and shall crye the out.
And immediately she fell doune at his feet / and
gaue vnto the ghoost. Then came in the yonge
man / and founde her dead / and caried her out/
and buried her by her husband. And there
came a great scare vnto the whole congrega-
cion / and ouer all them that heard it.

Act. xij. c.

¶ Many seke / and wonder / were done
amonge the people by the handes of the Apo-
stles / and that were altogether / with one accord
in I. Salomonos port: but of other there
was se no man ioyne him selfe vnto them. Ne-
uertheless / the people helde munde of them.
The multitude of the men and woman that
beloued in the Lo. D. grewe more and more.
In so muche that they broughte our the syde
into the street / and layed them vpon beddes
and barres / that at the least wraie the shadow
of Peter / when he came by. D myghte ouerha-
dome some of them. There came many also
out of the ciues counte aboute vnto Jerusa-
lem / and brought the syde / and the that were
w. D. with vnto the street / and they were
healed euery one.

Act. xij. c.
Joan. i. c.
Act. iij. b

Act. iij. a
Act. iij. b
and p. b

E But the hygge priest rose vp / and all they
that was with him / whiche so the secte of the
Saduceis / and were full of indignacion / and
layed handes on the Apostles / and put them
in the common prison. ¶ But the cunzell
of the Lo. D. by nyght opened the prison
doore / and brought them out / and sayde. Go
your waye / and stepe vp / and speake in the
temple to the people all the wordes of this
lyfe. When they heard that / they entred into
the temple early in the morninge / and taught.
But the hygge priest came / and they that
were with him / and called the counsayll to-
gether / and all the elders of the childen of Is-

rael / and sent to the prison to see them. The
ministres came and founde the noe in the pris-
on / came againe / and tolde / and sayde. The
prison founde we shut with all diligencie / and
the keyes standinge withoute before the doo-
re: but when we had opened / we founde no
man therein. When the hygge priest / and the
rulers of the temple / and the other bygge pri-
ests heard these wordes / they doubted of this /
wherunto this wolde growe.

Then at me there ouer / which tolde the. ¶
¶ hold / the men that ye put in prison / are in the
temple / standinge / and teachinge the people.
Then wente the rulers with their ministres /
and searched them without violence. ¶ For they
feared the people / lest / they shoulde haue be-
stoned. And when they had brought them /
they set them before the counsayll. And the
hygge priest c. b. them / and sayde. Why haue
ye commanded you strictly / that ye shoulde
not teach in this ciue? And beholde / ye haue
filled Jerusalem with your doctrine / and ye
intende to bringe I. thys mane bloude vpon
us.

But Peter and the Apostles answered
and sayde. ¶ We ought not to obeye God
then men. The God of oure fathers hath rais-
ed vp I. whom ye slew / and hanged on
the c. b. ¶ hym hath the i. by the hande of God
called to be a prince and Saucour / to gear
repentance and for geuerneite of synners vnto
Israel. And we are his retours of these wordes /
and the holy ghoost / whome God hath
geuen vnto us / that we obeye hym. When they
heard these wordes / they were wroth / and they
thought to slaye them.

Then stode there vpon the counsayll a Phar-
ise / named ¶ Gamaliel a scrybe / had a
greate reputatione before all the people / and
had put the Apostles asyde a litle / and sayde
vnto them. Ye men of Israel / take heede to
youre selfes what ye do / as touching these
men. Before these dayes rose vp one Theudas /
boastinge hym selfe. ¶ And there cleued vnto
hym a number of men / aboute a foure hun-
dred / which was slayne / and all they that
enclined vnto hym / were gathered aboute
and brought to nauight. After this stode vp
I. Judas of Galilee the bapty of tribuce / and
wrote a waye muche people after hym / and be-
came

also persued / and all they that enclined vnto
him / were scattered abroad. And now I say vnto
you: I refrayne your selves from these men /
and let them go. ¶ If they counsaill or woulde
be of me / it will come to naught: but if the
of God: ye are not able to bestroie / wch / ye be
founde as: be the men that will stryue agaynst
God. Then they agreed vnto him / and called
the Apostles / and bore them / and commaun-
ded them / that they shoulde speake nothinge
in the name of Iesu / and let them go.

But they departed from the presence of the
counsaill / and they were worthy to
suffre rebuke for hya names sake. And daily
in the temple and in eache house they ceased
not to teach / and to preache the Gospel of Ie-
sus Christ.

The VI. Chapter.

In those dayes when the number of the
disciples in ierusalem / there arose a grudge
amonge the Greeks agaynst the Hebrewes / be-
cause they were not taught in the
synagoge. Then the twelve
called the multitude of the disciples together /
and sayde: It is not meete that we should leaue
the worde of God / and so serue at the table.
Wherefore brethren / take out amonge you
seuen men / that are of honest repute / and full
of the holy ghoost / and wysdom / whom we
may appoint vnto this needfull busynesse. But
we will geue oure selves vnto prayer / and to
the ministracion of the worde of God. And
the sayinge pleased the whole multitude. And
they chose Steuen / a man full of fayth / and of
the holy ghoost / and Diophippe / and Pro-
corus / and Nicolan / and Timon / and Parmena-
s / and Nicolas the Discipyle of Antioche. These
they set beside the Apostles / and they prayed /
and layed their handes vpon them. And the
word of God increased / and the number of
the disciples multiplied greatly at Ierusalem.
And there were many priests also obedient
vnto the sayng.

But Steuen full of fayth and power / did
wonders and great signes amonge the peo-
ple. Then arose there certayne of the Syna-
goge / which is called (the Synagoge) of the
Libertines / and of the Cyrenyces / and of the
Alexandrines / and of others that were of Cilic-

ia and Asia / and disputed with Steuen / and
they coulde not resist the wysdome and the
spce / out of the which he spake. Then sent
they in certayne men / that sayde: We haue
brede hym speake blasphemous wordes agaynst
Moses / and agaynst God. And they moued
the people / and the elders / and the
Scribes / and came vpon hym / and caught
him / and brought hym beside the synagoge
and set false witnesses there / which sayde:
Thy vnan casted not to speake blasphemous
wordes agaynst this holy place / and the lawe.
For we heerde hym saye: Iesus of Nazareth
shall bestroie this place / and changinge the
ordinances which Moses gaue vs. And all
they that sat in the counsaill / looked vpon hym /
and sawe his face as the face of an aungel.

The VII. Chapter.

Uthen said the hygh priest: Is it euen
so? He said: Deare brethren and fathers /
hearken vnto me. The God of glory appeared vnto
oure father Abraham / whyle he was yet
in Mesopotamia / before he dwelt in Haran /
and saide vnto hym: Get thy self out of thy coun-
tre / and from thy kynred / and come into
a lande which I will shewe the. Then went
he out of the lande of the Caldees / and dwelt
in Haran. And from thence came hym byo saba-
ton / where he bought him oterimo / this lade
(where ye dwell now) / and gaur hym it / and
he built therein / and not the birth of a sonne.
And promised hym / that he woulde geue it
vnto possesse / and so his fede after hym / when as
ye be had no chyld.

But thus sayde God vnto hym: Thy side
shalbe a stranger in a strange lande / and
they shall make bondmen of thein / and
treat thein euen foure hundred yeares / and
I people whome they shall serue / will I iudge /
sayde God. And after that shall they go forth /
and serue me in this place. And he gaue him
the conuents of Circincision. And he be-
gat Isaac / and circumcised him the eigh-
te daye. And Isaac begat Jacob. And Jacob
begate the twelfe Patriarkes.

And the Patriarkes had indignacion at
Joseph / and sold him vnto the gyptic. And God
was with him / and deliuered him out of all his
troubles / and gaur hym fauour and wyl-
dome.

12
13
14

Lxxxij
matt xxv. f

Gen. xi. b
Gen. xii. a
Gen. xii. b
Gen. xv. c

Gen. xxi. a
Gen. xx. f
Gen. xxx. e
Gen. xxx. e

The Actes of the Apostles.

Act. xij. a but they were baptised ouly in the name of
Christ Iesu. Then layed they theyr handes
vpon him and they receaued the holy ghoost. **b**
Act. xij. b But when Symon sawe that by the layenge
of the Apostles he receaued the holy ghoost was
grieved in hearte: and sayde: What grieueth
me also this powere: that on whome soeuer I
put the hande he may receaue the holy ghoost.
Act. xij. c Herben Peter sayde vnto hym: Man thou
with thy inuentione thinkst that the
gifts of God maye be obtained with money.
Thou shalt haue neyther parte nor fellowe
shipps in this reede: for thy heerte is not right
before God. Repent therefore of this thy wicked-
nesse: and praye vnto God: happily the
thoughts of thy heerte maye be forgiven the.
For I see that thou art full of hyer gal: and
wappid in with vnghteousnesse.

Act. xij. d Then answered Symon: sayde: I praye
tho vnto the Lorde for me: that none of these
thynges wherof thou hast spoken come vpon
me. And they whan they had sayd these
things: they wente on: and theyr waye
turned agayne to Ierusalem: and preached the Gospel in many
townes of the Samarians.

Act. xij. e And the king of the Lorde spake vnto
Philippe: and sayde: Arise: and go
forwarde the South: vnto the waye that goeth
vnto Ierusalem: vnto Gaza: which is the
waye. And her he wente on: and beholde
a man of the Moors lande: a chamberlaine:
and of custodie with Candace: the queene
of the lande of the Moors: and which had the rule
of all her seruantes: the same came to Ierusa-
lem: to worshipping. And returned home
agayne: and sat vpon his chaire: and red the
prophesie Esay.

Act. xij. f The spirit sayde vnto Philippe: Go neare:
and voyce thy selfe vnto this chaire. Then came
Philippe: vnto hym: and herde hym red the
prophesie Esay: and sayde: Vnderstandest thou
what thou art redde? He sayde: How can I
except thou man enforme me.

Act. xij. g And he desired Philippe: that he wolde
come vp: and sit with hym. The reuolue of the
scripture which he redde was this: He wolde
be as a shepe to be slaine: and as a lambe
vncleane before his shearer: he opened not his
mouth. In his iudgement he was indigne
to be counted. Who shall declare his generation:
for

he is taken awaye from the earth. Then
answered the chamberlaine vnto Philip:
and sayde: I praye the of whom speakest thou
the prophesie wherof thou speakest of
this man?

Philippe opened his mouth: and began
to saye: and preached vnto him the Gospel
of Iesus. And as they were on their waye:
they came to a water. And the chamberlaine
sayde: Beholde: here is water: what wilt thou
doe: that I maye be baptised? Philippe sayde:
I see that thou art right hearted: but
there is yett a thing which thou muste doe.
I beleue that thou art Iesus Christ
the sonne of God. And he desired
to holde still the chaire: and they went
downe into the water: both Philippe and
the chamberlaine. And he baptised hym.
Then they were come vp out of the water:
the spirit of the Lorde toke Philippe awaye:
and the chamberlaine sawe him no more. And
he wente on his waye reioycing. As for
Philippe: he was founde in Aethiopia: and
walked aboute: and preached the Gospel vnto
all the kynnes: till he came to Celarea.

The X. Chapter.

Act. x. a Saul was yett: raisinge out the
church: and slaughter agaynst the disciples
of the Lorde. And wente vnto the
high priest: and desired of hym letters
to Damascus: vnto the synagoges: that if he
founde any of the disciples: whether they were men
or women: he mighte bringe them
bounde vnto Ierusalem. And as he
was goinge on his iourney: he
founde that he came vnto
Damascus: and sodenly there
shined rounde aboute hym
a lighte from heauen: and he
fell to the earth: and herde a
voyce which sayde vnto hym:
Saul Saul: why persecutest thou
me? He sayde: Lorde: who art
thou? The Lorde sayde: I am
Iesus whom thou persecutest.
Then he stood vp: and he
said: Lorde: what wilt thou
that I shall doe? The Lorde
sayde vnto hym: Arise: and
go vnto the cytie: there shall
thee be told what thou shalt
doe.

As for the men that iourneyed
with hym: they stood: and were
amazed: for they herde a
voyce: but sawe no man. Saul
rose from the earth: and when
he had opened his eyes: he
sawe

Act. xij. b

Act. xij. c

Act. xij. d

Act. xij. e

Act. xij. f

Act. xij. g

sawe man. Neuertheless they toke hym by
 the hande / and brought him to Damascon:
 and he was there daye without sighte / and
 B never thed care not thynke. The Damascon
 there was a discipple named Ananias / and ent
 to hym saide the Lorde in a vision: Ananias
 And he sayde: Behold / here am I Lorde
 The Lorde sayde unto hym: Arise / and go
 into the strete whiche is called straighte / and
 at at a house of Iuda / after one called Saul
 of Charia: for he shal be pearyth / a harp
 sine in a vision a man named Ananias con
 minge unto hym / and layinge the hande up
 pon him / that he myght receave his sighte.

Ananias answered: Lorde / I have
 heard by many of this man: how much
 euel he hath done to thy sayntes at J. rusa
 lem. And hee hath be auctorie of the hygge
 pistles / to dynde all those that call upon thy
 name. The Lorde sayde unto hym: Go thy
 waye / for this mania a chosen vessel unto
 me: / that he maye beare my name: before the
 Brythen / and before synge / and before the
 chydren of Isreal. I will shewe hym / how
 great thynges he must suffer for my name
 sake.

And Ananias wente his waye / and came
 into the house / and laide the handes upon him
 and sayde: Brother Saul / the Lorde whiche
 appeared unto the in the waye as thou camest /
 hath sent me / that thou myghtest receave thy
 sighte / and be fylled with the holy ghoost. And
 immediately / they fell from hya eyes as it had
 bene scale / and he receaved his sighte / and
 rose / and was baptyzed / and toke meat / and
 was confortyd.

Then was Saul a certayne dayes with the
 disciples that were at Damascon. And straight
 waye he preached Christ in the Synagoge /
 how that he was the sonne of God. But all
 they that herde him / were amazed and saide:
 Is not this he / whiche at Jerusalem speyled all
 those that he called on his name: and came h
 ther to the intent that he shoulde bunge them
 bounde unto the hygge pistles? But Saul
 increased in strenght / and confounded the Je
 wera whiche dwelt at Damascon / and affirmed
 that this was very Christ.

And after many dayes the Jewes helde a
 counsaill together to kill him. But it was tolde

Saul / that they layd waye for him: And he
 they wayed at the gate daye and nyghte /
 that they myghte kill hym. The discipple Jofia
 toke him by nyghte / and put hym thowen the
 wall / and let hym downe in a darke.

But when Saul came to Jerusalem / he
 assayed to joyne hymselfe to the disciples / and
 they receave all affrayd of hym / and beleved
 not that he was a discipple. Neuertheless / Bar
 nabas toke hym / and brought hym to the Apo
 stles / and tolde them how he had sinte / Lo
 de in the waye / and how he spake to him / and
 how he had done boldly at Damascon in the
 name of Jese. And he was with them / and
 went out and in at Jerusalem / and quyre hym
 selfe boldly in the name of the Lorde Jesu
 Christ: also / and disputed with the Grikes.
 But they wente aboute to slaye him: And
 the brethren knewe that they brought him to
 Cesarea / and sent him forth to Charis. So
 the congregacions had reste thowout all
 Jewey / and Galilee / and Samaria: and recee
 dedified / and walkid in the feare of the Lorde
 / and were fylled with the comfort of the
 holy ghoost.

It chaunced that as Peter walked thowen
 all quarters / he came also unto the sanctes
 whiche dwelt at Lydda. There founde he
 a man named Encaas / whiche had been upon his
 bedde eyght yeres syth of the palsy. And
 Peter sayde unto him: Encaas / Jhesus Christ
 make the whole / saye / and make thy bedde
 for thy selfe. And he arose immediately. And
 at it a
 And all they that dwelt at Lydda and at Mar
 g. a
 Sarona / sawe hym / and turned unto the
 Lorde.

At Joppa there was a certayne woman
 that was a discipple / named Tabitha / whiche
 by interpretacion is called Doreas: the same
 was full of good workes and goodnes / whiche
 whiche she dyd. But it chaunced at the same
 tyme that she was sycke / and dyed. Then was
 shid they her / and layd her in a chaubdre.
 But for so much as Lydda was nye unto Jopp
 paly / and the disciples heede that Peter was
 there / they sent two men unto him / and des
 red him / that he wolde take it for no gerte / to
 come unto them.

Peter rose / and came with them. And when
 he was come / they brought hym into the
 chaubdre /

m
aa
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ia
bc
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b

Actu xxxv

Joan. v. a

The Actes of the Apostles.

chaumber/and all the widowes stode rounde aboute him/wiping/and showed him the coate a garmente/with the which he made whyle she was with them/And when Peter had put the al forth/he knedd vnto/ & made his prayer/ and turned him vnto the body/and sayde: Car- bytha/ryse vp. And she opened her eyes: and wha she sawe Peter/ she faste her youne againe. But he gaued her the hande / and lifte her vp/ and called the sumeres and the widowes/ and shewed her there alyfe. And it was tuoreen yeres wout al Joppa / and many beleued on the Lozde. And it fortuned / that he tarped a long season at Joppa by one Symon / whos was a Tanner.

The X. Chapter.

A Petrus was a man at Cesarea/ named Cor- nelius/ a captaine of the company/ which is called the Italiane/ a deuout man/ and one that feared God with all his house/ and gaue muche almsse to the people/ and prayed God al way. The same saue in a vision openly (about the nyght houre of the daye) an angell of God entrage into him / and sayinge vnto hym: Cornelius. He looked vpon hym/ and was afrayed and sayde: Lozde / what is it? He sayde vnto hym: Thy prayes and thyne almsse are come vp into remembrance before God/ and now sende men vnto Joppa/ and call for Symon / whose surname is Peter/ which is at lodginge with one Symon a tanner/ whose house is by the see syde: he shall tell the what thou oughtest to do. And when they auggd which spake to Cornelius/ was departed/ he called two of his household seruantes / and a deuoute souldyer of them/ that wayed vpon hym/ and tolde them all/ and sent them to Joppa.

B On the nexte daye after when these were gorynge on their iourney/ and came nye vnto the cite. Peter / wente vp into a chaumberc to praye aboute the syete houre. And when he was hungrye / he wolde haue eaten. But while they made ready for hym / he fell into a trance / and sawe heauen open / and a vessell comming downe vnto hym / as it had bin a grece lynn in cloth / byt at the foure corners / and was led downe to the earth / wheruer were all maner foure foed bestes of the earth / and wylde beastes / and wyrmes / and fowles of the

oyce. And there came a voyce vnto hym: Ryse Peter/ slaye and eat. But Peter sayde: Wha no Lozde. For I neuer vnto care any com- mune / or vnkene ryng. And the voyce thus spake vnto hym agayne the seconde tyme / that God hath cleyned / that make not thou vnkene. This was done thys. And the vessel was recalled vp againe into heauy.

But while Peter was combed in hym / he felte / what maner of vision this shoulde be / whiche he had sene / beholds / the men that receiue seeme Cornelius / enuyred the selfe Symons house / and stode by the doore / and called / and asped whether Symon whose surname was Peter / were lodged there? The Petre was musyng of the vision / the spere sayde vnto hym: beholds / the men seke the. Ryse therefore / and gete the youne / and go with them: and doubte not / for I haue sent them.

Then went Peter vnto the men that were sent vnto hym / fra Cornelius / and saide: lo / I am he whome ye seke / what is the cause wherfore ye are come. They sayde: Cornelius the captaine / a iust man / and one that feareth God / and of good repute amonge all the people of the Jewes / was warned by an holy angell / to sende for the into his house / and to heare wordes of the. Then called he them / and lodged them.

The nexte daye after when Peter forth with them / and certaine brethren of Joppa bare vnto him company / And the daye followinge came they to Cesarea. Cornelius wayted for them / and called together his familylles / and speciall frendes. And as it chaunced that Peter came in / Cornelius met him / and fell vnto at his feet / and worshypped hym. But Peter toke hym vp and sayde: I stande vpon / I am a man also. And as he talked with hym / he went in / and founde many other that were come together / and he sayde vnto them: Ye knowe that it is not lawefull for a man / byng a Jewe / to ierne hym selfe / or to come to a stranger. But God hath shewed me / that I shoulde call no man commune or vnkene. Therefore haue I not doubted to come / as soone as I receiued sent for / I see you therefore / for what might haue ye come for me?

Cornelius sayde: It is now foure dayes

Eccle. iij. b
and vj. b

Eccle. xij. b
a c

iiij. re. iij. b
the cite. Peter
Mar. vj. a
Luc. vj. b

ago / when fasted I / and at the nyenth houre
I praied in my house / and behold / there stode
a man before me in a bright clothyng / and
saide / Conclueus / thy prayer is heard / a thine
almyse yedes are had in remembraunce in
the syghe of God. Sende therefore to Joppa
pa / and call for one Symon / (whose sy-
name is Peter) whiche is at lodgyng in the
house of Symon the tanner by the seydye:
the same whan he cometh / I shall speake
vnto the. Then stode I vnto the nume-
diary / and thou haste done well that thou
art come. Nowe are we all here presente be-
fore God / to heare all thinges / that are com-
maunded the of God.

¶ Peter opened his mouth / and sayde:
I knowe I pecaue of a reacy / that God
hath no respect of persons: / But in all peo-
ple he that feareth him / a doeth righteous-
nesse / is accepted vnto him. Ye knowe of the
puaichinge that God sente vnto the child-
ren of Israel / puaichinge thowere Iesus Christo:
(whiche is Loide ouer all) whiche puaiching
was publishede thowout all Jewey / and
beganne in Galile after the baptyne that
Ihon preached / howe God I anoynted the
same Iesus of Nazareth with the holy ghoost
and with power / in whiche tyme / aboute / and
vyd good / and heald all thase that were op-
pressed of the deuill / for God was with hym.
And we are witnesses of all thase he dyd in the
lande of the Jewes / and at Ierusalem / whome
they stowe / and hanged on a tree.

¶ Now God raised vpon the thirde daye /
and caused him to be openly shewed / not to al
the people / but to the chofen wunnesses of
God / euen vnto vs / whiche dyd eate and
drinke with him / after he was risen vp from
the dead. ¶ And he commaunded vs to
preache vnto the people / and to testify / that it
is he / is ordyned of God / a iudge of liuing
and of the dead. Whan therefore / al the prophe-
cie wynnesses / that thowere his name / all they
that belien in hym / shall receaue remission of
synnes. ¶ While Peter was yet speakinge
these wordes: / the holy ghoost fell vpon all
them / that had heerd vnto the woode. And the
saythfull of the circumcision whiche came
with Peter / were astonnyed / because that
the gift of the holy ghoost was shed ouer

also vpon the Gentyl / for they had heard that they
spake with tunges / and magnified God.
Then answered Peter: / I wote any man
sayd / wnto / that these shoulde not be bap-
tyzed / whiche haue receaued the holy ghoost
so well as we? And he commaunded them
to be baptyzed in the name of the Loide. ¶
The prayer they hym that he wolde tary there
certayne daies.

The XI. Chapter.

¶ The Apostles and the brethren that were
in Jewey / heide saye that the Gentyl
also had receaued the woode of God. And
whan Peter was come vp to Ierusalem /
they that were of the circumcysion / chode
with him / and sayde: / Thou wentest into
men that are vnreceaued / and haddest eaten
with them. But Peter beganne / and expoun-
ded the thinge in order vnto them / and saide:
I was in the citty of Joppa prayinge /
and in a reauer I sawe a vision / a vessel
commynge downe / so it had bene a greate
lynnen cloth / with foure corners / and sente
downe from heauen / and came vnto me.
Into the whiche I looked / and considered /
and sawe foure fend beastes of the earthe /
and wyld beastes / and wormes / and fowles
of the ayre. And I herd a voyce / whiche saide
vnto me: Rys / Peter / slaye and eate. But I
sayde: Wha Loide / for I haue neuer entred
any / commune or vnreceaued thinge into my
mouth. Cleuerlyesse / the voyce aunswerd
me againe from heauen: What God hath
clefnd / that cal not thou vnreceaued. And was
done the same / and all was taken vp agayn
into heauen.

¶ And beholde / immediarly stode there thre
men before the doore of the house / that I was
in / sent from Cesarea vnto me. But the spyte
sayde vnto me / that I shoulde go with them /
and doubt not in ge. ¶ These thre brethren
also came with me / and were entred into the
mans house.

¶ And he shewed vs / howe he had sene an
Angel standinge in his house / whiche sayde
vnto hym: Sende me to Joppa / and call
for Symon / whose syname is Peter. He shall
tell the woodes / where by thou and all thy
house shall be saved. But whan I beganne
to speake / the holy ghoost fell vpon them:
b h 2. ijke

1. h
x 17 a
f. d. c.
101. b
102. b
103. a
104. b
105. a
106. b
107. a
108. b
109. a
110. b
111. a
112. b
113. a
114. b
115. a
116. b
117. a
118. b

Deut. vi. 8
Actu. 7. 2
Actu. 10. 4
Actu. 10. 14
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Actu. 10. 99
Actu. 10. 100

The Actes of the Apostles.

Act. i. 1 These things were done at the beginning. The thought I upon the wordes of the Lord, how he said: I Upon Baptized with water: but ye shall be Baptized with the holy ghooste. For as muche then as God hath geue them life giftes / as vnto vs: whiche giftes on the Lord Iesus Christ. Who was I, that I should be able to worshippe God: when they heede this; they held they were / and praised God; and sayde: He hath geue God also to the Genten graunted repentance vnto life.

Act. viii. 1 They that were feared abroad chooseth the trouble that rest aboute Syria: walked on euery syde vntill Pdenites / a Cyprus: and Antioche: and spake the wordes vnto mankinde but onely vnto the Jewes. Nevertheless some of them were men of Cyprus / a Cyrene: which came to Antioche: a spake also vnto the Grekes: and preached the Gospill of the Lord Iesus. And the hande of the Lord was with them. And a great number beloued: / a turned vnto the Lord.

Act. xii. 1 These rydings of them came to the eares of the congregacion at Jerusalem. And they sent Barnabas: that he shoulde go vnto Antioche. Whiche when he was come thither: a sawe the grace of God: he was glad: and exhorted them all: that with purpose of herte they wolde continue in the Lord. For he was a good man: full of the holy ghooste and faith. And there was a greacie multitude of people added vnto the Lord. But Barnabas departed vnto Cyprus: to see Saul. And when he had founde him: he broughte him to Antioche. It chaunced: that a whole yeare they were there conuersaunt together in the congregacion: and taughte muche people: so that the Discipuls at Antioche were first called Christen.

Act. xiii. 1 In those dayes came there Prophecia fro Jerusalem vnto Antioche. And one of them whose name was Agabus: stode vp: a declared by the spere a great Verbe: that shoulde come ouer the whole compass of the earth: whiche came to passe vnder the Emperoure Claudius. But the Discipuls concluded: every one according to his bedette: to sende Ian hands aching vnto the brethren that were in Syria: whiche thing they also dyd: and sent it vnto the Eldres: by the handes of Barnabas

and Saul.

The XII. Chapter.

Act. xiii. 1 The same tyme sayd King Herode Agrippa vpon certeyne of the congregacion to wepe them. To wit: James the brother of Iohn: hym he steepe with the sword. And when he sawe that it pleased the Jewes: he proceeded: farther to take Peter also. But it was Easter. Nowe when he had taken him: he put him in prison: and kepte him vnto foure quarters: a of souldiers: to kepe him: and thought after Easter to bringe him forth to the people. And Peter was in the prison. But Prater was made without staffing of the congregacion vnto God for hym. And when Herode wolde haue thoughte him oute vnto the people: in chesame night slepe Peter betwene two souldiers: / bounde with two cheynes. And the keepers before the dore kepte the prison.

Act. xiii. 2 And beholde: the aungell of the Lord was there present: and a lighte shyned in the habitation: and smote Peter on the syde: and waked him vp: and said: Arise vp quickly. And the cheynes fell of from his handes. And the aungell saide vnto him: Gydeth: and put on thy shooes. And he dyd so. And he saide vnto him: Cast thy mantle aboute thee: and folowe me. And he wente oute: and folowed him: and wist not that it was truely that was some by the aungell: but thoughte he had feele a vision. Next daye after: they wente thowen by the se: and secunde watche: and came to the yron gate: that ledeth vnto the city: whiche opened vnto them by his owne accorde. And they wente oute: and passed thowen one street: and immediately the aungell departed from him.

And when Peter was come to him: he sayde: I knowe I knowe of a truth that thou the Lord: hast sent by the aungell: and thy wordes are come of the hande of Herode: and from all the waytinge fol of the people of the Jewes. And as he considered the thinge: he came to the house of Mary the mother of one Iohn: / whiche after his surname was called Marke: where many were gathered together: and prayde. The Peter knocked at the emys dore: thence came forth a damisell called berken: named Rhoda. And when she sawe Peter

1. Cor. xii. 1
1. Cor. xii. 2
1. Cor. xii. 3
1. Cor. xii. 4

Act. xiii. 1
Act. xiii. 2
Act. xiii. 3

Act. xiii. 4
Act. xiii. 5

Act. xiii. 6
Act. xiii. 7

Act. xiii. 8
Act. xiii. 9

The Actes of the Apostles.

12. Jo. viii. e. oure fathers / & crucied the people whan they were slaugters in the land of Egypte / and wrought a myghty arme brought he them out of it. And by the space of foure yeares suffred he theys maners in the wyldernes / and destroyed seven nacions in the lande of Canaan / and parted theys lande amonge them by lot. * After that gaue he them iudges by the space of four hundred & fyfety yeares / vntyll the prophet Samuel. † And after that they desired a kyng / * and God gaue vnto them / Saul the sonne of Cis / a man of the tribes of 1. Re. xv. a Ben Iamin / fourty yeates longe. † And whan he had put him doune / he set vp Dauid to be thei kyng / of whome he reposed / Ps. lxxviij. e. saying: † I haue found Dauid the sonne of Jesse / a man after mine hert / he shall fulfil all my wyl.

13. Ps. cxxv. b. Of this man seide hath God / accordinge to his promise / I thought I shuld say vnto the people of Irael thei saucoure Iesus: whan Ihon had first preached before his comming the baptisme of repentance vnto Irael. But whan Ihon had fulfilled his course / he sayde:

14. Matt. iii. b. † I am not he that ye saie me for. But behold / there cometh one after me / whose shewe of his face I am not worthy to lous. * Ye men and brethren / ye childe of the generaciō of Abrahā / and they that feare God among you / † vnto you is this woode of thy saluacion sent / for the inhabytors of Ierusalem / and they iulces / for so muche as they knewe him not / nor yet the voyces of the Prophets / whiche are ed euery Sabbath / haue filled them in contempnyng hym. † And though they found no cause of death in hym / yet desired they Dylare to kill hym. And whā they had fulfilled all that was writte of hym / Luc. xxiii. e. † they toke hym doune from the tree / and layed him in a sepulchre: But on the thrid daye God rased hym vp from the dead / and he appeared many dayes vnto them / whar wente vp mych hym from Galile vnto Ierusalem / whiche † are hys witnesses vnto the people.

15. And we also declare vnto you the promys / whiche was made vnto our fathers / how that God hath fulfilled the same vnto vs theys childe / in that he rased vp Iesus agayne. As it is writte in the seconde Psalme: † Thou

art my sonne / this daye haue I begotten the. Ps. 139. 13. But that he hath rased hym vp from the dead / now more to returne to conuersion / on the saturdaye of foure yeares / † The helgate promysed to Dauid / wyl I faithfully kepe vnto you: Therefore saye he also in another place: † Thou shalt not suffer thy holy to se conuersion. For Dauid woulde be in hys tyme / had seued the wyl of God / † he fill a shepe / and was layed by hys fathers / and saw conuersion. But he whome God rased vp agayne / sawe no conuersion.

Be it knowne vnto you therefore ye men & brethren / † that thowen this man is preached vnto you the forgiveness of synnes / a from all the thynges wher by ye myghte nor be iustified in the lawe of Moses. But whoso seuech schewch on this man / is iustified. Beware therefore that it come not vpon you / whiche is spoken in the Prophets: † Behold ye besyde the seors / and wonder at it / and perish / for I do a wylde in your tyme / whiche ye shall not beleue if any man telle you.

Whan the Jewes were gone oure of the Synagoge / the Senben sought them / that they wolde speake the woide vnto them. But reuene the Sabbath dayes. And whan Ihon began to speake of the Synagoge was broken vp / many Jewes a Diabolus that seued God / followed Paul and Barnabas whiche spake to them / and exhorted them that they shoulde continue in the grace of God.

On the Sabbath following / came also moste the whole cōte together / to heare the woide of God. But whan the Jewes sawe the people / they were full of indignacion / and spake agaynst that whiche was spoken of Paul / speaking agaynst it / and blasphemynge. But Paul and Barnabas waxed bolde / and sayde: † We stroue first the woide of God to be spoken onto you: But now that ye thinke it from you / and counte you selfe vnto wyndes of cuedlosinge / yse / lo / † we came vnto the Genylys. For so hath the Lord be commaunded vs: † I haue set the to be a lyghte vnto the Genylys / that thou be the saluacion vnto the ende of the earthe.

Whan the Genylys heide that they were glad / and praised the woide of the Lord / and stroued / euen as many as were

Ps. l. a

12. Jo. viii. e.

adueyned to euerlasting lyfe. And the woide
of the Lord was spred abroade throuout
all the region. **H**owbeit the Jewes moued
the deuoute and honorable women / and the
chief men of the synn / and raysed vp a perse-
cuyon agaynst Paul and Bernadus / and
expelled them out of their coastes. But they
of the dust of theyr feete agaynst them /
came to Tironium. And the disciples were
filled with ioye and with the holy ghost. **I**
The. XLIII. Chapter.

And it came to pass at Ierusalem / that they wente
together into the Synagoge of the
Jewes and spake so / that a great multytude
of the Jewes and of the Grekes beleued.
But the unbelieuing Jewes moued and
disquyered the soules of the Grekes agaynst
the disciples. So they had theyr synge there
a longe season / and quere them selfe vobdely
in the Lord / whiche gaue reslymony vnto
the woide of his grace / and caused tokens
and wonders to be done by thyr handes.
Howbeit the multitude of the synn was in-
creased / so that he held with the Jewes / and some
with the Apostles. **B**ut when thero rose vp
an insurreccion of the Sephyen / and of the
Jewes / and of theyr rulers / to pue them
to shams / and to stone them / they percea-
ued it / and fled vnto Lyssa and Der-
ba / cyntes of the countrey of Liconia / and
vnto the region thar theyr rounde aboute /
where they preached the Gospell.

And amonge them of Lyssa / there was a
ma' which was byngne impotent of his feete /
he was crept from his mothers wombe / and
had neuer walkyd / the same herbe Paul spake.
And when he behelde him / and perceaued
that he had faith to be made whole / he saide
with a loude voice / Stande vp ryghte on thy
feet. And he sprang up and walked. **B**ut
when the people sawe what Paul had done /
they lysse of theyr voyces / as in the synge of
Lycaonia. **T**he goddes are become lyfe vnto
men / and are come youne vnto us. And they
called Bernadus Jupiter / and Paul Theoc-
urus / because he was the preacher. But Jupi-
ter a prieste / which dwelt before their cyntes /
broughte open and garlandes before the gate /
and wolde haue done sacrifice with the peo-
ple.

When the Apostles Bernadus and Paul
herde this / they rent theyr clothes / and ranne
in amonge the people / crying / and sayinge
Ye men. Why do ye thus? We are mortall
men also lyfe vnto you / and preade vnto you
the Gospell / that ye shoulde beate from this
vayne thynge vnto the lyuing God / which
made heauen and earth / and the see / and all
that therein is / whiche in tymes past suffe-
red all the Sephyen to walke after theyr
owne wayes. **T**he rest helde the same
lyfe hym selfe withoute wimpe / in that he
had shewed his benefites / and giuen es-
sayne from heauen / and frumfull seasons /
singinge oure hymes with foodes and glad-
nesse. And when they saide this / they scarce
restrayned the people / that they shd not fac-
sifye vnto them.

But here come thither certayne Jewes
from Ierusalem and Ieronym / and persua-
ded the people / and thome Paul / thus him. **H**ow-
beit / as the disciples fled / he found about
him / he rose vp / and came into the cite. **A**nd
on the nexte daye he departed with Berna-
dus vnto Derba / and preached the Gospell
vnto the same cyntes / and taught many of the.
And they wente agayne vnto Lyssa / and I-
conium / and Antioche / strengtheninge the sou-
les of the disciples / and exhortinge them
to continue in the faith: and that we shd
some muche tribulation muste enter into the
kingdome of God. **A**nd when they had done
these thynges / they departed / and commended
the vnto the Lord / on whome
they beleued.

And they wente thowre Paphia / and
came to Pamphilia / and spake the woide
at Perga / and wente youne to Antalia / and
from thence departed they by styppe vnto
Antioche: **I** from whence they were dis-
persed to the grace of God vnto the woike /
whiche they had fulfilled. **W**hen they
came there / they gathered the congregacion
together / and strowd them / howe great
thynges God had done with them / and howe
he opened the doore of faith vnto the Sephy-
en. **A**nd thero they abode a longe tyme with
the disciples.

The Actes of the Apostles.

The XV. Chapter.

Gal. 14. a **3** And there came certayne from Ierusalem/ and taught the brethren: **1** Excepte ye be circumcised after the manner of Moyses/ ye can not be saved. Where upon there arose a dissencion/ and Paule and Barnabas had set them selves haue against them/ they ordeyned that Paull and Barnabas/ and certayne other of them/ shoulde go vnto Ierusalem vnto the Apostles and elders/ about this question. And they were broughte on their waye by the congregacion/ and wenne thorow Phenice/ and Samaria/ and declared the conuersacion of the brethren: a broughte great ioye vnto all the brethren. When they came vnto Ierusalem/ they were receaued of the congregacion/ and of the Apostles/ and of the elders/ and they tolde howe great thynges God had done wth them. Then rose there vp certayne of the secte of the Pharisces/ whiche stood and sayde: They muste be circumcised/ and commaunded to kepe the lawe of Moyses. But the Apostles and elders came together/ to reason vpon this mattee.

Act. xvij. b **4** Where upon there was muche disputing. Petre rose vp/ and sayde vnto them. Ye men and brethren/ ys knowe that a good wythe ago/ God hath wroughte vnto the heathen by my mouth/ shoulde heare the wordes of the Gospel/ and be saved. And God the knowe of heuene/ hath sent downe vnto them/ and gaue them the holy ghoost/ lyke as vnto vs/ and putt vs difference betwixt vs and them/ and purified their heates thowse sayde. Where therefore/ why tempt ye God/ wch layenge vpon the disciples necke the yoke/ whiche neither our fathers/ nor we were able to beare? But we be like to be saved thowse the grace of the Lorde Iesu Christ/ lyke as they also. Then all the multitude declared theyr ioye/ and gaue audience vnto Paule and Barnabas/ whiche tolde howe great tokens and wonders God had done by them amonge the heathen. Afterwaide when they had sayde these wordes/ James answered vnto them/ sayinge. Ye men and brethren/ I hearken vnto me/ Symon had tolde howe God at the firste visited to kecome a people vnto hye name from amonge the heathen.

them. And vnto this agre the wordes of the prophete as this wyrt: **1** After this will I come/ and will bulde againe the Tabernacle of Dauid/ whare fallen downe/ and that whiche is fallen in decaye thereof/ will I bulde againe/ and will sette vp/ that the residue of men maye see after the Lorde/ and also the heathen/ vppon whome my name is named/ sayeth the Lorde/ whiche doeth all thynges. Incomen vnto God are all his workes from the beginninge of the worlde. Wherefore my sentence is/ that they whiche come from amonge the heathen are not to be circumcised/ nor to be kepte vnto the lawe/ that they abstayne them selves from filthynesse of Idolatrye/ whiche is from Idolatrye/ and from strangled/ and bloudes. For Moyses hath of olde tyme in euery cirkum that pertaineth to him/ and bene edde in the Synagoges euery Sabbath daye.

And the Apostles and elders with the whole congregacion thoughte it good to chuse out men of them/ and to sende them vnto Antioche wth Paule and Barnabas/ namely Judas/ whose surname was Barsabas/ and Syleus/ whiche were chiefe men amonge the brethren/ and gaue them letters in this maner after this maner.

We the Apostles and elders/ and brethren wrythe health vnto the brethren of the heathen/ whiche are at Antioche/ and Syria/ and Cilicia. For so muche as we haue heard that certayne of oures are departed/ a haue troubled you/ and combed you mynde/ sayinge: ye must be circumcised/ and kepe the lawe/ to whome we gaue no such commaundement/ it seemed good vnto vs/ beinge gathered together with one accord/ to chuse out men/ able to sende them vnto you/ wth oure Beloued Barnabas and Paule/ men that haue freproued their liues for the name of our Lorde Iesu Christ. Therefore haue we sent and Judas and Syleus/ whiche shall also tell you the same truth wordes. For it pleased the holy ghoost/ a so to vs/ no charge vpon you/ more then these necessarie pointes. E haie abstain from the offeringes of Idolatrye/ and from bloud/ and from strangled/ and from whoredome. See ye the which if ye abstaine youre selves/ ye shall do well. Fare ye well.

When these were sent forth; they came unto Antioche; and gathered the multitude together; and they were the Epistle. Wha they had red; they were glad of that consolaciō. As for Judas and Sylas; which were prophets; they exhorted the brethren with much preaching; and strengthened them.

When they had tarried there for a season; they were let go of the brethren in peace unto the Apostles. Cornthian; and Sylas thought it good to byd the brethren. But Paul and Barnabas consented at Antioche; to charge and preachinge the worde of the Lord; with other many.

After these things; after certayne dayes Paul sayd vnto Barnabas: Let vs go agayne; and vsite our brethren; thow we all the cytyes wherem we haue shewed the worde of the Lord; howe they do. But Barnabas hath gone cunsaill; that they shoulde take with them Tymo; whose surname was Marke. Howebeit; Paul thoughte it mete; not to take hym with them; whiche departed from them in Pamphilia; and wente not with them vnto the worke. And so sharp was the strife betwene them; that they departed asunder the one from the other; and Barnabas tooke Marke vnto hym; and soyled vnto Cyperro. But Paul chose Sylas; and departed; beinge committed of the brethren vnto the grace of God. He wente thow vnto Syria and Cilicia; establishinge the congregacions.

The XLVI. Chapter.

HE came vnto Derba and to Lystra; and there he shalde; a certayne disciple was there named Timotheus; the sonne of a certaine woman; whiche beloued; but his father was a Greke; the same had a good reputatione amonge the brethren of Lystra and Iconium. Paule wolde that the same shoulde go forth with hym; and toke and circumcised him; because of the Jewes that were in those quarters. For they knewe all; that his father was a Greke. But as they wente thow to the cytye; they belucred them the sentence of Kye; whiche was concluded of the Apostles at Ierusalem. Then were the congregacions established in the church; and increased in nombre daily.

But as they wente thow to Phrygia; and the lande of Galatia; they were in Lystra; where the holy ghost; to preach the worde in Antioche. Howbeit; they came into Mysia; they purposed to take their iourney vnto Bithynia; as the spirit suffered them not.

After these things; when they had passed Bithynia; they came vnto Troas. There they were; and there appeared a vision vnto Paul; by night; that there was a man of Macedonia; and saide vnto him; Come vnto Macedonia; and helpe vs. When he had sene the vision; he soughte immediately to go vnto Macedonia; beinge certified; that the Lord had called vnto hym; to preach the Gospill vnto them. Then departed we from Troas; and came the straight waye vnto Samothracia; on the nexte daye to Neapolis; and from thence to Philippi; whiche is the chiefe cytye of the lande of Macedonia; and a fre cytye. In this cytye abode we certayne dayes.

On the daye of the Sabbathes; wente we out of the cytye; by the water; where men were wonte to praye; and we sat vnto; and spake vnto the woman that resorted thither. And a certaine woman; (named Lydia) a seller of purple; souer of the cytye of Thracia; hearkened vnto; whose herte the Lord opened; that she gaue hede vnto the things that Paul spake. When she was baptised; and her household; she besoughte vs; and saide; If I thinke that I beleeve on the Lord; then come into my house; and abyde there; and she was baptised.

It fortuned when we wente to praye; and she was there; that there mette vnto a damsell; whiche had a spirit of soothsayinge; and shoughe vnto many. And she was greuouslye charged; that she should saye; and sayd; These men are the firste of the most hyge God; whiche shew vs the waye of saluacion. This byd she many dayes. But Paul was not conuincit with it; and cured hym about; and sayde vnto the spirit; I commaunde thee in the name of Iesu Christ; that thou departe out of her. And he departed out at the same houre.

The Actes of the Apostles.

- Act. xix. c**
1. 2. 3. 4. But when her master a massester sawe that the hope of theyr nauyge was gone: they toke Paul and Sylas / and threw them into the markett place before the rulers: and brought them vnto the officers: and saide: These men trouble our cite: and are Iewes: a preache an vniuersall: whiche is not lawfull for vs to receaue: nor to obserue: for we are Romanes. And the people ranne on them: and the officers rent theyr clothes: and commaunded them to be beaten with roddes. And when they had beaten them foure: they caste them in prison: and commaunded the wylde to kepe them diligently. Which when he had receaued such commaundement: he caste them into the ynnur prison: and punte theyr fettes in the stocks.
- Act. xix. d**
1. But at mynighit prayed Paul and Sylas: and sayed God. And the prisoners herde this: Wodenly was there a great earthquake: so that the foundations of the prison were shaken. And immediatly were all the doores open: and all theyr bandes lousid. When the keper of the prison waked out of slepe: and sawe the prison doores open: he bare out his sword: and wolde haue kyllid him selfe: for he thoughte the prisoners had bene fled. But Paul cryed loude: and sayde: Do thy selfe no harme: for we are all here.
- Act. xix. e**
and x. b He called for a light: and spang in: and trembled: and fell at the feet of Paul and Sylas: and broughte them out: and said: What must I do to be saved: They said: Beliefe on the Lord Iesus: and so shalt thou and thy household be saved. And they preached the woide of the Lord vnto him: and to all that were in his house.
- Act. xix. f**
1. 2. 3. 4. And he toke them to hym in the same house of the nyght: and washed theyr fyttes. And immediatly was he baptyzed: and al his household. And he broughte them in his house: and set them a table: and reioyced with all his household: that he was become a beleuer on God.
- Act. xix. g**
1. 2. 3. 4. And when it was daye: the officers of the cite sent ministres: and saide: Let those men go. And the keper of the prison tolde this sayng vnto Paul: The officers haue sente byther that ye shoulde be lousid. Howe therfore get you hence: and go in peace. But Paul
- sawd vnto them: They haue beaten vs openly vncoumpnyed: where as we are yet Romanes: and haue caste vs in prison: and shoulde they nowe thus: vs oute piouly: What? Buckles them come them selfes: and synge vs oute. The ministres tolde the woide vnto the officers. And they feared: when they herde that they were Romanes: and came and besoughte them: and prayd them to departe out of the cite. Then wente they out of prison: and entred in the house of Elydia. And when they had sent the brethren: a comforted them: they departed.
- The. XVII. Chapter.
- Act. xix. h**
1. 2. 3. 4. They made theyr iourney thowte to Smyrna: and Appolonia: they came to Thessalonia: where was a Synagoge of the Iewes. And Paul (as his maner was) wente in vnto them: and upon the Sabbathes he spake vnto them of the scripture: opened he vnto them: and allegit: that Christus must needs haue suffered: and risen agayn fro the dead: And this Iesus: whome I preache vnto you: said he: he is Ihesus Christus. And so of them beleued: and were ioynd vnto Paul and Sylas: a grate multitude also of the famous Grekes: and of the chiefe women not a fewe.
- But the syncreted Iewes had indignacion: and toke vnto them certayne cruel men: whiche were vagaboundes: and gathered a company: and set the cite in a roxe: and picafed vnto the house of Jason: and soughte to bringe them oute vnto the commune people. But when they founde them not: they drew Jason: and certayne brethren vnto the doore of the cite: and cryed: These that trouble all the world: are come hyder also: whome Jason hath receaued piouly. And this al contrarye to the verities of the Emperours: sayinge that there is another kynge: one Iesus. They troubled the people: and the rulers of the cite: that herde this. And when they had receaued a sufficient answer of Jason: and of the others: they let them go.
- But the brethren immediatly sente awaye Paul and Sylas by nyght vnto Berea. When they came thither: they wente into the Synagoge of the Iewes: for they were the chiefe amonge them at Thessalonia: whiche receaued

The Actes of the Apostles.

your owne heade. From thenceforth I go blameles into the Gentiles. And he departed thence / and came into the house of a man named Titus / which feared God / and his house was next vnto the Synagoge. Sometime / Erastus the chiefe ruler of the Synagoge / testified vnto the Lord with all his household. And many of the Corinthians that sawe his audience / believed / and were baptysed.

Joar. iij. f
i. Cor. ij. b

Act. xij. b
and xxi. b

The Lord spake vnto Paul by a vision in the night: He not asayed but speake / and holde not thy peace / for I am with the: / nor man shall inuade the: that shall hurt the: for I haue much people in this citie. He continued there a yere and sixe monethes / and taught them the woide of God.

But when Gallio was ruler of the countie of Achaia / the Iewes made insurrection with one accorde agaynst Paul / and brought hym before the iudgement seat / and sayde: This fellowe confesseth himselfe to be Iewe: God careth not for the same. When Paul was aboute to open his mouth / Gallio sayde vnto the Iewes: I sitt vnto a matter of wronge / in an euill hede: / O ye Iewes / reason wolde that I should be heare you: but if it be a question of wordes and names / and of the lawe amonge you: I seeke you to knowe / for I haue no will to be iudge / or iudger. And he drave them from the iudgement seat. Then all the Greeks toke confidence in the ruler of the Synagoge / and smote hym before the iudgement seat. And Gallio cared for none of the thyngs.

Act. xxi. c

i. Cor. ij. a

Paul felt that he had earned a good wyle / toke his leave of the brethren / and sayled into Syria / Thessalon / Doula / deatinge him company. And he bore his heade at Antiochia: for he had a T. vnto / and came thence into Ephesus / and lyste the: there. But he hym selfe went into the Synagoge / and reasoned with the Iewes. And they desired hym that he wolde tary with them a longer season. And he consented not: but bad them farewell / and sayde: I must needs in any wyse kepe this feast that cometh at Jerusalem: / but if God will / I will returne agayne into you.

Num. vi. b

Heb. vij. a
Act. iij. b

And he departed from Ephesus / and came to Cesarea / and went vp / and saluted the congregation / and toke his iourney thence into Antiochia / and carryed thence a certeyne tyme / and

departed / and walked thowt all the countie of Galatia / and Phrygia by order / and steering: th. d. all the wyse place.

There came vnto Ephesus a certeyne Jewe / named Titus Apollo: borne at Alexandria / an eloquent man / and mighty in the scriptures: the same was informed in the waye of the Lawe / and spake / sciently in the synn: / a taught diligently the thynges of the Lawe: / a knewe not the baptysme of Ihon only. The same began to speake boldly in the Synagoge. When Aquila and Priscilla heard hym / that toke hym vnto them / and expounded the waye of God vnto hym more perfectly. But when he wolde go into Achaia / the brethren wroght / and exhorted the Disciples to receiue hym. And when he was come thither / he helped them muche whiche believed: thowt ouer Greece. For he once came the Iewes / mighty / and showed openly by the scriptures that Iesus was Christ.

The XIX. Chapter.

But it fortuned when Apollo was at Corinth / that Paul walked thowt the upper coastes / and came into Ephesus / a founde certeyn Disciples / vnto whome he sayde: How ye receiued the holy ghost / since ye believed? They sayde vnto hym: We haue no heede whether there be an holy ghost. He said vnto the: Wherewith then were ye baptysed? They sayde: With the baptysme of Ihon. Paul sayde: Ihon baptysed vnto the people of repentance / and spake vnto the people that they should beleue on hym / whiche should come agayne / that is on Iesus / that is on Christ. When they heard that / they were baptysed in the name of the Lord Iesus. And when Paul layed the handes on them / the holy ghost came vnto them / and they spake with tongues / and prophesied. And all the more were aduenteured.

He went into the Synagoge / and preached boldly thre monethes longe / teachinge and geauinge them exhortacion of the Kingdome of God. But when they were wroght heade hereof / and belued not / and spake out of the waye of the Lawe / before the multitude / he departed from them / and separated the Disciples / and dispersede partly in the cite of one called Tyrannus. And thowt was thowt two yeres longe / so that all they which dwelt

in Asia/ herde the woide of the Lorde Iesus/ both Jewes & Grekes. † And God wrought no small miracles by the handes of Paule/ so that from his body there were brought forth many parcels into the cite/ and the vessels departed from the/ and the euell pieces wente out of them.

B But certayne of the vagabounde Jewes/ whiche were churchof/ vnder toke to name the name of the Lorde Iesus/ ouer those that had euil spires/ and sayde: We charge you by Iesus whome Paule preacheth. They were fewe sonnes of one Setua's Jewe the high priest whiche was so. The euell spire answered/ and sayde: Iesus I knowe/ and Paule I knowe/ but who are ye? And the man whome the euell spire was ranc upon them/ and overcame them/ and call them vnder him/ so that they fled out of the same house naked and wounded. This was knowne vnto al the Jewes and Grekes/ whiche dwelt at Ephesus/ and there fell a feare vpon them all. And the name of the Lorde Iesus was magnified.

T Many of them also that beleeued/ came and confessed/ and shewed their works. But many of them that had used curious craftes/ through the houses together/ and burnt them openly/ and they counted the price of them/ and founde it of many fifty thousande pence. So mightily grew the woide of the Lorde/ and preylied.

C When this was done/ Paul purposed in his mynde to take his iourney towarde Aleezandria/ and Thiza/ and to go to Jerusalem/ and sayde: Wher that I haue ben there/ I muste knowe also. † And he sent vnto Ananias the high priest vnto him/ vnto Ananias and Erastus. But he hym self remayned in Asia for a season. † At the same tyme there arose one litte/ vnto whom that waye. For a certayne man named Demetrius a goldsmith/ whiche made silver shynes for Diana/ and brought them of the cite no small vntage. When he gathered together/ and shewe to the men of the same occupation/ and sayde: Syne ye knowe that by this craft we haue vntage/ and yet see and heare/ that not only at Ephesus/ but also mooste also throughte oute all Asia/ this Paule turneth awaye muche people with his persuadinge/ and

sayeth: † They be not goddes that are made with handes. Howbeit/ it shall not only bynge our occupacion to this payne to be set at naught/ but also the temple of greuous Diana shall from henceforth be despyed/ and her name also shall be despyed/ whome neuertheless all Asia/ and the world were byppery.

When they hade thus/ they were full of wrath/ and sayde: Weate is Diana of the Ephesians. And all the cite was on a rote/ and they rushed in with one assent into the open place/ and toke † Gaius and † Arrian. † Arrian was the steward of Macedonia/ Darius companion. When Paule wolde haue gone in among the people/ the visiples suffred hym not. Certaine also of the chief of Asia/ whiche were Pauls good frends sent vnto hym/ and besped him/ that he shoulde not preassure to open place. Some cryed one thynge/ some another. And the congregacion was out of quiete/ and the mooste part knewe not wherfore they were come together. Some of the people were for Alexander/ when the Jewes byust him forwarde. Alexander † bekened with the hande/ and wolde haue given the people an answer. But when they knewe that he was a Jewe/ there arose a shoute of all/ and ended the space of two houres: Weate is Diana of the Ephesians.

When the ioune clerke had filled the people he sayde: Ye men of Ephesus/ what man is it which knoweth not/ that the cite of the Ephesians is a worshipp of the greates godde. Ife Diana/ of the heauly image? Seynige now that this can not be saide against/ ye ought to be contente/ as to do nothinge without aduisement. Ye haue brought bynt these men/ whiche are neyther churchrobbers/ nor blaspheiners of youre goddes.

But if Demetrius and they that are craftesmen with him/ haue ought to saye vnto any man/ the lawe is open/ and there are rites/ let them accuse one another. But if ye will go aboute any other thynge/ it maye be betwixt me in a lawfull congregacion. For we stande in company/ to be accused of this vntage of youre/ and yet to there no man gyltlesse/ of whom we myghte geue a rekenyng of it to yourour. And when he saide this/ he left the

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congregation departe.

The XX. Chapter.

AND whā the pꝛouuer was cāssed/ Paul
 called the Bꝛisclꝛes vnto him / a toke him
 leue of them / and departed t̄ to go into Ma-
 cedonia. And whā he had gone thosome
 those partes / and exhorted them with many
 wordes he came into Greklande / and abode
 there the nionerthe. But whā the Jewes
 layed wayte for hym / as he was aboute to sale
 into Syria / he purposed to turne agayne thro-
 rowe Macedonia. There accompanied hym
 Titus Justus Epotep of Berre: and of Thessar-
 lonica / Titus Sarchus / and Secundus : and
 Gaius of Berbe: and Timotheus : but of Asia
 Tychnicus and Trophimus. These went
 before / and taried for vs at Troaida : but we
 sayled after the Easter Dayes from Philippus
 vnto the fyrt Daye / and came to thea vnto
 Troida / and taried there seuen Dayes.

i. Tim. i. a

Actu. xxi. b
 q. c. liii. c

B Upon one of the Sabbathes / whā the
 Bꝛisclꝛes came together to heare bread / Paul
 preached vnto them / wyllyng to departe on
 the morow: and continued the preaching vnto
 the nyght. And there were many lygh-
 tened in the chaumber / where they were gar-
 thered together. There for a yonge man named
 Elychos / in a wyndow / and fell in a depe
 sleep / (while Paul was speakinge) and was
 ouercome with slepe / and fell downe from the
 chere dore / and was taken vp dead. But
 Paul wente doun / and t̄ fell on hym / and
 embraced hym / and sayde : Make nothinge a
 fe / for hym isle in in hym. Then wente he
 vp / and brake the bread / and byd eate / and
 talked muche with them / tyll the daye brake /
 and so departed. After the yonge man / they
 brought hym alyfe / and wrec not a litle com-
 forted.

in. Re. xxi. c
 iii. Re. iii. d

Jeru. ii. c
 i. Cor. xi. b

But we wente afoie into the stopye / and
 sayled towards Assen / wyllyng there to re-
 ceate Paule. For vs had be appointed / and
 wode him selfe go on foote. Whā he was
 come to vs vnto Assen / we toke him in / a came
 to Tynticens / and sayled frō idence / and came
 on the nexte Daye ouer agaynst Chio / and on
 the Daye folowynge we arriued at Samos /
 and taried at Tragnion / and on f̄ nexte Daye
 came we to Miletion : for Paul had determi-
 ned to sayle ouer by Ephesus / that he neded

not to sprede the tyne in Asia : for he had sayled to
 come to Jerusalem vnto the Whyscondas / if it
 were possible for hym.

But from Miletion he sente vnto Ephesus /
 and called for the Elders of the congregacion.
 Whā they were come to hym / he sayde vnto
 them : Ye knowe / sente the fyrt Daye t̄ that I
 came into Asia / after whā serued I haue brn
 with you as all tyme / and serued the Lorde
 with all humblesse of mynd / and with many
 caree and temptacion / which happened vnto
 me / by the layngge of wyate of the Jewes /
 howe that I haue kepte backe nothyng that
 was profytable / but that I haue shewed you
 and taught you openly and priuaty frō house
 to house / and haue establied doct̄ vnto the Jewes
 / and to the Grekes / t̄ the repentance
 towards God / and sayde / ward our Lord
 Iesu.

And now beholde / I go bounde in f̄ spere
 vnto Jerusalem / not knowynge what shall
 happē there vnto me / but that the holy ghoost
 t̄ warneth in cury cury / a sayth / that ban-
 des and troubles abyde me there. But I care
 garde none of them / neyther counte I my life
 deareer then my selfe / that I maye fullyll my
 course with ioye / and the office that I haue re-
 ceaued of the Lorde Iesu / to witness the Gos-
 pēll of the grace of God.

And now beholde / I knowe that ye shall
 see my face no more / all ye / thro: we whom I
 haue gone / and preached f̄ kyngdome of God.
 Wherefor I take you to recorde this Daye /
 t̄ that I am pure from the bloude of all men
 / for I haue kepte nothyng backe / but haue
 shewed you all the counsayll of God. Take
 hede therfore vnto your selfes / and to all the
 flocke / amonge the which the holy ghoost hath
 set you to be Bishoppes / to seke the congregacion
 of God / whiche he hath purchaused thro:
 we hys owne bloude. For thus I knowe /
 t̄ that afoie my departinge there / shall enter
 amonge you greuous wolfe / whiche shall not
 spare the flocke. Yee / euen * from amonge
 your owne selfes shall men arise / speakinge
 peruorse Doctryne / to thame / wyllyng to
 drawe awaye / and remembred / whā
 by the space of the yeres I cāssed not to
 waine cury oue of you / both nyght and daye
 with teares.

E And now brethren / I commend you vnto
 10 God / and to the wide of hys grace / whiche
 10 myght to dyfye you / and to geue you rre-
 buentance amonge all thyn that are sancti-
 fied. I haue not desired siluer / gold / or ray-
 ment of any of you. For ye were likefow knowe /
 10 that these handes haue ministered vnto my
 needes / and them that were with me. I
 10 haue shewed you all thynges / howe that sola-
 bounges ye ought to ceasse / & weake / and to
 10 remember the worde of the Lorde / howe that
 he sayde. It is more blessed to geue / then to re-
 ceue.

And whā he had sayd this / he knedled vnto /
 10 and prayed with them all. But there was
 much wepyng amonge all the all / and they fell
 about Pauls necke / and kysed him / and were
 fory / moof of all because of the wordes whiche
 he had sayde / that they shoulde se hys face no
 more. And they accompanysed hym vnto the
 shyppe.

The XXI. Chapter.

I Now when we returned that we had laun-
 10 dred forth / and were departed from the
 we came with a straggler course vnto Coos /
 on the waye followinge vnto Rhodes / and fro
 thence vnto Patara. And when we founde a
 shyp readye to seyle vnto Phenicia / we wente
 aboarde / and seeforth. But whā we came with-
 in the sytite of Cyprus / we leste it on the left
 hande / and sayded vnto Syria / and came vnto
 Tyre / for thence the shyppe shoulde laye forth
 the waye. And whā we had founde vsynples /
 10 we taried there fowen dayes. I And then cald
 Paul thow we the spere / that he shoulde see
 go vp to Ierusalem. And it fortuned whā they
 had fulfilled those dayes / we departed a we-
 oure wayes / & they all broughe vs ouce waye
 with wytes and chydren / tyll we were come
 ouce of the cytie / and we knedled vnto vpd the
 10 shopp / I and prayed. And when we had taken
 our leave one of another / we soke shipp / we then
 turned agayne vnto tyre. As for vs we com-
 10 ded the course from Tyre / and came to Ptole-
 maide / and saluted the bishopp / and abode with
 them ouce daye.

B On the nexte daye we that were with Paul
 10 departed / and came vnto Cesarea / and rarrd
 10 into the house of T. Dioppe the Evangeliste /
 (whiche was one of the seuen) and abode with

him. These had fourc daughters / whiche
 were weyns / and propheted. And so we
 10 rared there mo dayes / there came vnto from
 Jewry a prophete / named T. Agabus. When
 10 he was come vnto vs / he toke Dunia girdel /
 and bounde his handes and feet / and sayde.
 Thus sayeth the holy ghost / I The man whose
 10 girdel this is / shall the Jewes binde thus at
 Ierusalem / and shall deliuer hym into the han-
 10 des of the Heythen. Whā we heide this /
 both we and they that were of the same plare /
 besought hym / that he wolde not go vp to
 Ierusalem. Then answered Paul and saide.
 What do ye wepyng / and brennyng my
 10 herte / for I am readye not onely to be bounde
 but also to dye at Ierusalem for the name of
 the Lorde Iesu. But when he wolde not
 be perswaded / we ceased / and sayde. I The
 10 Man. e. j. b. wyll of the Lorde be fulfilled. And after
 this dayes we were ready / and wente vp to
 Ierusalem. There came with vs certayne of
 the vsynples of Cesarea / and brought with
 them one of Cypris / named Mnason / an
 10 olde vsynple / with whome we shoulde lodge.
 Now when we came to Ierusalem / the bish-
 10 oppen receaued vs gladly. On the nexte
 10 daye Paul wente in with vs vnto Iainos /
 and all the Elders came together. And whā
 he had saluted them / he tolde by order / what
 God had done amonge the Heythen / by
 10 ministration.

Whā they heede that / they praised the
 10 Lorde / and sayde vnto him. Brother / thou
 10 kyst how many thou sende Jewes thence
 which beles / and are all Ielous ouer the lawe.
 But they are enformid of thy / that thou
 10 teachest all the Jewes / which are amonge the
 Heythen / so forsake Mosos / and sayd that
 they ought not to ceasse their vsynles / nor
 to walke after the same custome. What is
 10 thy serce? The multitude must nedre come
 together / for they shall heare that thou art
 come. So they therefore that we saye vnto the.
 10 We haue four men which haue a towne on the /
 10 Num. v. j. b. walle been vnto the / and pntific thy frise with
 10 them / and so the cost vnto them / that they
 10 maye haue their breades / and they shall knowe
 that is nothing / wherof they see accom-
 10 moded agayn / they / but that thou also walkest
 and keppest the lawe. For as touchyng them
 10 it is that

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kyll Paul. They were more then fortye / whiche had made thys conspiracion. These came to the hyghe Princes and Elders / and sayde: We haue bounde oure selues with a vowe / that we will eate nothing / till we haue slaine Paul. Now therfore geue ye knowlege to the opprecaptaine / and to the counsayll / that he maye bringe hym forth vnto you to moue us so though ye wolde heate hym yett better: As for we we are ready to kyll hym / or yett he come nye you.

C But when Pauls syster sonne heerde of this layinge awayte he came / and entred into the castel / and tolde Paule. So Paul called vnto hym one of the vndercaptaine / and sayde: Bringe thys yonge man to the opprecaptaine / for he hath somwhat to saye vnto him. He toke hym / and brought him to the opprecaptaine / and sayde: Paul the paysocker called me vnto him / and played me to bringe to the thys yonge man / whiche hath somwhat to saye vnto the. Then the hyghe captaine toke hanchyff hande / and wene ashe with hau out of the waye / and read him: What is it / that thou hast to saye vnto me? He sayde: The Ierues are agreed together / to desyre the / so let Paule be broughte forth to moue we before the counsayll / so though they wolde heare him yett better. But followe not that they myghte / for they laye waye for hym into thyn fortye men of them / whiche haue bounde them selues with a vowe / neyther to eate nor drinke / till they haue slayne Paul: and euen now are they redye / and loke for thy comynge.

Then the opprecaptaine let the yonge man departe / and charged him to tell noman / that he had thred by hym thys. And he called vnto hym two vndercaptaine / and sayde: Make ready two hundredth souldyers / that they maye go to Cesarea / and thre score and ten housmen / and two hundredth speare men at the thirde houre of the myght / and behur them bestes / that they maye see Paule thre con / and bringe him safe to thys the debite / and he wote a letter on thys mance.

D Claudius Lysias / vnto the most myghty Aem. 55. debite J. lxx. greynge. The J. was had taken thys man / and wolde haue slayne hym. Then came J. with souldyres / and resued hym / and perceaued that he was a Roman. And when

J. wolde haue knowen the cause / wherfore they accused byn. J. brought him into the counsayll: then perceaued J. that he was accused aboute questions of their lawe. But there was no occasion wryth of death / or of bondes. And when it was thend me thas caryne J. was layed wayte for him / J. stre hym sleazyth waye vnto the / and to inmaunds the accusa / also / that loke what they had agaynst hym / they shoulde tell thys same before the / J. well.

The souldyers (as it was commaunded the) toke Paul / and broughte him to Antipatras. But on the next daye they left the hostyll to go with him / and wened agyne to the castel. When thes came to Cesarea / they deliuered the letter vnto the debite / and presented Paul before him also. When the debite had red the letter / he asped of what countrey he was. And when he vnderstode that he was of Cilicia / he said: I will heare the / when thyn accusa are come also. And he commaunded him to be kepte in Herodes ind gemene house.

The XXXIii. Chapter.

After sive dayes / the hyghe prulle An. J. went the outoure Terullius / whiche appeared before the debite agaynst Paul. When Paul was called forth / Terullius beganne to accuse hym / and sayde: Besyng that we lue in great pece by the meane of the / and that many good thynges are done for thys people thouroue thy prouidence / (most myghty filz) that alowe we eue / and in all places / and with all chaunce. Now whislandinge / that J. be more tedious vnto the / J. prayeth / that of thy curesse thou woldest heare to a fewe wordes.

We haue founde thys man a pestille flowe / and a steare vpon of sidraitt andinge at the Ierues / thouroueth all the wilde / and a magny tamer of the fete of the Nagarettes / and had taken in hande also / to suspnde the Temple / whome me eke / and welde haue indygd him accordinge to our lawe. But Lysias the hyghe captaine came vpon vs / and with greut violence behundreded hym out of ouer hande / and commaunded his accusa to come vnto the / of whome (if thou wilt inuene) thou mayst haue knowlege of all thes thynges wrythof

wherof we accuse him. The Jewes likewise affirmed and saide that it was euen so.

But Paul (whan the hebreys had beseeched unto hym / what he shoulde speake) answered: **H**eyng I knowe that thou hast ben iudge nowe many yeeres amonge this people / I wyl not be a frayed to answer for any thing / because thou mayest knowe thou there are yet remoue this twelfe dayes / since I came up to Jerusalem to worshippe / and that they nyther founde me in the Temple disputinge with any man / or chalenge any poynt amonge the people / nor in the Synagoges / nor in the cytie / neither can they proue the thinges wherof they accuse me. **B**ut choseth I to confesse unto the / that after this waye / whiche they call heresy / so worshippe I the God of my fathers / that I beleve all that is written in the lawe / and in the prophetes / and have hope towards God / whiche the same referreth of the dead / whiche they chenge felles lofe for also shalbe Gods of the iuste and oniusse. Therefore salue by I to haue alwaye a cleere conscience towards God and towards men.

Thus after many yeeres / I came and thoughte myselfe unto my people / and offeringe: **W**herupon they founde not purposing in the Temple withoute any maner enuour: or unquiescence. **H**owbeit there were certayne Jewes /oure of Asia / whiche shoulde be here present before the / and accuse me / if they had oughte againste us: or els let these saue themselves / if they haue founde any ungraciousnesse in me / whyle I stand here before the counsaile: excepte it be for this one twode that I sayed standinge amonge them: **W**hich is the resurrection of the dead / am I iudge of you in this daye.

Whan Felix heerde this / he deferred them / for he knewe very well of that waye / and sayde: **W**han Lyllias the vpprecaryne cometh hoom: I wyl enquireoure youe matter. **T**hus he commanded the vnder a captaine to kepe Paul / and so let him haue rest / and that he shoulde forbidde none of his acquaintance to nunssele onto him / or to come vnto him.

After certayne dayes came Felix with his wyfe Drusilla / whiche was a Jewesse /

called for Paul / and herde him of the faith of Christ. **H**owbeit whan Paul spake of righteousness / of chastity / and of the iudgment to come. Felix assembled and answered: **W**hich waye say this tyme: **W**han I haue a conuenient tyme / I wyl sende for the. **H**e hoped also that money shoulde haue ben giuen him of Paul / wherfore called he offe for him / and continued with him. **A**fter two yeeres came Porcius Festus in his tyme. **H**e yet felte willinge to shewe the Jewes a pleasure / lest Paul shoulde.

The XXV. Chapter.

When Festus came into the countrey / ouer the dayes he wrote vp from Cesarea to Jerusalem. **T**hen appeared the high priestes / the chiefe of the Jewes before him against Paul / and intreated him to respect fauoure against him / that he wolde sende for him to Jerusalem / and layd charge on him / that they might slay him by the waye. **T**hen answered Festus / that Paul shoulde be kepte at Cesarea / but that he him selfe wolde shortly go thither againe. **L**et them therefore saide he / whiche are able amonge you / come vnto me with vs to accuse the man / if there be oughte in him.

Whan he had eard amonge them more then ten dayes / he wrote hoom to Cesarea. **A**nd on the nexte daye he set hoom in the iudgemente seate / and commaunded Paul to be broughte. **W**han he was come / the Jewes whiche were come downe from Jerusalem / stood rounde aboute him / and broughte many a grieuous quarrels against Paul / whiche they would not proue / while he answered for him himselfe: **I** haue neither offended ought against the lawe of the Jewes / nor against the temple / nor against the Emperoure.

But Festus willinge to shewe the Jewes a pleasure / answered Paul / and sayde: **W**ilt thou go vp to Jerusalem / and there be iudged of the thinges before us? **B**ut Paul sayde: **I** stande in the Emperours iudgemente seate: wher I oughte to be iudged: to the Jewes haue I done no harme / as thou also knowest very well. **I**f I haue hurt any man / or continued any thinge woorthy of death / I refuse not to dye. **B**ut if there bee no such thinge / as they certifie me

Act. 23. 6

Act. 23. 11

Act. 23. 12

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af/then maye no man deliuer me onto them: I appeale vnto the Emperoure. Then spake Festus vnto the Counsaill/ and answered: Thou hast appealed vnto the Emperour/ so the Emperour shall thou go.

After certaine dayes came kynge Agrippa/ and Bernice to Cesarea to welcome Festus/ and when they had taried threer many dayes: Festus rehearced Pauls cause vnto the kynge/ and saide: There is a man leste bounde of Iddu/ for whos cause the hygh priestes and Elders of the Jewes appeared before me when I was at Ierusalem/ and desired a sentence agaynst him. Vnto whome I answered: It is not the maner of the Romaynes to deliuer any mā that be shoud pryse/ before that be whiche is accused/ haue his accusers present/ and euewe lycertye to aunswere for him selfe to the accusation. When they were come thither together/ I made no delay/ but sa the next day in iudgement/ and commaunded the man

to be brought forth. Of whome/ when the accusers stode vp/ they brought no accusation of such thynges as I supposed: but had certain questiois agaynst him of their amysu persissions/ and of one Iesus dead/ whome Paul affirmed to be aliu. Howbeit because I vnderstode not the question/ I asked hym whether he wolde go at Ierusalem/ and there be iudged of thes matters. But when Paul had appealed/ that be myghte be kepte vnto the knowledge of the Emperoure. I commaunded him to be kepte tyll I mighte fynde him so the Emperoure.

Agrippa sayde to Festus: I wolde faine heare the man also. He sayde: To morowe shall thou heare him. And on the next daye came Agrippa and Bernice with greate pompe/ and wente in the commune hall with the captiuaues and chiefe men of the cync. And as Iesus commaundemente/ Paul was broughte forth. And Iesus sayde: Kynge Agrippa/ and all ye men/ which are here with me/ is this man/ aboute whome al the multitude of the Jewes haue creared me/ both at Ierusalem/ and here also/ and cryed that he shoulde be slayn: and I haue receiued that he had done nothinge worthy of death/ and that he him selfe also had

appealed vnto the Emperoure. I determine to sende him/ of whome I haue no certayne thyng to write vnto my Lord. Therefore haue I caused him to be broughte forth before you: specially before the King Agrippa/ that after examinacon had/ I mighte haue som what to write. For me thynke it an vnreasonable thyng to sende a prisoner/ and not to shewe the cause whiche are layd agaynst him.

The XXVI. Chapter.
Agrippa sayde vnto Paul: Thou hast I vnto me to speake for thy selfe. Then Paul stretchede forth the hande/ and aunswere for hym selfe: I thinke my selfe/ O kynge Agrippa/ because I shall aunswere this daye before the/ of all the thynges wherof I am accused of the Jewes: specially for so muche as thou arte expert in all customes/ and questionis whiche are amonge the Jewes. Wherefore I beside the/ to haue me patiently.

My lyuinge truly from youth vp/ how it was led from the beginninge amonge this people at Ierusalem/ I knowe all the Jewes/ whiche knowe me asote at the first/ if they wolde testifye/ for after the most straitt secte of oure Secte/ he lawe/ I haue a charite. And nowe stande I/ and am iudged/ because of the hope of the promise/ I was made by the/ of God vnto oure fathers/ vnto whiche promise/ we haue our certte hope to come first and laste/ vnto the hope of daye and night. For the/ I am accused of the Jewes. Wherefore this I haue I haue amonge you not to be slayn/ that God I haue I haue vnto the dead.

I also verely thoughte by my selfe/ that I shoulde by many contrary thynges cleare agaynst the name of Iesus of Nazareth/ whiche I had at Ierusalem/ when I had vnto many sancted in prison/ whereupon I had receaued authoritye of the hygh priestes. And when they shoulde be put to death/ I thoughte the sentence. And howe all the Synagogs/ I preached them of kyngdome compelled them to be slayn: and was creared iudge asidde yppouent/ and resciued the rate vnto threunge cynces. Whiche whiche thynges as I wente towards Damascus/ with

Act. xiii. c.
Act. xiiii.

Act. xiii. c.

Act. xiii. c.

Act. xiii. c.
and xiii. c.

with authority an licence of it: by the puer-
flee/when as the myddage: O Kinge. I haue
in the waye had a lyghte from heauen clea-
reer then the syghthe of the Sunne: they
red rounde aboute me/ and them that sur-
veyed with me.

But when we were all fallen downe to
theearth/ I heare a voyce speaking vnto me/
and saying in Hebrew: Saul/ Saul why
persecutest thou me? It shalbe harde for the
to syke againe the sycke. But I sayde:
Lorde who art thou? He sayde: I am Ie-
sus/ whom thou persecutest. But rysy vp/
and stande vpon thy feete/ for therefore haue
I appeared vnto thee/ that I myghte ordeyne
thee to be a minister/ and witness of it that
thou hast sine/ and that I will yett cause to
appear vnto thee. And I will deliuer the
from the people/ and from the Hebrewes/ as
monge whom I will now sende thee/ to o-
pen their eyes/ that they maye turne from the
darkenesse vnto the lighte/ and from the po-
wer of the death vnto God/ that they maye
receiue forgiveness of synnes/ and the cer-
ritainment with them that sanctified by feath
in me.

Wherefore O Kinge Agrippa/ I was
not saylethe vnto the heauynly vision/ but
shewed it first vnto them at Damascus/ and
at Jerusalem/ and in all the coastes of Ire-
we/ and to the Hebrewes/ that they shoulde
repenance/ and turne vnto God/ and to
do righte works of penance. For this cause
the Irewe toke me in the temple/ and wente
aboute to kill me. But thatore the helpe
of God I came vnto me/ I stande vnto this
daye/ and testifie both vnto small and great/
and saye none other thyngs/ then that the
prophets haue sayde/ that it shoulde come to
pass/ and that Christe shoulde sus-
fere/ and be the syke of the resurreccion from
the dead/ and shew lyght vnto the people/ as
to the Hebrewes.

When he thus answered for hym selfe.
Fellus forde with a loude voyce: Paul
thou art besyde thy selfe/ muche larnange
makest the madde. But Paul sayde: I am
not madde/ (moost heare Fellus/ but spake
the wordes of truth and sobernesse: for the
kyng knoweth this well/ vnto whome I

speake freely. For I thinke that no one of these
thynges is hid from him. For this was not
I saye in a ceaser. Welcomst thou the Diapho-
res/ O Kinge Agrippa/ I knowe that thou
belouest. Agrippa sayde vnto Paul: Thou
perswadest me in a parte to becomee Chry-
stian. Paul sayde: I wolde to God/ that not
only in a parte/ but altogether/ I myghte
perswade not the onely/ but all them that
heare me this daye/ to be such as I am/ these
bondes excepte. And when he had spoken
this/ the kyng rose vp/ and the Syrtus/
and Bernices/ and they that sat with thim/
and wente asyde/ and called together and
sayde: This man hath done nothinge that is
worthy of death or bondes. But Agrippa and
Fellus/ this man mighte haue bene
loued/ if he had not appealed vnto the Em-
peroure.

The XXVIII. Chapter.

When it was concluded that we shoulde
syste in Italy. They desired Paul
and certayne other prisoners/ to the vnder-
captaine named Julius/ of the Emperours
souldyeres. And when we were entred in
to a shyppe of Adramis to sayle by Asia/ we
launched from lande. And there was with
vs one Titharthus ouer of Macedonia of
Thessalonica/ and on the next daye we came
vnto Sydan. And Julius curraued Paul
curiously/ and gaue hym liberte to go
to his frendes/ and to reserue hym selfe.
And from thence launched me/ and sayde
harde by Cyprus/ (because the wyndes were
against vs) and sayde ouer the see of Ce-
lycia and Pamphilia/ and came to Myra in
Lyca.

And there the vndercaptaine founde a
shyppe of Alexandria/ ready to sayle into
Italy/ and put vs therein. And when we had
sayled slowly/ and in many dayes/ were feare-
fully come ouer against Gnydon/ for winds
withstode vs/ we sayled in Canby/ nye vnto
the cytie of Salmo/ and came finallye to
yonder. Then came we to a place whiche is
called Woodhouen/ nye to here vnto was the
cytie Laosa. Nowe when myde tyme was
spoke/ and saylinge was now worderd/ be-
cause that they also had sayled ouerlong Paul
reheard them/ and sayde vnto them: Cy-
3

ly a

14 b

14 c

Joh. xvij c

Act. xxij. d

and xxij. b

Colof. iij. a

Act. xxij. c

q. xvij. b

The Actes of the Apostles.

Ife that this saying wyll be with hurte and much damage, not onely of the lading and of the shyppe, but also of oure lyfe.

B Neerebeckesse / the vndercapayne secured the gouernour of the shyppe / and the master / more then it thac was spoken of Daull. And for so much as the haue was not comynous to wynter in the more part of them / so the counsaill to beparre thence / if by any meane they mighte come to Obenices to wynter there / whiche is an haue of Canby / towards the South west / and North west wynde . When the South wynde blew / they supposyng to haue had their purpose / lousyd vnto Dison / and sayed passe all Candy.

But not longe after / they: atofe againste they purpose a floure of wynde / whiche is called North east. And when the shyppe was caught / and coude not resyste the wynde / we let her go / and haue with the weither. But we came to an Ile / named Claudia / where we coude scarce get a boote. Whiche they toke vp / and vied helpe / and bounde it vnder harde to the shyppe / starunge / lest / they shoulde haue fallen into the Sytes / and let boone the vessill / there / so were caryed. And when we had bidden a great tempest / on the next daye they made an overcassinge. And on the thirde daye / with our owne handes we cast out the carlyuge of the shyppe. But when nyether Sunne / nor: starres appeared in many dayes / and no small tempest laye open vnto / all the bope of oure lyfe was taken awaye.

C And after longe abstinence / Paule stode forthe in the myddes of them / and sayde: Sytes / ye shoulde haue berkened vnto mee / and not to haue lousyd from Candy / and not to haue brought vs this harme and losse. And now I exhorter you to be of good cheare / for there shall none of oure lyfes perishe / but the shyppe onely.

For this nyghte stode by me the angell of God / whos I am / and whome I serue / and sayde: feare not Daull / in thet muste he brought before the Emperoure. And lo / God hath geuen vnto the all them that sayle with thet: Wherfore / ye be of good cheare: for I belefe / Gods hande shall come so to passe / as it

was tolde me. / Howbeit / we must be cast in Sea / to a certayne lande.

But when the fourteenth nyghte came / as we were caryed in: Thus about myd nyghte / the shypmen vied that there appeared some countre vnto them / and they caste out the head / and found it twenty fiddomes: and when they were gone a litle farther / they caste out the leade againe / and founde fyfene fiddome.

Then fearinge / lest / they shoulde fall on some rocke / they caste foure anchors oute of the sterne / and wysed for the daye. When the shypmen were aboute to flye oute of the shyppe / and let boone the boote in the see / vnder a colour as though they wolde take anchors oute of the foire / shyppe / Paule sayde vnto the vndercapitane and to the souldyere: Excepte these fyde in the shyppe / ye can not be saued. Then the souldiers cutte of the rope from the boote / and let it fall. And when it beganne to be daye / Daull exhorted them all to take meate / and sayde: To daye is the fourteenth daye that ye haue taried / and continued fastyng / and haue receaved nothinge: Wherefore I praye you take meate for youre health: For thire shall not one beere fall from vs / the heade of any you. And when he had thus spoken / he toke bread / and gaue thanks vnto God before them all / and brake it / and beganne to eate. Then were they all of good cheare / and toke meate also. We were altogether thir in the shyppe two hundred / thes foure and fyfene soules. And when they had eaten ynough / they lychtened the ship / and cast out the rebreawes the see.

When it was daye / they knewe nor the lande. But they spred all haire with a bairre / into whiche they were nymped / if it were possible. So thus in the shyppe. And when they had taken vp the anchors / they committed them selves to the see / and lousyd the rube / berhande / and byssed vp the mayne sayle to the wynde / and went toward lande. And when we chaced on a place / whiche had the see on both the sydes / the shipp / sayed vpon it. And the foire part abode full vnto us / but the hynder part brake / spoune the violence of the wynde.

The souldyers counsaill was to Kill the prisoners

prisoners/with any of the which he had serued oute/shoulde flye away. But the vndercaptaine willinge to saue Paul/kepeth them from thei purpose / and commaunded that they whiche coulde swimme / shoulde caste them selfe firste into the see / and escape vnto lande / and the other / some on boards / some on broken peeces of the shyppe. And so it came to passe / that al the soules came safe vnto lande.

The XXVIII. Chapter.

AND whā we were escaped / we knew that the shippe that was called Heliope. In for the people they beuew vs no litle syndresse: for they syndled a syre / and receaued vs all because of the rayne that was come vpon vs / and because of the colde. When Paul had gathered a bonnell of wyfenes / and layed them on a fyre / there came a wyper oute of the braste / and lepte on Pauls hande. When the people sawe the beast hang on his hande / they saide amonge them selfes. This man muſt needs be a nutturer / whome vngourne suffereyth not to lyue / though he haue escaped the see.

But he spake of the braste into the fyre / and felt no harme. Howbeit / they wayed whā he shoulde haue molten / or fallen / some dead sodenly. But when they had looked a greace while / a sawe that ther happened no harme vnto him / they chaunged their mindes / and said / that he was a God.

In this same quaretes the chiefe man of the Ile / whose name was Publius / had a lodgings: the same receaued vs / and lodged vs the dayes thre / and foure. For founde when Publius farther laye / syre / of the sweete and of the blisful floure: Paul wente in vnto hym / and prayed / and layed the handes on hym / and healed him.

But when this was done / other also which had by sickness in the Ile / came and were healed. And when they vs a greace honoure / and when we departed / they laded vs with thynges necessary.

After the monethes we sailed in a shyppe of Alexandria / whiche had crewed in the Ile / and had a boarde of Castles / and Pilates. And when we came to Syracuse / we taried there the dayes: and when we had sayled aboute / we came to Rhegium / after one daye when

the South wynd blew / we came to Durcorus / where we founde the shipmen / and were despyed of them to carye them seuen dayes / and so came we to Rome. And from thence whā the shipmen herde of vs / they came forth to meete vs to Appocum / and to the the cauerne. When Paul sawe the the thanked God / a worded bold. But when we came to Rome / the vndercaptaine deliuered the prisoners to the chiefe captaine. And so Paul he had leaue to syde alone with one feulbyre that kepte and spoke a hym.

After the dayes it founde that Paul called the chiefe of the Jewes together. And when they were come / he saide vnto them: Ye men and brethren: I haue committed nothing against oure people / nor against the lawes of the fathers: yet was I bounde / deliuered oute of Ierusalem into the Romanes handes: which when they had examined me / wolde haue let me go / for so muche as there was no cause of death in me. But when the Jewes spake the contrary / I was constrained to appeale vnto the Emperoure: nor although I had ought to accuse my people of: for this cause haue I called you / to se you / and to speake with you: because that I for the hope of Israel / am bounde with this chain. And they saide vnto him: We haue neuer receaued letter out of Ierusalem concerning the matter: camt there any of the Saxibien / that spoked: to speake any harme of the. But we will heare of the what thou sayest: for we haue herde of this sett / that cury where this spofen against. And when they had appointed him a daye / there came many vnto him in his lodgings: vnto whome he appointed the kyngdome of God: and preached vnto them of Iesusa of the the we of Moses / and our of the pophete / euen from morninge vntill the euen. And some beleued the thinge that he saide / but some beleued not.

But when they agreed not amonge them selfes / they departed: when Paul had spoken one word: Iul well hath he holy goodly spoken by the prophet Esay vnto oure fathers / and saide: Go vnto this people / a saye: Whiche eare ye shall heare / and their vnderstand / and with eyes that ye shall not perceaue. For the here of this people is waxed grosse / and they

Esai. vi. b
Mat. xii. b
Mat. xiii. a
Luc. viii. b
Job. xii. c
Rom. i. b

Act. xviii. b
Act. xxi. b
Act. xxii. c

Act. xxi. a
Act. xxii. a

Luc. 4. c

Act. xxii. a

The Epistle to the Romaynes.

heare hardly with theyr eeres: and their eyes
haue they closed: that they shoulde not once
see with theyr eyes: and heare with theyr eeres/
and vnderstand in theyr hertes: and be con-
uincered: that I myghte heale them: But I knowe
wen therefore vnto you: that this saluation of
God is sent vnto the Gentylen: and they shall
beere it. And when he sayde that: the Jewes
departed: and had a greare disputacion a-
monge them selfe. But Paul abode two
whole yeres in his owne hysnd dwel-
lyng: and receaued al them that came in vnto
to hym: preachyng the kyngdome of God: a
teachyng of those thynges: whiche concerneth the
Lorde Iesus with all boldnes: vnto forbode.

The ende of the Tercio of the Apostles: writ-
ten by S. Luke: whiche was present
of the boyngis of them.

The Epistle of the Apostle sainct Paul to the Romaynes.

The first Chapter. ¶

1
Ier. xij. a
De Rom. c.
Ier. xxij. b
Mat. i. 0
4. Tim. 4
Ier. ix. c
I. Cor. i. a
Gal. i. a



PAll the seruants of Jesu
Christ: called an apostle
of Ihu a part to preache the
Gospel of God (whiche
he promised afore by his
prophets: in the holy scrip-
tures: of his sons: which
was begonne at the seede of David after the
fleshe: and might be declared to be the sonne
of God after the sperte which satisfieth: since
the tyme that he cose againe from the dead:
namely: Iesus Christ once Lorde: by whome
we haue receaued grace and Apostleshippe
amonge all the Gentylen: to see vp the obedien-
ce of faith: whiche bys name: of whome we are a
part: also: whiche is called of Iesu Christ: Ihu
Christ: To all you that be at Rome: beloued of
God: and saintes: by callinge. ¶ Grace be

with you: and peace from God ouer father: a
the Lorde Iesus Christ.

I praye I thanke my God: whowoe Iesu
Christe for you all: that youre sayde is spo-
ken of: shouewout all the worlde. For God
is my witness: & I whome I serue in my Inhi-
spite in the Gospel of his sonne: wherwith I
oute cessyng: I make mencyon of you: & he
departyng alwaye in my prayse: / that I
neyghe once haue a prosperous iourney: (by
the will of God: is come vnto you. For I
longe so to you: I myghte bestow vpon some
spiritual gyfte to strengthe you: (that is: that
I myghte be comforted with you: whowoe
yarere saye and myne: whiche we haue to
gether.

But I wolde ye shoulde knowe: (whichen) B
howe that I haue oftentimes purposed to
come vnto you: (but haue beene: I see be bette) In
that I myghte do some good amonge you:
like as amonge other Gentylen: / I am verie
both to the Grekes: / to the vngrekes: to the
wylde: and to the vntylde. Wherfore: (as muche
as in me is) I am ready to scape the Gos-
pel vnto you at Rome also.

¶ For I am not ashamed of the Gospel of
Christ: for it is the power of God: whiche
sated all that beleued thereon: the Jewes first: /
and also the Grekes: for in it is the ghyuous-
nesse that is of value before God: / is opened:
whiche cometh oute of faith into faith. To
it is written: ¶ The wylde shall lyue by his
saye. For the wrath of God is declared fro
heauen vpon all vngodlynesse: and vnyght-
conscience of men: which withholde the truth
of God: in vnyghtconscience: Because that
it: whiche were the knowen of God: is ma-
nyfeste with them. ¶ For God hath shewed it
vnto them: that the vnyghtconscience thinges of
God: (that is: his) euerylastyng power: and
Godhead: / myghte be seene: / I wylde they
are consydeered by the woordes from the crea-
tion of the worlde: so that they are with-
out excuse: / in as muche as they knowe: that
there is a God: and haue not payed him so
God: nor thanked hym: / till he can saye: in
these imaginacions: and they: / saye: here
is a God: / whiche they counte them
selfe: wylde: they became foules: / and turned
the glory of the incorruptible God: / into the
fymme

frimlitude of the ymage of a corruptible mā
and of Synode/and of foure footed/and six
pauge Beastes.

¶ Wherefore God lykewyse gaue them vp
vnto theyr heires lustice into vncleanness/ to
vsele theyr owne bodies in the felice/ which
turned the reuerb of God vnto a lye/ and
wasthypped and serued the creature more
then the maker/ which is blessed for euer/
Amen.

¶ Therefore God gaue them vp vnto the
meffull lustice. ¶ For their women changed
the naturall use into the vnnaturall/lye wif
the men also lefte the naturall use of the wo
man/ and brenie in their lustice one on ano
ther/ and man with man wroughte fylthy
nesse/ and a ceaced in them selico the reuerde
of theyr trowthe/ as it was acco:dyng: And
as they regarded not to knowe Gods/ cūen
so God gaue them vp into a lwide mynde/
to do those thynges whiche were not com
monly/ byng full of all vnrightheousnesse/
and whoredome / wyfelnesse / couctousnesse/
malycyousnesse / full of enuye / murder/
stryfe/ deceite/ euell condycioned/ whysperes/
Backbiters / Despyers of God / Detra of
womge / ynoude / Boasters / Gynngers vp of
euell thynges / vnsobedient to theyr Elders/
without vnderstandinge/ aduenaunt Beate
fear/ vnlouyge / Subboisic / vnmercyfull.
Whiche men though they knowe the righ
teousnesse of God/ that they which do suche
are worthy of death/ yete not onely do the
same / but also haue pleasure in those that
do theu.

The II. Chapter.

¶ Therefore canst thou not excuse thy selfe/
¶ O man/ whosoever thou be that I iud
ge: for loke wherein thou iudgest another/
thou condemnest thy selfe/ in so muche/ as
thou that iudgest/ doest euen the same. For
we are sure that the iudgemente of God is
acco:dyng to the truch/ soer them that do
such. But thinkest thou this/ thou man/ that
iudgest them whiche do suche thynges/ and
doest euen the very same thinge thy selfe/ thou
thou shalt escape the iudgemente of God? O
despyest thou the ryche of his goodnesse/
pauence/ and longe sufferynge? ¶ I haue wist

thou not/ that the louinge/ and myse of God
leadeth the to repentance?

But thou after thy hardie and vnpeny
tent heart/ bequest vnto thy selfe a treasure of
wrauth/ agaspalle the Raye of wrauth/ and of
the openinge of the ryghteous iudgemente of
God/ whiche shall reuerde euery man acco:dyng
to his dedes: namely / prayse and
honoure/ and vnersuption vnto them that
wch patience in theyng: good / selfe uerla
stynge lyfe: But vnto them that are contem
ptuous / and not obedient vnto the truch/ /
Bucobey vnryghteousnesse / shall come iud
gmayon and wrauth / trouble and anguyshe
vpon all the faultes of men that do euell of
the Jewe/ yll/ and also of the Greke: But
vnto all them that do good / shall come payse
and honoure/ and peate vnto theyr Jewe/ yll
and also to the Greke.

¶ For there is no respect of persons
before God: Whosoever haue synned with
one lawe/ shall perishe also without lawe:
and whosoever haue synned in the lawe/ shall
be iudged by the lawe. ¶ For before God
they are not ryghteous/ whiche beare the
lawe: but they that do the lawe / shall be
iustified. For if the Gentyles whiche haue
not the lawe / do of nature the thynges
comyng in the lawe / then they haunge
not the lawe/ are a lawe vnto them selico/
in that they sturre: that in the worde of the lawe
is wynged in they: bectro / whyle they: con
science beareth witness vnto them/ and also
i thange/ whiche accuse or excuse the/ amyg
about selfe/ in the daye: vnto God shall iudge
the secretes of men by Iesus Christ/ according
to my Gospell. ¶

¶ Because heere/ thou art callid a Jewe/ Job. iij. c
and trustest in the lawe/ and makest thy boast
of God/ and knowest thy wyll: and so fo
muche as thou art enshroumd of the lawe/
thou prouest what is best to do/ and pur
mess to be a leader of the Synde: a lyght
of them that are in darkenesse/ an enlumner
of the vnseye: a teacher of the simple/ whiche
haue the ensample of knowlege and of the
truch in the lawe.

¶ Howe teachest thou other/ and teachest not
thy selfe: ¶ Thou preachest that a man should
not steale/ and thou stealest. Thou sayest/

The Epistle to the Romaynes.

that a man should not beate we beate / and thou beatest we beate. Thou abhorrest ramage / and robbest God of his honour. Thou makest thy Boall of the law / and thou doste byng of the lawe / thou shouldest beate God. For whowoe you is the name of God euell spoken of amonge the Gentiles / as it is written.

Esai. 44. a
Ez. 37. 27. b

The circumcision verely auayleth / if thou kepe the lawe / but if thou beate the lawe / then is thy circumcision become vncircumcision. Therefore if the vncircumcision kepe the righte thinge coneyned in the lawe / shall not his vncircumcision be counted for circumcision? And so is that of nature is vncircumcision / and fulfilleth the lawe / shall wadge the which vnder the letter and circumcision transgresseth the lawe. For he is not a Jewe / whiche is a Jewe out of the deede: neither is that circumcision / whiche is done outwardly in the fleshe: But he is a Jewe / whiche is hyd within. And the circumcision of the herte is the circumcision / whiche is done in the spere / and not in the letter. Whose praise is not of men / but of God.

Job. viij. b
Rom. 12. a
* Colof. 4. b

The III. Chapter.

¶ **W**hat furtheraunce then haue the Jewes: Or what auantageth circumcision? Surely very muche. First vnto them was admitted whate God spaketh: But where as some of them byd not beate the lawe / what then? Should they vnbefele make the peccasse of God of none effect: God forbid. Let us rather be thus that God is true: and all men liars. As it is writen: That thou maest be iustified in thy sayings / and shouldest overcome whan thou art iudged.

Job. 18. e
* Pl. 119. a
* Pl. 119. a

But if it be for that our vncircumcousnesse praise the righteousness of God / what shal we saye? To God then vncircumcous / that be as angry therfore? (I speake thus after the manner of men) God forbid. Howe might God then iudge the world? For if the truth of God be thowoe my speche more excellent vnto his praise / why should I then be iudged yet as a sinner? a not rather to do thue: (as we are euell spoken of) and as some report / that we should saie. Let vs do euell / that good maye come therof. Whose Verdamacion is iust.

¶ What saie we then: are we better then

they? No / in no wise: for we haue proued as for: that both the Jewes and Grekes are all vnder synne. As it is writen: There is none righteous / nor no one. There is none that vnderstandeth / there is none that seeketh after God. They are all gone out of the waye / they are altogether become vnprofitable: there is none that doeth good / nor no one. They chose an open sepulchre / with their tunges they haue deceaued / the poison of Asperts vnder their tpype. Their mouth is full of cursing and byrnesse. They haue seke as swifto thed bloude. Destruction and wretchednes are in their waies / and the waye of pure harte they doe not knowe. There is no feare of God before their eyes.

Psal. 141. b
Psal. 141. b
Psal. 141. b
Psal. 141. b
Psal. 141. b

¶ But we knowe that wharforenter the lawe / we are iustified vnto them whiche are vnder the lawe / that euery month maye be floppid: and that all the world maye be venter vnto God / because that by the dedes of the lawe / no felde maye be iustified in his sight. For by the lawe cometh the knowledge of synne. But nowe without aduantage of the lawe / is the righteousnesse whiche auayleth before God / heered / hauinge witness of the lawe / and the prophetes: But I speake of the righteousnesse before God / whiche cometh by the faith on Iesu Christ vnto al / and vnto all them that beleeue.

For here is no difference. For they are all sinners / and wante the payse that God should haue of them / but without desyring are they made righteous / euen by his grace / wherewe the redemption is done by Christ Iesu / whom God hath set for a Mercysiate thowoe faith in his bloude / to shewe the righteousnesse whiche auayleth before hym / in that be sought by the synners / whiche were done before vnder the sufferance of God / whiche he suffered / that as his name be myght shewe the righteousnesse / whiche auayleth for our iustification / he onely mighte be righteous / the righteous maker of hum whiche is of the subon Iesus. Amen.

Psal. 141. b
Psal. 141. b
Psal. 141. b
Psal. 141. b
Psal. 141. b

Where is nowe then thy reioynging? It is excluded. By what lawe? By the lawe of works: Nay / but by the lawe of faith. I wold therefore that a man is iustified by faith / without the workes of the lawe. O / in God the

the God of the Jewes onely: For hee nor also the God of the heathen: For verely / the God of the heathen also / for so muche as he is the God onely that iustifieth the circumcison / whiche is of sayth: and the uncircumcison / whom he sayth / Destroye we then the lawe whow we sayth: God forbid. But we sayne agayn the lawe.

The III. Chapter.

What shall we saye then / that Abraham / our father / as pertaininge to the fleish / byd sayeth: This we saye: If Abraham were made righteous whow we saye / then had he therein to reioyce / but not before God. But what sayeth the scripture: Abraham beleeued God / and that was counted vnto hym for righteousnesse. Vnto him þ goeth aboue with woikes / in the erredde not refected of fauoure / but of duty: For hee / vnto him sheweth not aboue with woikes / but beleeueth on hym that iustifieth the vngoblye his faith counted for righteousnesse. Euen so David sayeth also / that blisse / this is onely that man / vnto whome God counted righteousnesse without addinge to of woikes / where he sayeth: Blessed are they whos vnrighteousnesse is forgiven / and whose synne is couered. Blessed is the man / vnto whome the Lorde imputeth no synne.

How this blisnesse goeth it ouer the circumcison / for ouer the vncircumcison: We must neede graunte / that Abrahams sayth was counted vnto hym for: righteousnesse. How was it then refected vnto hym: In the circumcison / or in the vncircumcison? Doubtles / that in the circumcison / but in the vncircumcison. In for the cause of circumcison / he remained it for a feele of the righteousnesse of sayth / whiche he had yet in the vncircumcison / that he shoulde be a father of all them that beleeue / byng in the vncircumcison / that it myghte be counted vnto them also for: righteousnesse / and that he myghte be a father of circumcison / not onely of them that are of the circumcison / but of them also that walke in the foresayppes of the sayth / whiche was in the vncircumcison of our father Abraham.

For the poynt / that he shoulde be the heire of the worlde / was not made vnto Abraham as to hys selfe / whow the lawe / but whow

the righteousnesse of sayth. For if they which Galat. 3. are of the lawe be heires / then is sayth vaine / and the promes of none effect / for so muche as the lawe causeth but wrath. For where the lawe is not / there is also no transgression. Therefore was the promes made thow sayth / that it myghte come of sauoure / whereby the promes myghte be made sure vnto all the fedes: not onely vnto hym whiche is of the lawe / but also vnto him that is of the sayth of Abraham / which is the father of vs all. As it is writen: I haue made the a father of many heathen before God / whow whom thou hast beleued: whiche and first a quickeneth the dead / a called it whiche is not / that it maye be.

And he beleued vnto hope / where nothinge was to hope / that he shoulde be a father of many heathen / accordinge as it was saide vnto hym: Thou shalt thy selfe be. And he was not sayne in sayth / cyther considred hys owne body / whiche was dead already / while he was almost an hundred yearre old / neyther the dead wombe of Sara. For he doubteth not in the promes of God thow: one vnto left / but was stronge in sayth / and gaue God the prayse / and was sure therof: that he should be promysed / he is able to make it good. And therefore was it refected vnto hym for: righteousnesse. But this is not written onely for his sake / that it was counted vnto him / but also for oure sakes: vnto whome it shalbe counted / if we beleeve on hym that raysed vp oure Lorde Iesus from the dead. Whiche was geuen for / Tim. 4. a once synners / and raised vp for oure righteousnesse sake. Galat. 3. a

The V. Chapter.

Because therfore / that we tustified by sayth / we haue peace with God whow vs. 1. a our Lorde Iesus Christ / by whome also we vs. 2. a haue an euangeli in sayth vnto this grace / wherein we stande / and I reioyce in the hope of the glorie for to come / whiche God shall geue. Not onely that / but we reioyce also in troubles / for so muche as we knowe þ / it is trouble Jacob. 1. a bringeth patience / patience bringeth experiance / experiance bringeth hope: For for hope / let vs. 1. a let vs be not come to confusion / because the loue of God is shed abonde in our hertes / by the hepyse / a holy ghost which is geuen vnto vs. For Coloss. 1. a whan we were yet weak / accordinge to the an. 4. a

The Epistle to the Romaynes.

ynne/ Christ dyed for vs vngodly. Nowe which
there scarce any mā for the righteousnesse sake:
Dead iudgement for a good man durst one bye-
¶ 1 Therefore death was for south by lone co-
wade vs in that Christ dyed for vs/ when we
were yet synners: Much more then that we be
saued from death by my synne we are now
made righteous throughe his bloude.

¶ **B** For if we were reconciled vnto God by the
death of his sonne/ when we were yet ene-
mies: much more shall we be saued by hym/
nowe that we are reconciled. Not onely that/
but we receiue also in God throughe our Lo-
de Iesus Christ/ by whome we haue now re-
conciled by: attonement. ¶

Gen. iij. a Wherfore T as by one man synne entered
into the world/ and death by the meane of
synne: euen so wente the death also ouer all
man/ in so much as they all haue sinned. For
synne was in the world vnto the lawe: but
where no lawe is/ there is not synne ei garded.
¶ Nevertheless/ death caryned from Adā vnto
Moses/ euen ouer them also that sinned not
with lyke transgression as by Adam/ whiche
is the synne of hym that was to come.

Joan. iij. b But it is not with the T gyfte as with the
synne: for if throughe synne of one many be
dead/ yet much more plentifully came T gyfte
and gyfte of God vpon many/ by the fauour
that belouged vnto one man Iesu Christ.

Joan. i. b And the gyfte is not onely ouer one synne/
as death came throughe one synne/ of one that
sinned: for the iudgement came of one synne
vnto condemnation/ but the gyfte to iustifie
from many synnes: for if by the synne of one
death reigned by the meane of one: much
more shall they which receiue the aboundance
of grace and of the gyfte vnto righteousnesse/
euen in lyfe by T meane of one Iesu Christ.
¶ Likewise then as by the synne of one con-
demnation came an all men/ euen so also by the
righteousnesse of one/ came the iustification
of lyfe vpon all men. For as by the disobedience
of one/ many became synners: euen so by the
obedience of one shall many be made right-
eous.

Galat. v. i ¶ But the lawe in the meane synne entred/
* **Luc. vii. c** that synne should increase. ¶ Nevertheless/
where aboundance of synne was/ there was
yet more plentifully. T of grace/ that lyfe as

synne had caryned vnto death/ euen so throughe
grace euen more also throughe righteousnesse to
eternall lyfe/ by the meane of Iesus
Christ. ¶

The VI. Chapter.

¶ But shall we saye then: T shall we con-
tinue in synne/ that there maye be aboun-
dauce of grace: God forbid. Some shall we
lyue in synne/ that we be dead fro it: ¶ T Answere
ye not/ that all we which are baptysed into Iesu
Christ/ shall be baptysed into hys death: There-
fore we were buried with him by baptysme into
death/ that lyfe as Christ was raysed vp from
the dead by the glorie of the father: T euen so
we also shoulde walke in a newe lyfe. For if we
be graued with him vnto hys death/ when he
was lyfe: the resurrection also: so we shoulde
as we knowe/ that our old man is crucified
with him/ that T synfull bodye enygye: that
that hereforth we shoulde liue in synne nomore.
¶ For he that is dead is made a righteouse of
synne.

¶ But if we be dead with Christ/ we dwelle
that we shall liue also with hym/ and are sure
that Christ raysed from the dead/ shoulde not
more: We shall haue no more power ouer
hym. For as we dwell in that he dyed/ by his
concerninge synne: euen so in so iudginge that
he lyueth/ he lyueth vnto God. ¶ Likewise ye
also/ conuince youre selfes to be euen dead to
concerninge synne/ and to lyue vnto God by
rowe Iesus Christ ouer the lawe. ¶ Let us
not synne againe then: for in your mortal bodye/
that ye shall obey vnto the lusts of it. There-
fore geue ye ouer youre members vnto synne
to be captiues of vnto righteousnesse: but geue
ouer youre selfes vnto God/ so they that
be dead become lyuynge/ and youre mem-
bers vnto God/ to be captiues of righteous-
nesse. For synne shall not haue power of you
in so much as ye are not vnder the lawe/ but
vnder grace.

¶ Nowe then shall we synne/ because we are
not vnder the lawe/ but vnder grace: God forbid.
¶ T Answere ye not/ that loke vnto whom
ye geue ouer youre selfes: as seruantes to
obey/ by seruantes ye are to whom ye obey/
whether it be of synne vnto death/ or of obedi-
ence vnto righteousnesse: But God be than-
ked/ that though ye haue ben the seruantes of
synne/

synne/ye are now yet obedient of herre to the
ensample of the Doctine / whereunto ye are
committed. For now that ye are made free fro
synne/ye are become the seruantes of righte-
ousnesse. ¶

C ¶ I will speake grossly/because of the weak-
kenesse of youre flesh. Lyke as ye haue geuen
cure your members to the seruice of uncleanesse/
from one wickednesse to another: Eue so now
also geue ouer youre members to the seruice of
righteousnesse: that ye maye be holy. For whā
ye were the seruantes of synne/ye were louse
fro righteousnesse. What fruite had ye at that
tyme in those thynges/whereof ye are now a-
shamed: For the ende of such thynges is death.
But now theye shall be free fro synne / and are be-
come the seruantes of God/ye haue your fruite
that ye shoulde be holy: but the ende is eternall
synnelesse. ¶ For: death is the reward of synne/
but the gifte of God is everlasting life in Christe
Jesuoure Lorde. ¶

The VII. Chapter.

A ¶ Nowe ye knowe better then I speake vnto
them that knowe the lawe. Howe shal the
lawe haue power vpon a man as long as he
liueth: ¶ For the woman that is in subiection to
the man / is bounde vnto the lawe whyle
she liueth: but if the man dye / then is she
loosed from the lawe that concerneth the mā.
¶ So shal be now with another man / whyle the
man liueth / she shall be called a wedlocke: becau-
se. But if the man be dead / she is free from
the lawe / so that she is no wedlocke becau-
se / she be with another man.

Euen so my brethren / ye also are dead vnto
the lawe by the body of Christ: that ye shoulde
be with another manly with him that is ray-
sed vp from the dead: that we shoulde bringe
forth fruite vnto God. For whā we were in
the fleshe / the synfull lustes / which were stered
vp by the lawe / were mighty in ouer meim-
bers to bringe forth fruite vnto death. But
now are we loosed from the lawe / and dead
vnto it / that helde vs captiue / so that we shoulde
sette in a newe conuersation of the spere / and
not in the olde conuersation of the letter.

B ¶ What shal we saye then: For the lawe sinnet
God sochly: & teareth the selfe: I knewe not synne /
but by the lawe. For I had knowen nothinge
of luste / if the lawe had not sayde: ¶ Then shal

not lust. But then toke synne occasion at the
commandemens / and stered vp in me all ma-
ner of lust. For without the lawe / synne was
dead. As for me / I lusted somtyme without
lawe. Howbeit / whā the commandemene
came / synne awaked / but I was dead. And
the very same commandement that was ge-
uen me vnto life / was founde to be vnto me
an occasion of death. For synne toke occasion
at the commandement / and deceaued me / and
slew me by the same commandement. The lawe
is holie / and the commandement good / and
holie / iuste and good. In that then which is / I am
good become dead vnto me: God forbid.
But synne that it myghte appeare howe that it
is synne / hath wrought in me death / wherof
ye good: that synne myghte be oute of iustifur-
synfull by the commandement. For we knowe
that the lawe is spiritual / but I am carnall /
I soule vnder synne: because I knowe not
what I do. For I do not that I will / but
what I hate / that do I. ¶ If I do knowe that
which I will not / then graunte I that the
lawe is good.

So then it is not I that do it / but synne
that dwelleth in me: for I knowe that in me /
that is in my fleshe / dwelleth no good
thyng. To will is present with me / but to per-
forme that which is good / I fynde not. For
the good that I will / do I not: but the euill
which I will not / that do I. ¶ If I do knowe that
I will not: the is it not I that do it / but synne
that dwelleth in me.

¶ Thus fynde I now by the lawe / that whā
I will do good / euill is present with me. For I
deire in the lawe of God after the inward
man: but the lawe that liueth in my members /
which struggeth against the lawe of mynende /
and catcheth me prisoner in the lawe of synne /
whiche is in my members. O wretched man
that I am / who shall deliuer me from this
body of this death: I thanke God thowgh I
Christe oure Lorde. So then with the mynde
I serue the lawe of God / but with the fleshe
I serue the lawe of synne.

The VIII. Chapter.

When is there now no damnation vnto
them that are in Christ Iesu / which walke
not after the fleshe / but after the spere. For the
lawe

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lawe of the spirit (that bringeth life in Christ
 Jesu) hath made me free from the lawe of
 sinne and death. * For what impossible was
 vnto the lawe? in as muche as it was weake
 because of the fleshe (that persecuted God/
 and sint hye synne in the similitude of synfull
 fleshe/ and by synne damned synne in the
 fleshe: that the righteousnesse required of the
 lawe might be fulfilled in vs/ whiche woulde
 not after the fleshe/ but after the spirit. For they
 that are fleshy/ are fleshy mynded: but they
 that are godly/ are godly mynded. To be
 fleshy mynded/ is death: but to be godly
 mynded/ is life and peace. ¶

To be fleshy mynded/ is enemye against
 God/ (that synne is not subdued vnto the lawe
 of God/ for it can not also. So for them that
 are fleshy they can not please God. For when
 ye are not fleshy/ but godly/ if so be that the
 spirit of God dwel in you. For who so hath
 not the spirit of Christ/ the same is not by a
 new birth/ if Christ be in you/ when is the body
 dead because of synne. But the spirit is life for
 righteousnesse sake. ¶

What for is the spirit of him/ that raysed vp
 Iesus from the dead/ dwell in you/ then shall
 you be also that raysed vp/ Christ from the dead/
 quicken your mortal bodies/ because that hye
 spirit dwelleth in you. ¶ Therefore brethren/
 we are now heires/ not to the fleshe/ but to
 the spirit/ for if ye live after the fleshe/ ye
 must dye: but if ye mortifie the deedes of the
 body/ whome the spirit seeth/ ye shall live. For who
 so is led by the spirit of God/ seeth Gods
 children: (for ye haue not receaued the spirit
 of bondage to feare/ any more/ but ye haue re-
 ceaued the spirit of adoption/ whereby we crye:
 Abba/ our father. ¶ The same spirit testifieth
 our spirit/ that we are the children of God.
 ¶ If we be children/ then are we heires also/ namely
 the heires of God/ and heires annexed
 with Christ/ if so be we suffer together/ (for
 we may be also glorified together. ¶ ¶ For I
 suppose/ that the afflictions of this tyme/ are
 not worthy of the glory/ whiche shall be reuealed
 vpon vs. ¶ For the seruice longinge of the
 creature/ to loke for the appearing of the chil-
 dren of God/ because the creature is subdued
 vnto vanitie/ against her will/ but for his will
 shee is subdued her vpon hope. For the creature

also shalbe free from the bondage of corruption/
 vnto the glorious libertye of the children of
 God. For we knowe/ that every creature groaneth/
 and travaileth with vs in paine vnto the
 same tyme.

What they grieve/ but we our selves also/ which
 haue the first fruite of the spirit/ groane within
 our selves for the children of God/ and loke for
 the reuererence of our bodies. For we are ser-
 ued in death/ howbeit in hope: (but the hope
 that is in vs/ is no hope/ for how can a man hope
 for that which he seeth? But if we hope for that
 which we see not/ then do we with more patience
 obeye for vs. ¶

Let vs therefore the spirit also helpe/ our weak-
 nes: for we knowe not what we ought to desire
 as we ought: (neither desire/ the spirit in
 selfe maketh intercession for vs with
 unspokeable gronings. ¶ Therefore/ brethren/
 I beseeche the heere/ for vs/ that the mynde
 of the spirit: for he maketh intercession for
 the same/ according to the pleasure of God. ¶
 ¶ But first we are/ that all things serue for
 the best vnto them that loue God: whiche are
 called of purpose. For those/ whome he hath
 before/ hath he ordeyned also before/ that they
 shoulde be life fashioned vnto the image of his
 sonne/ that he might be the first begotten/ as
 amonge many brethren. So for those whome he
 hath ordeyned before/ the hath be called also/ a
 whome he hath called/ them hath he also indue-
 ed with grace: and whome he hath made righte-
 ou/ the hath he glorified also.

What shal we saye then vnto these thinges?
 ¶ If God be on our syde/ who can be against
 vs? ¶ What shal we not his owne sonne/ but he
 hath geuen him for vs all/ howe shall we not
 reuere him geue vs all thinges also? ¶ Who shall
 laye any thing to the charge of Gods choyse?
 ¶ It is God that maketh righteous/ who will
 then condemne? ¶ It is Christ that dyed/ yet
 ther which is raysed vp againe: whiche is also
 on the right hande of God/ and maketh inter-
 cession for vs.

Who will separate vs from the loue of God?
 ¶ Trouble/ or anguish/ or persecution/ or hun-
 ger/ or nakednesse/ or perill/ or sweete death
 is written: (for thus saith he. We filled all the
 daye longe/ we are counted as sheepe appoy-
 ned to be slayn. ¶ Truste therefore/ in all these thinges

Gal. iii. 2
 11. Tim. i. 2
 11. Cor. i. 2
 and v. 2
 Ephes. i. 2
 11. Cor. v. 2
 11. Cor. i. 2
 11. Cor. v. 2
 11. Cor. i. 2

gre we ouer come sarre / so by so sake that loueb
 vo. For iurc I am that neyther deatb nor lyfe /
 neyther ouerwylt nor ruler / neyther powere / ney-
 cher thinge present / neyther thinge to come /
 neyther byrtb nor lowereb / neyther any other
 creature shalbe able to separate vo from the
 lone of God / whiche is in Chest Iesu oure
 Lord. R

The IX. Chapter.

I Saye the truely in Christe Ieue not / whe-
 ther of my essence beareth me witnessen
 I holy ghost / that I haue greater beauntesse
 I g and carnall soueraine my detre. I I haue
 myssed my selfe to be cursed from Christe for
 my detre / that are my kynsmen after the
 12 a seid / whiche are of Israel: I vnto whome per-
 12 a tyneth the dyslybyppe / and the gloire / and
 the conueniencie / and the lawe / and the ser-
 uice of God / and the promise: whose are also
 the faithlesse / of whome I aser the seid I com-
 e mab Christe / whiche I so God ouer all blessed
 for ever Amen. But I speake not these thinge
 12 c / so though they the woide of God were of
 none effecte: I For they are not all Israelites /
 12 c whiche are of Israel: neyther are they all chil-
 12 c dren / because they are the seide of Abraham:
 12 b I but in Isaac shall the seide be called vnto
 the hartie. They whiche are chyldren after the
 fleish are not the chyldren of God / but the chyl-
 12 b dren of the promes are counted for the seide.
 For this is a woide of the promes: where he
 12 b sayeth: I Aboue this myne I come / and
 Sece shall haue a sonne.

B Rombe / is not so with this onely / but
 12 c also with I Rebecca was with childe by one /
 namely by oure father Isaac / so ture the chyl-
 dren were boue / and had none neyther good
 nor bad / that I purpose of God myght stande
 accordinge to I election / not by the bestrawinge
 of woike / but by the grece of the caller / as
 12 a seide he vnto her: The greater shal serue the
 lesse. So is it written: I Jacob haue I loueb /
 but Esau haue I hated.

W hat shall we saye then: to God then vn-
 12 b righteous: God sayeth. For he sayeth vnto
 12 b vhoose: I I shew mercy / to whome I shew
 mercy: a hane compassion / on whom I haue com-
 passion. So lych it not the in any mans wil or
 conuynge / but in the mercy of God. For the
 12 a scripture sayeth vnto Phara: I For this cause

haue I stered the vnto / to shewe my power
 on the: that ney name resist his will: I Esau. 12. b
 lade. Tho hath he mercy on whome he will:
 and whome he will he hardeneth.

Thou wile saye then vnto me: why blamest
 he no yett. I For who can resist his will: I Esau. 12. b
 thou ma / who are thou / dyspouert with God: and Esau. b
 sayeth the woike to his woite: I Why hast
 thou made me out of this fashion: I Hath net the Ter xvij. a
 potter power / out of one claye of claye to make
 one vessel vnto honoure / and another vnto
 12 b dishonoure: Therefore wyle God wolde be re-
 12 b uerish / and to make his power knowen / he
 brought forth with greace patience the vessels
 of woike / whiche are ordeyned to damnation:
 that he myght declare the ryche of his gloire
 on the vessel of mercy / whiche he had prepa-
 red vnto glory / whome he hath called / C na-
 mely vs / not onely of the Terce / but also of
 the Genyke. So be saith also by vs: I Ofc ij. c
 I wyl call that my people / whiche is not my
 12 b people: and ney beloued / which is not the be-
 loued. And it shall come to passe in the place /
 where it was sayde vnto them: Ye are not my
 people / there shall they be called the chyldren of
 the lyuynge God. But Esau cryed ouer Israel:
 I Though the numbre of the chyldren of Is-
 12 b rael be as the sande of a seker / yett shal there be
 12 b a remnaunte be saued. For there is the woide
 12 b that he synished / a hosteneth in righteousnesse. Amos ij. b
 for a horse woide shall God make vnto carth. S
 And as Esau sayd before: I Expre the Lo-
 12 b dzic of Sabaath had lesse vo seite: we shoulde
 haue ben as Sodoma / and lyfe vnto Go-
 mora.

W hat shall we saye then: This wyl we
 saye: The Chythen whiche folowed not i righ-
 12 b tounesse / haue ouer taden i righounesse: but
 I I speake of the righteousnesse that cometh
 of faith. Whynter / Israel folowed the lawe of
 12 b righteousnesse / and assayed not vnto the law
 of righteousnesse: Why for? heur because they
 sought it not out of faith / but as it were out
 of I bestrawinge of woike. For they haue num-
 12 b bered at the stumbling stone. So is it written:
 12 b I Beholde / I Lay en Spore stone to stumble
 12 b at / and a rocke to be offenede arand whosoe-
 12 b uer beclureth on him / shal not be confounded.

hyng of them the ryces of the Herthen: howe muche more shoulde it be so for their fulness were there: I praye vnto you Herthen: for as much as I am the Apostle of the Herthen: I will praye myne affeare: I mighte prouide them vnto gile / whiche are my selfe and saue some of them. For if the losse of them be the reynoung of the world: what weece that is / then as if life were taken of the dead: If the beginninge be holy / then is all y^e bowe holy: and if the rote be holy / the are the boughes holy also.

¶ But though some of the boughes now be broken / and thou / when thou wast a wyld olyue tree / art graffed in amonge them / and made partaker of the rote / and sappe of the T olyue tree / doest not thy selfe agaynst the boughes. If thou doost thy selfe agaynst the / then beart / not as thou / from / but the rote beareth the. Thou wilt saye then / the boughes are broken of / that I mighte be graffed in / Thou sayest well. They are broken of because of theyr vnbelife / but thou standest shooorne belee. ¶ Be not thou, hys myned / but feare / seynge God hath not spard the natural boughes: allest he also spare not the.

Beholde the rrice / the kindnesse / and rigorouse of God: as in them whiche sell rigorouse: but towarde the kindnesse / if thou continue in thy kindnesse. Ela shalt thou be bewen of: ¶ and they / if they byde not sted in vnbelife / shall be graffed in agayne. For thou be cut out of the natural wyld olyue tree / and graffed / contrary to nature / in the good olyue tree: howe inuade more shall they that are natural / be graffed in thrie owne olyue tree agaynst

¶ I wolde not that thy secretes shoulde be hyd from you brethren: lest they shoulde be wyse in your owne conceite: that paerly blindnesse is happened vnto Israell: ¶ So long as all the fulnesse of the Herthen be comen. And so all Israell shall be saued. Wheris wyrtyn: I herre shall come out of Syon be that roch Deliyer / and shall turne away vngodlinesse from Jacob. And this is my conuention with them / when I shall see awaye their sinnes. As concerninge the Gospell / I halde them as circumcy for your sake: but as your

hyng the electon / I loue them for the fathers sake.

For verily thy gifte and callinge of God are such / that he can not reuocate hym of the. For like wyse as he also in tyme past haue not deliuerd / but now hauropayned mercy thowme their vnbeleife: Euen so now haue they not deliuerd on the mercy / whiche is happened vnto you: that is / life: also inuade prayne mercy. For God hath clost vp all vnbeleife / that be myghte haue mercy on all.

¶ O the depense of the ryces / both of the wysdome and knowlege of Gods: ¶ How in Cap xviij a comprehensible are his iudgements: and his wayes vnsearchable: ¶ For who hath knowe Cap iij b the mynde of the Lord: ¶ Who hath den Xfo xij b his counsaill geue: ¶ Who hath giuen him j. C. a. d. b ough of our hande / that he myghte be recompensed agayne: ¶ For of hym / and shoume: Efa xliij. e hym / and in hym are all thinges. ¶ To him be *Ro xviij c prayse for euer / Amen.

The XII. Chapter. ¶

¶ Beweche you brethren by the meynfullnesse of God / that ye geue ouce youre bodyes for a sacrifice: that is / aucte / holy / and accept Pph. iij. c table vnto God / whiche is yowee reasonable frumge of God. And fasten not your selfe lyke vnto theys woules / but he chaunged thorum: the reuocynge of youre mynde / that ye maye proue / what hyng that good / that is acceptable / and perfecte will of God is. For I i. Eph. v. b feare thowee the grace: that is / geuen me / vnto Xeecl. iij. c every man amonge you: that no man slyeme of hym selfe more / then it cometh hym to esteeme: ¶ That he be discretly iudge: of hym selfe / accordinge as God hath weale vnto every man the measure of sayre. ¶ So lyke as we haue many members in one body / but all the members haue not one meate of a paracion: Euen so we beynge many / are one body in Christ. ¶ But amonge our selfe euery onie the membre of another / and haue diu. c. g. yse / accordinge to the grace that is geuen vnto oo. ¶ If any man haue the gift of Prophecyng / let it be accordinge to the gift. ¶ Let them that haue an offyce / wasp vpon the offyce: let hym that reacheth / take heed: ¶ Det. iij. b so the docryne: let hym that reacheth / be attenduance to the exhortacion: ¶ If any man

unto the Lord for he greuch God thanke: and he that careth not careth nor unto the Lord/and greuch God thanke. for none of vs liueth to him selfe/and none dieth to him selfe. If we liue/we liue unto the Lord. If we dye/we dye vnto the Lord. Therefore whether we liue or dye/we are the Lordes.

B For therto byd Christ/and rose agayne/ and ruynd/that he mighte be the Lord of dead and quyet. But why iudgest thou thy brother? Or thou oder/why despysest thou thy sister? We shall all be brought before the iudgements seate of Christ. For it is writen: I As truly as I liue/ sayeth the Lord/ all knes shall come vnto me/and all kynges shall knowlege vnto God. Theu shall euen one of vs geue accomptes for him selfe vnto God. Let vs not therefore iudge one another any more. But iudge thus rather/ that nona put a stumbling block on an occasion to fall in his brothers waye. I Knowe/and am full certified in the Lord Christ/that there is no thinge commune of it selfe: but vnto him that iudgeth it to be communced him is it commune. But if the vniuersite greuch ouer thy meate/ then walk off thou not now in charite. Despise not with thy meate him/ for whom Christ dyed.

C So therefore that youe realize be not euell spoken of. For the kyngdome of God is not meate nor drynke/ but ryghteousnesse and peace/ and ioye in the holy ghoost. Let that in these thynges stretch Christ/ please thy God/ and so commend of men. Let vs therefore folowe these thynges/ which make for peace/ and thynges wherewith one maye edifie another. Despise not the worke of God for meates sake. All thynges truly are cleane/ but it is euell for that man whiche eateth with hurt of his conscience. It is muche better that thou eate no fleshe/ and drinke no wyne/ nor any thynges/ wherby thy brother stumbleth or fallerh/ so to made wyse. Aske thou sayth/ haue it with thy selfe before God. Happy to be thae condemneth not him selfe in that thyng which he doerh. But he that maketh conscience of it/ yet eateth/ is dampned: because he doeth it not of faith: for what souce is not of faith/ the same is synne.

The XV. Chapter.

What are stronge/ I oughte to feare the synfulness of them which are weak/ and not to stande in ouer owne conceite. Let euey one of vs obide him selfe/ so that he please his neyghboure vnto his welth and charyng. For Christ pleased not him selfe/ but as it is writen: He rebukes of them whiche rebuked the/ are fallen vpon me. Whatsoever thynges are writen afore tyme/ are writen for oure learynges/ that we shal receiue patience and comfort of the scriptures/ mighte haue hope. The God of patience and consolacion/ graunte you to be like myn dede one to another according vnto Iesu Christ/ that ye beynge of our mynde/ maye with one mouche praise God the father of our Lord Iesu Christ.

Wherfore receaue ye one another/ as Christ hath receaued you to the praye of God. But I saye/ that Christ/ Iesus was a minister of the circumcyon for the truth of God/ to confirme the promysed made vnto the fathers/ and that the Genten myghte praise God because of mercy/ as is writen: I For this cause wyl I praye eke amonge the Gentiles/ and sende vnto thy name. And agayne he sayeth: I Receiue ye Genten with hys people. And agayne: I Desyre the Lord/ all ye Gentiles/ and laude him all ye dayes. And agayne I saye/ sayeth: I There shall be the core of Iesus/ in hym shall Ierusalem rule the Gentiles/ in hym shall the Gentiles trust. The God of hope/ shall you wish all ioye and peace in besuynges/ that ye maye be plentious in hope/ thow we the power of the holy ghoost.

I My selfe am full certified of you/ my brethren/ that ye youre selfes are full of goodness/ fylled with all knowlege/ so that ye are able to edifie one another. Wherehelst/ wherwher/ I haue somwhat more boldly wrytten vnto you/ as one that putteth you in remembrance/ for the grace that is giuen me of God/ that I shoulde be a minister of Iesu Christ amonge the Genten/ to declare the Gospell of God/ that the Genten mighte be an acceptable offering vnto God/ sanctified by the holy ghoost. Therefore maie I boast my selfe thow we Iesu Christ/ that I myghte wish

PE v thynges.

The I. Epistle to the Corinthians.

The V. Chapter.

And here goeth a commune repute / that
 these is whodome, amonge you / and
 such whodome / as is not once named a
 Leu. xvi. a
 monge the Heythim / that one shoulde haue
 his sisters wyfe. And ye are puse vp / and
 haue not rather said wed / that he whiche hath
 done this deed might be pus from amonge
 Colos. ii. a
 you. I for I merely as absent in Godye / was
 present in spiete / haue determined already as
 though I were present / concerninge hym
 that hath done this deed / in the name of oure
 Lord Iesus Christ / when ye are gathered
 together with my spiete / and with the power
 of oure Lord Iesus Christ / I to deliuer
 Mat. xviii. b
 I. Tim. i. c
 him unto Satan for the destruction of the
 fleish / that the spiete may be saved in the
 daye of the Lord Iesu.

Your retying is not good. I knowe ye
 Gal. v. a
 not that a lile leuen soureth the whole kome
 of dough. I praye youe therfore the olde leuē /
 that ye maye be now done like as ye are wete
 Epha. liii. b
 bread. For we also haue an Easterdame
 Job. i. c
 which is Christ that is offered for us. Where
 2. Cor. xv. a
 fore let vs kepe Easter / not in the olde leuen /
 nor in the leuen of malicoufnes / and wicked
 ness / but in the sweet bread of purenesse / and
 of thy reuerē. I

I write vnto you in the Epistle / that
 ye shoulde haue nothinge to do with whoe
 Rom. xvi. a
 mongers / and that mente I not all of the
 whoremongers of this worlde / eyther of the
 courteous / or of stoucoufnes / or of them that
 wooshypp synners / for then muste ye nedes
 haue game out of the worlde. But now haue
 I written vnto you that ye shoulde haue
 nothinge to do with them. Plainly / if there be
 any man that is called a whoer / and is an
 whoremonger / or courcouf / or a wooshypper
 of synners / or a raylor / or a thowfarde / or
 a detourner / I with such shall ye not care. For
 whar haue I to do to iudge them that are
 without? Do ye not iudge them that are
 within? Do for them that are without / God
 shall iudge them. I Put awaye from you him
 that is enuill.

I maye do all thynges / but I all thynges
 doe not profytable. I maye do all thynges /
 but I will be thoughte vnder nomans powe
 Rom. xvi. a
 re. I keare are ordeined for the belly / and
 the belly for meate. But God shall destroye
 both it and them. The body belongeth not
 vnto whoredome / but vnto the Lord / and
 the Lord vnto the body. God hath raye
 Rem. vii. a
 sed up the Leide / and shall raise vs up also
 by his power. I knowe ye not that your Ba
 dies are the members of Christ / shall I now
 take the members of Christ / and make them
 the members of an harlot / God forbid. Do
 ye not knowe that he which is leuē in an
 harlot is one bodye? For it is halde one fleish
 and one spiete. For it is halde one fleish
 and one spiete.

How these one of you hauinge businesse
 to goe to lawe before the vn
 Mat. xv. d
 righteous and not before the iustices? I do
 and xv. b

ye not knowe that the synners shall iudge the
 iudges? If the world then shall iudge of
 you / are ye not good enough to iudge small
 matters? And ye not that we shal iudge the
 iudges? howe much more thynges that bee
 payne to the temporall lyfe? Therefore if ye
 haue iudgement of temporall matters / take
 heed that are deysed in the congregacion /
 and set them to be iudges. This I saye to
 youre shame. In these vnto vs wyfe man
 amonge you: What / not one at all / that can
 iudge betwene brother and brother? But
 I order Iesus to lawe with another / and that
 before the iudges?

Howe therefore is there vnto a faulte as
 amonge you / that ye go to lawe one with ano
 ther. Why do ye not rather suffice wronger?
 Why suffice ye not youre selves rather to be
 franded? But ye your selves do wronge and
 vstrande / and that with the brethren. And ye
 maye as the vneighbourous / shall not inherē
 the kyngdome of God. Be not deceaued.
 Where the whoremonger / nor whooshypper /
 of synners / nor beater of wchoule / nor Epha
 xv. a
 waelinges / neither abusers of them filis
 with manyde / nor thefes / neyther the coue
 rous / nor thowfardes / nor cursid spaktes /
 nor extortioners / shall inherē the kyngdome
 of God. And such haue some of you bene / but
 ye are washed bye are sanctified / ye are made
 righteous bye the name of the Lord Iesus
 and bye the spiete of oure God.

I maye do all thynges / but I all thynges
 doe not profytable. I maye do all thynges /
 but I will be thoughte vnder nomans powe
 Rom. xvi. a
 re. I keare are ordeined for the belly / and
 the belly for meate. But God shall destroye
 both it and them. The body belongeth not
 vnto whoredome / but vnto the Lord / and
 the Lord vnto the body. God hath raye
 Rem. vii. a
 sed up the Leide / and shall raise vs up also
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 take the members of Christ / and make them
 the members of an harlot / God forbid. Do
 ye not knowe that he which is leuē in an
 harlot is one bodye? For it is halde one fleish
 and one spiete.

Why whoredome. All synnes that a man
 doth /

Mat.

Epha.

Job.

2. Cor.

Rom.

Rem.

Gen.

both are without the body. But he that con-
nureth wchecomer / synners agaynst his
owne body. ¶ We knowe ye not that youre
body is the temple of f holy ghoost: Whome
ye haue of God / and are not youre owne?
¶ For ye are really boughte. Praise ye God
therefor in youre body / and in youre spere /
whiche are Gods. ¶

The VII. Chapter. ¶

Al concerninge the thinges whercof ye
wrote vnto us / Iesus. were: Is it good
for a man noye touch a woman. Neuerthe-
lesse / to a tode to whodanie / let every man
haue his owne wyfe / and let every woman
haue her owne housbande. Let the man
geue vnto the wyfe. As himselfe: like
wyfe also the wyfe vnto the man. The wyfe
shalt not pauer ouer her owne body / but the
housbande: and likewise the man shal not
pauer ouer his owne body / but the wyfe.

Whidiane not your selues owne from ano-
ther / except ye do with the consent of both for
a tyme / that ye may geue your selves vnto the
syrne / and then come together agayne / as
gain / as / whan tyme you for your meane-
conceit. ¶ But this I saye of sauoure / and
not of commaundement: Howbeit / I wold
rather that all men were as I am. Neuerthe-
lesse / every one hath his proper gyfte
of God / one by one / another so. To them
weche that are unmarried / and to weddowes / I
saye: It is good for them that they abide al-
so as I do. ¶ But if they can not absteyne / let
them marry. for it is better to marrie / then
to burne. ¶

But vnto them that are marryd / com-
maundement not / I bidde. The Lorde / if the wyfe
separate not her selfe from her housbande
but if she separate her selfe / she shal remayne
unmarried / so be reconciled to her housbande:
and let not the housband put away his wyfe
from him.

As for the other / no man saye / I not the
Lorde: If any whiche haue an vndelewing
wyfe / and he is content to dwell with hym / let
him not pauer away. And if a woman
haue an vndelewing housbande / and he is
content to dwell with her. let her not pauer him
away. for the vndelewing housbande is
sanctified by the wyfe / and the vndelewing

wyfe is sanctified by the housbande: so els
were youre chyldeen vndelewing / nor are
they holy. But if the delewing begette / let
him departe / whether of a sister or not being
in such cases / but god hath called vs in peace.
¶ For whiche knowest thou O woman / wher-
the thou shalt saue the man? O whan first
wrest thou O man / wherthe thou shalt saue
the woman? But when as God hath distribu-
ted vnto every one / as he saith. The Lorde hath
called every man / so let him walke and so or-
der / I in all congregacions.

If any man be called beinge circumsised / let
him take as Cerithen / byppe vppon him:
If any man be called in the Cerithen byppe / let
hym not be circumsised. Circumsise you
is nothinge / and vncircumsise you is no-
thinge / but the keepinge of the commaunde-
mentes of God. ¶ Let every one abyde in
the callinge wherem he is called. ¶ This
I saye called a seruante / care not for it. Ne-
uerthelesse / if thou wost / it de freyde / rather
for: he that is called in the Lorde beinge a
seruante / so a freeman of the Lorde. Let
wyfe be that is called beinge from a seruante
of Chaste. ¶ Ye are deary boughte / by not
ye seruantes of men. Whether / let every
one wherem he is called / therean abyde with
God. ¶

As concerninge virgines / I haue no
commaundement of the Lorde. neuerthe-
lesse / I saye my good manninge / as I haue
oynayed mercie of the Lorde / so by sayth
full / I suppose it is good for the present nee-
cessite / saunt is good for a man so to be. Bre
thou beande vnto a wyfe / set not to be loue-
sed. Bre thou lousid from a wyfe / set not to
a wyfe. But if thou wost / a wyfe / thou synnest
not. And if a virgine marry / she synnest not.
Neuerthelesse / she shal haue trouble in the
flith. Bre I saouet you.

Howbeit / this I saye bidde: the name
is shorte. Further more / this is the meaninge /
that they whiche haue wyfes / be as though
they had none: and they that receiue / be as
though they receiue not: and they that re-
ceiue / be as though they receiue not: and
they that dye / be as though they possessed
not: a they that vse this world / be as though
they used it not. ¶ For the sayson of thre
Eti si a
woider: Job 34

se. vj. b
se. vj. c
se. vj. d

se. vj. b
se. vj. c

se. vj. c

se. vj. b

se. vj. d
se. vj. e

Eph. iii. 4

1 Tim. vi. 4

1 Cor. vi. c
1 Pet. i. c

The I. Epistle to the Corinthians.

Mat. vij. 2
Luce. xij. 2
1. Cor. v. 2

woulde passe awaye. But I wolde that ye should be without care. Let that is single / carth for the thinges of the Lord / how ye maye please the Lord. But he that is married / carth for the thinges of the worlde / how he maye please his wyfe / and is bounde. A woman and a virgin that is single / carth for the thinges of the Lord / that she maye be holy both in body and also in spere. But she that is married / carth for the thinges of the worlde / how she maye please her houselinge.

1. Cor. v. 2

The II. I say for youre profyte / nor that I will entangle you in a snare / but for that which is honeste / and comly vnto you / that ye maye continuallye cleue vnto the Lord without hinderance. But if any man thinke that it is vncomly for his virgin / if he passe time mariage / and if he do for requite / let him do what he list / he is not to blame / for he is coupled in marriage. Let euery of them be that purposeth surely in his heren / hauinge no neede / but hath power of his owne will / and becometh so in his heren / to kepe his virgin / doth will. Finally / he that buyeth his virgin in marriage / doth well / but he that buyeth nor his virgin / in marriage / doth better. The wyfe is bounde to the lawe / as long as her husbande lyueth. But if her husbande slepe / she is at liberty to marrye vnto whom she will / onely that it be done in the Lord. But she is happier if she abyde after my iudgement. I thinke verely that I also haue the spere of God.

Rom. vii. 2

The VIII. Chapter.

1. Cor. xij. 2
1. Cor. xij. 2

Touching thinges I taught vnto Idols / we are sure that we all haue knowledge / knowlege suffeth a man vpon another. Let euery of them be that he knoweth any thinge / he knoweth not yet how he ought to knowe. But if any man loue God / he shall be knowne of him.

1. Cor. xij. 2

So are we sure to be concerning the meane offered vnto Idols / that an Idol is nothinge / in the worlde / and that there is none other God but one. And though there be / that are called goddes / whether it be in heauen / or in earth / as there be goddes many / and also a lordes many / yet haue we but one God / and one father / of whom are all thinges / and we

in him / and one Lord / Iesus Christe / by whom are all thinges / and we by him.

But euery man hath not knowlege / for some maketh conscience out the Idols / and care it as a thinge offered vnto Idols / and so their conscience byng wake is defyled. Let euery of them be that he knoweth not yet vnto God. If we care / we shall not therefore be the better. If we care not / we shall not therefore be the lesse. But let each of them be that his liberty be not an occasion of falling vnto the wyfe. For if any man be the which hath knowlege / sit at the table in the Idols house / shall not be his conscience while it is weak / be occasioned to care of the Idols offeringe. And so shal we by knowlege shall the weak be their perill / for whom Christe dyed. But when ye sit so agaynst the brethren / and wounde their weak conscience / ye synne agaynst Christ. Wherefore / if ye care for my brother / whye maye ye not slepe / lest / or offende my brother.

1. Cor. xij. 2

Rom. vii. 2

The IX. Chapter.

Am I not an Apostle / Am I not free / I saye / Am I not sinned Iesus Christe our Lord. Let not ye my work in the Lord. If I be not an Apostle vnto other / yet am I youre Apostle. For the sake of myne Apostels shipp / care ye in the Lord. Myne answer is vnto them that saye me this: Haue we not power to eat and drinke / Haue we not power also to keade about / as a sister to wyfe / as well as other Apostles / and as the brethren of the Lord / and Cephas: We haue onely / and Baenabae no power thus to do. Who goeth a warfar at any tyme vpon his owne wages: Who planteth a vineyard / or careth not of the frute thereof / who seeth a flock / and careth not of the milke of the flocke.

See I these thinges after the maner of Barmen: Saith not he the same also: I saye it to you: such in the lawe of Moses: Thou shalt not moull the mouth of the ore that receaith one / and coine. With god take thought for the eye: Who saith he is not altogether for our selke. For no doubt it is written for our selke. For he that careth / shoulde care vpon hope: and he that is without / shoulde trobber vpon hope: that he might be partake of his hope. If we haue forgotten vnto your spiritual thinges /

1. Cor. xij. 2

1. Cor. xij. 2

1. Cor. xij. 2

1. Cor. xij. 2

1. Cor. xij. 2

1. Cor. xij. 2

things/ is it a greater thinge if we reape your
bodily thinges? But if other be partakers of
this power on you / wherefore are not we ra-
ther? **V**neuertheless / we haue not used this
power / but suffice all thinges / lest we should
hinder y^e Gospel of Christ. Knowe ye not that
they which labour in the temple / haue theyr
livinge of the temple / and they that waye as y^e
militarie / waye / y^e aulter: / I weis thus also haue
the Lord obeyed / that they which preach
the Gospel / should liue of the Gospel? But
I haue esd none of these thinges.

Neyther wite I thereof / that it should be
done so vnto me / for I had rather dye then
that any man should bringe my reuenge
to naughte. For in that I preach the Gospel /
I neede not dost my selfe / for I must neede do
it. And vnto me / if I preach not y^e Gos-
pel. If I do it with a good will / I shall haue
my reward: but if I do it against my will / yet
is it the same comitted vnto me. Wherefore then
shall I be rewarded: Namely therefore that I
preach the Gospel / and do the same freely for
naughte / that I adue not my libertie in y^e Gos-
pell. For though I am free from all men / yet
haue I made me selfe every mans seruaunt /
that I mighte winne the more. Vnto the Jewes I
am become as a Jewe / to winne the Jewes.
To the that are vnder the lawe / I am become
as though I were vnder the lawe / to winne
them which are vnder the lawe.

Vnto them that are without lawe I am
become / as though I were without lawe /
where as yet I am not without the lawe of
God / but am in the lawe of Christ / to winne
them that are without lawe. To the weak I
become as weak to winne y^e weak. I am
become of all factions vnto euery man to save
some at the least. But this I do for y^e Gos-
pels sake / that I mighte be partaker thereof.

Knowe ye not that they which runne in
a race / runne ye so / as they maye obtaine the re-
ward: Runne ye so / as they maye obtaine.
One that ploweth manly / abstayneth from all
thynges / and they do it that they maye obtaine
a corruptible crowne / but we do vnto an
vncorruptible crowne. Therefore runne /
not as an vncertaine thinge. So fighte /
not as one that beatech the ayre: but I tame
my body / and bringe it in subiection / lest whan

I preach vnto other / I my selfe be cast
away.

The X. Chapter.

Wherby / I wolde not that ye should be
ignorant of this / that our fathers were y^e first
all vnder the cloude / and all passed throue.
* Ex. xij. c. the sea / and were all baptysed vnder Moyses
in the cloude / and in the see / and vnder all eat of
* Ex. xvi. c. one spiritual meate / and vnder all drinke of one
* Ex. xv. c. spiritual drinke: but they drinke of y^e spiritual
* Num. xxi. c. rocke that followed the / whiche rocke was
* 1 Co. x. c. Christ. I vneuertheless many of y^e had
* 1 Co. x. c. God no delite / for they were synners vnto
* 1 Co. x. c. God in the wilderness.

These are examples vnto vs / that we
should not lust after euil thinges as they lus-
ted: neyther be ye worshippers of ymagines / as
were some of them. Accordinge as it is writte:
The people saye y^e care and drinke / and
* Ex. xxxi. c. rote up to playe. Neyther let vs comite wor-
* 1 Co. x. c. shipdomes / as some of them comitted whiche
* 1 Co. x. c. I haue done / and sell an one y^e care and receiue
* 1 Co. x. c. vnto thousands. Neyther let vs temple
* 1 Co. x. c. Churche / as some of them receiued
* 1 Co. x. c. some of them receiued by an one receiued
* 1 Co. x. c. of serpentes. Neyther murmure ye / as some
* 1 Co. x. c. of them murmured / and were destroyed
* 1 Co. x. c. throue the destroyer.

All these happened vnto them for enuie /
pleas / but they are written so vnto vs / vpon
whome the ende of the world is come. Here-
fore let him that thinketh he standeth / keepe
* 1 Co. x. c. lest he fall. There hath yet no temptation
* 1 Co. x. c. ouertaken you / but such as followeth the nature of
* 1 Co. x. c. man. Vneuertheless / God is faithful / whiche
* 1 Co. x. c. shall not suffer you to be tempted aboue y^e force.
* 1 Co. x. c. In though / but shall in the myddes of y^e tempta-
* 1 Co. x. c. tion make a waye to come out / that ye maye
* 1 Co. x. c. beare it. Therefore ye hearely beleue /
* 1 Co. x. c. shewe from worshippinge of y^e idole. I speake
* 1 Co. x. c. vnto them whiche haue discretion / and ye
* 1 Co. x. c. what I saye. The cuppe of thanksgyuinge
* 1 Co. x. c. wherewith ye graue thanks / is it not the parta-
* 1 Co. x. c. kinge of the bloude of Christ: The bread that
* 1 Co. x. c. we eate / is it not the partakinge of the body
* 1 Co. x. c. of Christ: for we many are one bread / and one
* 1 Co. x. c. body / in as muche as we all are partakers of
* 1 Co. x. c. one bread.

Beholde / Israel after the flesh. They that
eate the sacrifices / are they not partakers of the
aulter: What shall I now saye therin? Shall y^e
* 1 Co. x. c. I saye

The I. Epistle to the Corinthians.

the giftes of healing? Speake they all with tunings: Can they all interpret: But couet ye the best giftes. And yet shew I you a more excellent waye.

The XIII. Chapter. ¶

I Though I speake with the tunings of me and angles/ and yet had no loue/ I were such as soundinge busse/ or as a ringing Cymbal. I And though I coude prophesie/ and vnderstande all secretes/ and all knowlege/ and had all sayth / so that I coude moue mountaines out of their places/ yet had not loue/ I were nor thyng. And though I bestowed all my goods to feede the poore/ and though I gaue my bodye such that I burnid / and yet haue not loue / it profitteth me nothing.

1 Cor. viij. b
Luc. xij. 4

Loue is patient and courteous/ loue is mych not/ loue is not forwardly/ is not puffed wth health/ is not vsurpous/ is not braggis/ is not proud/ is not angry/ is not thinketh not euill/ is not is not inuicous/ but reioyceth in truth/ beareth all things/ believeth all things/ hopeth all things/ suffreth all things.

2 Though Propheycynges saie/ or tunings cease/ knowlege persisteth/ yet loue filleth neuer a waye. For sure knowlege is imperfecte/ and ouer propheycynges is imperfecte. But when that which is perfect/ cometh/ then shall I cease to be done awaye. When I was a child/ I spake as a child/ I vnderstande as a child/ I imagined as a child. But as soon as I was a man/ I put awaye childishnesse. Now we see thow a glasse in a dark speakinge/ but then shall we see face to face. Now I know imperfectly/ but then shall I knowe euill as I am known. Now abideith sayth/ hope/ loue/ these three/ but the greatest of these is loue. ¶

The XIII. Chapter.

3 Now for loue. Couet spiritual giftes/ but specially that ye maye prophesie. For he that speaketh with tunings/ speaketh not vnto men/ but vnto God: for nota heareth him. Howebeit / in the spiche he speaketh mislikes. But he that prophesieth/ speaketh vnto men to edificatione/ and exhortacion/ and to comforte. He that speaketh with tunings/ edifieth himselfe/ but he that prophesieth/ edifieth the congregation. I wold that ye all spake with tunings/ but rather that ye prophesied. For great

er is he that prophesieth/ than he that speaketh with tunings: excepte he also expounde it/ that the congregation maye haue edificatione. But now brethren/ I come vnto you/ and speake with tunings/ what shall I profit you/ excepte I speake vnto you/ cyther by reuelacion/ or by knowlege/ or by Propheycynges/ or by Doctrines.

Yet wist I is also in the thynges that graue sound/ and yet I see not: whether it be a pipe/ or an harpe/ or excepte they graue distincte soundes from the harpe/ shall it be knowne what is piped/ or harped/ And if the trompe graue an vnknowen sounde/ who will prepare hym selfe to the battayll. Euen so ye brethren/ when ye speak with tunings/ excepte ye speake plaine wordes/ how shall hee knowen what is spoken/ for ye shall not speake in the ayre. So many kindes of voyces are in the world/ and none of them is without significatione. If I knowe not nowe what the voyce meaneth / I shall be as a chaine vnto hym that speaketh/ and he that speaketh/ shall an alchaine vnto me. Euen so ye Christians/ so muche as ye couet spiritual giftes/ desire that ye maye haue pleasure in the edificatione of the congregation. Wherefore let hym that speaketh with tunings/ prepare that he maye interpret also. If I praye with tunings/ my spirit prayeth/ but my vnderstandinge bungeeth vnto man. How shall it be the: Namely this: I wil praye with the spirit/ and wil praye with vnderstandinge also/ I wil singe Psalms in this sort / and wil singe Psalms with the vnderstandinge also.

But when thou guesst thanks with the spirit/ how shall he that occupieth the reme of the vnlearned/ saie Amen at thy givinge of thanks / synging he knoweth not what thou sayest/ thou guesst well thankes/ but the other is not edified. I thank my God/ that I speak with tunings more then ye all. Yet had I leaue the congregation to speake free wordes with my vnderstandinge/ that I maye edifie mine other also / rather then that I should finde wordes with tunings. I wold that I should be as concerninge vnlearnednesse be edified / but in vnderstandinge be perfecte. In the lawe is written: I wold other tunings / and with other

1 Cor. xij. b

1 Cor. xij. b

1 Cor. xij. b

1 Cor. xij. b

1 Cor. xij. b

1 Cor. xij. b

wherby they will I speake vnto the people/
and yet shall they not heare me/ sayeth the Lord.
Therefore accuſtinges for a woken / not to
them that belefe / but to them that belefe not.
Euary way / wauyngenge / not wchm that
belefe / nor wnto them which belefe.

B If the whole congregation now came to-
gether into one place / and spake all with tun-
ges / and there tane in they that are vntar-
ned / or they whiche belefe not / shoulde they
not saye / that ye were out of your wittes? But
if all prophesied / and there came in one that
belefe not / or one vntarued / he shoulde be
redued of them all / and iudged of all / and so
shoulde the secreete of hys herte be opened / and
so shoulde he fall vpon his face / wor-
shippinge God / and knowynginge / that of a
trulye God is in you. How is it then bre-
thren? When ye come together / eury one
haib a Psalme / haib a vsayne / haib a tonge /
haib a reuelacion / haib an interpretation. Lea
all be done to edifyinge. If any man speake
with tongues / let hym do it hym selfe / beyng
the seconde / or at the moost hym selfe / beyng
the thyrde / and one after another / and let one
interpret it. But if there be not an interpre-
ter / let hym kepe silence in the congrega-
tion / wchm let him speake to him selfe / and
to God. As for the Prophetes / let two or thre
speake / let the other iudge. But if any reuelacion
be made vnto another that sueth / then
let the first holde his peace.

E Ye maye all prophase one after another /
that they all maye learne / and that all may
haue comforte. And the spete of the Prophe-
tes are subiecte vnto the Prophetes. For God
is not a God of confusion / but of peace / like
as in all congregacions of the sainctes. * Let
yare waye kepe silence in the congregacion /
for it shall not be permitted vnto the / to speake /
but to be vnder obediēce / as the lawe saith
also. But if they will learne any thinge / let the
ax theyr hous bandes at home. For it becom-
meth not women to speake in the congrega-
cion. Wherbyng the worde of God from an-
gange you. Whis is come vnto you onely. If
any man chaunge hym selfe to be a prophete / or
spiritual / let him knowe what I wryte vnto
you / for they are the commaundementes of
the Lord. But if any man be ignoraunt / let

hym be ignoraunt. Wherfore brethren / couet
to Prophete / and forbyd not to speake with
tonges. Let all thynges be done banefullye Colaf. ij. a
and in order.

The XV. Chapter.

I Declare vnto you brethre / the wofull that I
I haue preached vnto you / wchich ye haue Galat. ij. a
also accepted / and in the whiche ye stande / by
the whiche also ye are sauid. After what mane
I preached vnto you / if ye haue kepte it / ye
erpe ye haue beid in vayne. For first of all
I behureth vnto you that whiche I also re-
ceaued / how that Christ I dyed for your synnes
accordinge to the scriptures / and that he rose
agayne / the thyrde daye accordinge to the scrip-
tures / and that he was sene of Cephus / then
of the twelue / after that was be sene of moche
fre hundred brethre / as at once / wherof thre
are yet manye alyue / but some are fallen in slepe.
After that was he sene of James / then of all
the Apostles. Last of al was be sene of me also /
as of one borne out of the erme. * For I am
the leest of the Apostles / whiche am not wor-
thy to be called an Apostle / because I per-
secured the congregacion of God. But by the
grace of God / I am that I am. And the grace
in hath not ben vayne / for I haue lab-
oured more then they all / wchm / not I
the grace of God whiche is with me. Now
whether it be for they / thus haue we picas-
ced / and thus haue ye beleeued.

I But if Christ be preached / that he is risen
from the dead / howe saye they then some
amonge you / that there is no resurrection of the
dead? If there be no resurrection of the dead /
then is Christ not risen. If Christ be not risen /
then is our preachinge in vayne / and your
faith is also in vayne / yee / and we are founde
false witnesses of God / because we haue ius-
tified agaynst God / that he hath raised vp
Christ / whome he hath not raised vp / if the
dead rise not agayne. For if the dead rise not
agayne / then is Christ also not risen agayne.
But if Christ be not risen agayne / then is your
faith in vayne / and ye are yet in your syn-
nes / they also that are fallen in slepe in Christ
are perished. If in this life onely we hope in
Christ / then are we of all men the moost mis-
erable.

But now is Christ risen from the dead / C
ll ij and.

Esai. liij. a
* Job. ij. a
* Mat. x.
* xxij. b
* Luc.
* xxij. b

Apoc. ij. b

Actu. vij. a
and ij. a

B

The I. Epistle to the Corinthians.

Colos. b and is become the first frutes of them that
 sleepe. For by one man cometh death; and by
 one man the resurrection of the dead. For as
 they all dye in Adam / so shall they all be
 made alive in Christ / but every one in his
 order. For the first is Christ / then they
 that belonge unto Christ / when he cometh.
 Then the ende / when he shall deliuer vp the
 Kingdome vnto God the father: when he shall
 put downe all enemie / and all superiour and po-
 wer: For he must rayge / till he haue put all
 his enemies vnder his feete. The last enemy
 that shall be destroyed is death / for he hath put
 all thynges vnder his feete. But whiche saith /
 that all thynges are put vnder hym / it is ma-
 nifest that he is excepted / whiche put all thynges
 vnder hym. When all thynges shall be
 subdued vnto hym / then shall the sonne hym
 selfe also be subiect vnto hym / whiche put all
 thynges vnder hym / that God maye be all in
 all.

D O not thinke so they whiche are baptised
 ouer the dead / if the dead rise not at all: Why
 are they then baptised ouer the dead? and why
 stand we in jeopardy every houre: by oure re-
 ceyving whiche I haue in Christ Iesu oure
 Lord / I dye daily. What I haue fought
 with beastes at Iherusalem after the maner
 of men / what besetth it me / if the dead rise
 not againe: Let vs eate and drinke / for
 we must eate & drinke. Be not ye deceaued:
 I will speake vnto you good maners. Ye
 were egypt vs / and synne nor foine haue
 nor the knowledge of God. Thus I saye to you
 plainly.

B ut many might saye: Howe shall the dead
 arise / and with what maner of body shall they
 come? Thou saulest that which thou sowest is
 not quickened / except it dye. And whatso-
 ever thou sowest thou sowest not a body that shall be /
 but a bare sowe / namely of wheate / or of some
 other. But God giueth it a body as he will / a
 new eery one of the seedes his owne body.

E All this he is not one maner of sowe / but
 there is one maner sowe of iun / another of
 beastes / another of fowles / another of byrdes.
 And there are beauey bodies / and there are
 earthly bodies: but they beauey haue one glory /
 and the earthly another. The Sonne hath
 one clearenesse / the Moone hath another clea-

nesse / and the starrs another clearenesse / for one
 starr exceedeth another in clearenesse: Euen so
 the resurrection of the dead. It is sowe in cor-
 ruption / and shall rise in incorruption: It is
 sowe in dishonoure / and shall rise in glory: It
 is sowe in weakenesse / and shall rise in po-
 wer: It is sowe a natural body / and shall rise
 a spiritual body.

I f there be a natural body / there is a spiri-
 tual body also. As it is written: The first
 man Adam was made into a natural life / and
 the last Adam into a spiritual life. Howbeit
 the spiritual body is not the first / but the na-
 tural / and then the spiritual. The first
 man is of the earth / earthy: the seconde man is
 from heauen / heauenly. As the earthy is such
 are they also that are earthly: and as the hea-
 uenly is such are they also that are heauenly.
 And as we haue borne the ymage of his earthy
 / so shall we beare the ymage of the heauenly
 also. Thus I saye brethren / that sicke a bloude
 can not inheret the Kingdome of God: ney
 they shall corruption inheret incorruption.

Behold / I saye vnto you a mystery: We
 shall not all sleepe / but we shall all be chaunged:
 the good / and the odernly / and in the twinkling
 of an eye / as the yme of the laste trompe. For
 the trompe shall blowe / and the dead shall rise
 incorruptible / and we shall be chaunged. For
 this corruptible must put incorruption / and
 this mortall must put on immortallite. But
 when this corruptible shall put on incorrup-
 tion / and this mortall shall put on immortallite:
 then shall the word be fulfilled that is wri-
 ten: I death is swallowed up in victory. O
 death / where is thy sting? Hell / where is
 thy victory? The sting of death is synne. The
 strength of synne is the lawe. But thanks be
 vnto God / through which hath giuen vs the victory: In
 whome we oure Lord Iesu Christ. Therefore
 my dear brethren / be ye stedfast / immouable /
 and alwaye stande in the word of the Lord:
 for as much as ye knowe that ye are labouring
 not in vayne in the Lord.

The XVI. Chapter.

C oncerninge the I. gatheringe that is
 made for the santes / as I haue ordeined you
 in the congregacions of Galacia / euen so do
 ye also. Upon some Sabbath daye / let eery one
 of you put aside by hym selfe / and laue vp
 what is due

Psal. cix. a
Heb. i. b
and q. b

i. Cor. xv. b
Eph. i. b
Cap. q. a

Joan. x. c

Mat. xii. a

whosoever he thinketh meete / that collection
be not to gather when I come. When I am
come / whosoever ye shall allowe by youre
letters / then will I sende to bringe youre le-
tters vnto Jerusalem. Neuertheless if a be
mete that I go / whither also / they shall go with
me. But I will come vnto you / when I go
thorow Macedonia / for the waye Macedo-
nia will I take my iourney. With you perad-
venture will I abide / or else wynter / that ye
maye bringe me on my waye / whither soever
I go.

I will not see you now in my passage / for I
hope to abide a while with you / if the Lord
will / then will I see you. But I will stay at Ephe-
sus vntill Whitsontyde for a great and fru-
tefull booke is opened vnto me / and there are
many aduersaries. If Timotheus come / let
that be without feare with you / for he wrote
the worke of the Lord as I do. Let no
man therefore despise him / but conuince him
for his peace / that he maye come vnto me / for
I loke for him with the bishopp.

As for hys other Apollos / be ye sure / that I
greatly desired him to come vnto you with
the brethren. And his mynd was not at all to
come at this tyme / but he will come when he
hath oportunitie. Wandy ye stand fast in the
sapientieye you lyfe men / and be stronger / let
all your thinges be done in loue.

But brethren / knowe the house of Ste-
phana / that they are the first frutes in Achaa /
and that they haue appointed them selves to
minister vnto the sanctes. I exhorte you to
be obedient vnto such / and to all that helpe
and labour. I am glad of the coniunginge of
Stephana and Fortunus / and Achaeus.
For loke what was lacking vnto me on your
parte / that haue they supplied / they haue re-
spected my spere and yours. Knowe them
therefore that are such.

The congregacion of Asia salute you. An-
quila and Priscilla salute you muche in the
Lord / and so doeth the congregacion that
is in their house. All the brethren salute you.
Salute ye one another with an holy kysse.
The saluacion of me Paul with mine owne
hand. If any man loue not the Lord Iesu
Christ / let him be Anathema / Maran
atha. The grace of the Lord Iesu

Christ be with you. My loue be with you all
in Iesu Christ. Amen.

The first Epistle to the Corinthians / sent
out of Asia / by Stephanus and Titus
narus / and Achaeus / and
Timotheus.

The seconde E- pistle of the Apostle S. Paul to the Corin- thians.

The first Chapter.



Paul an Apostle of Iesu
Christ / by the will of God /
and brother Timotheus.
Vnto the congregacion
of God which is at Co-
rinthum / all the sanctes /
whiche are in all Achaa.
Grace be with you / and
peace from God our father /
and from the Lord Iesu
Christ.

Blessed be God the father of our Lord
Iesu Christ / the father of mercie / and the
God of all comfort / which comforteth vs in all
oure troubles / in so muche that we are able to
comforte the that are in any manner of trouble /
with the same comforte wherewith we oure sel-
ues are comforted of God. For as the afflictions
of Christ are plentifull in vs / thus so is
oure consolacion plentifull by Christ. One
whether we haue trouble or comfort / it is done
for your wealth. If it be trouble / it is done
for your comforte / which healeth the weak-
nesse of our power / in that ye suffer the same afflictions
which we suffer. If it be comforte / it is done
also for your comforte and healeth. Therefore
in our hope fall for you / in so muche as we knowe
of charitye as ye are partakers of the afflictions /
so shall ye be partakers also of the consolacion.

Brethren / we wolde not haue you ignorant
of oure trouble / that whiche happened vnto
Achaicus

The II. Epistle to the Corinthians.

i. Reg. 4. b
Phil. i. e
1. Cor. iij. e
 vs in Asia / so we were greued oute of measure passing strength / so that we euen dyspauered of lyfe / and had concluded in our selues that we must needs dye. But this was done / because we shoulde not put oure trust in oure selues / but in Gods whiche caryeth vs / & lead vs to lyfe agayne / whiche deliuered vs from so greate a death / and yet deliuered vs daily. On whome we trust / that he will deliuer vs he receiue also / by the helpe of youre prayer for vs / that our oure dyshalle many thankes may be giuen by many persons / for the gyfte that is giuen vs.

Phil. d. b
1. The. f. e
1. Cor. xij. a
 For oure reioynginge in this / euen the testimony of euery conscience / that in syngefulness / and godly puruiss / not in fleshy wysedome / but in the grace of God / we haue had oure edification in the worlde / but moost of all with you. For we wryte nothing els vnto you / then that ye rede / and also knowe. Yet / and I truste thare ye shall fynde woe the ende / euen as ye haue founde woe partly.

Phil. d. b
1. The. f. e
1. Cor. xij. a
 For we see youre reioynginge / euen as ye also are sure to reioynginge in the daye of the Lordes Iesus. And in this confidence was I mynded to dre yme to come vnto you / that ye myght haue yet another pleasure newe / and to passe by you into Macedonia / and to come againe out of Macedonia vnto you / and to be led forth to Ierusalem.

1. Pet. v. d
1. Cor. v. e
1. Cor. xij. b
1. Cor. xij. c
1. Cor. xij. d
1. Cor. xij. e
1. Cor. xij. f
1. Cor. xij. g
1. Cor. xij. h
1. Cor. xij. i
1. Cor. xij. j
1. Cor. xij. k
1. Cor. xij. l
1. Cor. xij. m
1. Cor. xij. n
1. Cor. xij. o
1. Cor. xij. p
1. Cor. xij. q
1. Cor. xij. r
1. Cor. xij. s
1. Cor. xij. t
1. Cor. xij. u
1. Cor. xij. v
1. Cor. xij. w
1. Cor. xij. x
1. Cor. xij. y
1. Cor. xij. z
 When I thus wrote was mynded / whyd I wryte ym / are any thoughtes fleshy? I say y shall God / that oure woide vnto you hath not bene / yea and naye. For Gods soune Iesus Christ / whiche was preached amonge you by vs / namely by me and Siluanius / and Timotheus / was not yea and naye / but in him it was yea. For all the promyske of God are yea in him / and are anen in him / to the payse of God by vs. But at to God whiche stablished vs with you in Christ / and hath anoynted vs / and sealed vs / and giuen the earnest of the sperte in oure hearts.

Rom. ix. a
1. Pet. v. a
 The II. Chapter. ¶ **B**ut I call God to recorde vnto my self / that to fauour you withal I came not agayne vnto Corinthum. For that we are to be rebouled oure comen sayth / but we see helpe of youre ioye / for ye stande in sayth. But

I determined this with my self / & I wold not come agayne to you in beauiynesse. For if I make you ioy / who is it that shall make me glad / but ye same whiche is made ioy by me. And thosome haue I wryten vnto you / lest when I come / I shoulde see beauiynesse of them / of whome I ought to reioyce / for so muche as I haue this confidence to you all / that my ioy is the ioy of you all. For in greate trouble / a anguish of herte wrote I vnto you with many teares / not that ye shoulde be ioy / but that ye mighte perceiue the loue / whiche I haue moost specially vnto you.

But if any man haue caused sorrow / the same hath not made me ioy / but partly / lest / I shoulde greue you al. This sufficiency / that I sawe in you / is for rebouled of many / so that I dre to comforte hym / lest / he be swallowed vp in ouermuch beauiynesse. Wherefore I wrote you / that ye shoulde loue vpon him. For the gyfte whiche I wryte vnto you also / that I myghte knowe the prouise of you / whether ye were obedient in all thinges. But loke vnto whome ye reioyce any thyng / I reioyce hym also. For I also if I reioyce ought vnto any man / that reioyce / for a ioye is in forme of Christ / lest / we shoulde be puenient of Satan. For his thoughtes are not enfloument vnto vs.

But when I came to Troada to preache the Gospell of Christ / and a doore was opened vnto me in the Lordes / I had no rest in my sperte / because I founde not Tyms my brother / but I toke my leue of them / and came away into Macedonia. Yet thanke be vnto God / whiche alweye geueth vs the victory in Christ / and openeth the fauoure of his knowledge by vs in euery place. For we are vnto God the good fauoure of Christ / both amonge them that are sauoured / and amonge them that perishe. To these / the fauoure of death vnto death / but vnto the other / the fauoure of lyfe vnto lyfe. And who is meite than? For we are not as many are / whiche chappe and chaunge wath the worde of God / but curie out of pureness / and out of God in the sighte of God / so speake we in Christ.

The III. Chapter

Begin

Begin we then a gossyp to praise oure selfes: Or neede we (as some other) of epistles of commendation vnto you / as letters of commendation from you: Ye are our epistle written in our hearts: which in vnderstande and reb of all men in that yeare knowen / how that ye are the epistle of Christ / ministered by vs / and written in oyle with ynke / But with the spere of the lyuynge God: not in tables of stone / but in fleshy tables of the heart. **¶** Suche trust haue we thorow Christ to Gods worte / not that we are sufficient of oure selues / to shoke any thing / as of oure selues / but oure abilitie / cometh of Gods / which hath made vs able / to be ministers of Gods new testament: not of the letter / but of the spere. For the letter kylleth / but the spere geueth lyfe.

But if the ministracion that kylleth thoro-
we the letter / and was figured in stone / was glorious / so that the children of Israel might not beholde the face of Moses / for the clearnesse of his countenance / which glory neuertheless is done awaye: howe shall not the ministracion of the spere be much more glorious: For if the office that preachers haue had be glorious / much more doeth the office that preachers the ryghteousnesse exceede in glory: For in the other parte that was glorified is nothinge glorified in respect of this exceedinge glory: For if that which is done awaye / be glorious / much more shal that which remaineth be glorious.

Euenger then that we haue suche trust / we vse great boldnesse / and do not as Moyses / which put a vayle besou his face / so that the children of Israel might not see the ende of it / that is done awaye. But they mynded to see vnder it: For vnto this daye remaineth the same coueringe vntaken awaye in the olde Testament / when they receiued it / which in Christ is put awaye. But euen vnto this daye when Moses is red / the vayle hangeth before their heeres: / that they beholde / when they turne to the Lorde / the vayle shalbe taken awaye. / For the Lorde is a spere / and where the spere of the Lorde is / there is liuety. But nowe the glory of the Lorde appeareth in vs all with open face / and we are chaunged into the same ymage /

from one clearnesse to another / euen as of the spere of the Lorde.

The IIII. Chapter.

Before yeinge we haue such an office / as euen as mercy is come vpon vs / we sayne not: but caste from vs the cloakes of dishonestie / and walke not in craftynesse: ney / that corrupte we the word of God / but open the truth / and repon oure selues to euery mans conscience in the sight of God.

¶ If oure Gospell be yet hye / it is hye in them that are lost in amonge to whom the God of this worlde hath blinded the myndes of them which beleue not / that the light of the Gospel of the glory of Christ / which is the ymage of Gods light / is not shyn vnto them. / For we preach not our selues / but Jesus Christ to be the Lorde / and oure selues your seruantes for Jesus sake.

¶ For God that commended the lighte to Borne out of the darkness / hath geuen a cleare shyn in our hearts / that by the lighte of the knowledge of the glory of God might come forth in the face of Jesus Christ.

But this treasure hauing in earthen vessels / as the power which excelleth might be of Gods / and not of vs. We are troubled on euery side / yet are we not without hope. We are in pouerty / but not vncertainly without sorrow: We are persecuted / but we are not forsaken: we are oppressed / but in all these things we perseue: we are all waies bare aboute / our body the wynges of the Lorde Jesus / that is the life also of the Lorde: Jesus might appeare in our bodies: / For we which lyue / are alwayes velyued vnto death / for Jesus sake / as the life also of Jesus might appeare in our mortall fleshe.

The cause is death / not our mighte in vs / but lyfe in you. / For but seinge that we haue the same spere of faith / accordinge as it is written: / I beleued / and therefore haue I spoken: we also beleue / and therefore we speake / for we knowe that he / which is raysed vp by the Lorde Jesus / shall visit vs / as he doth by the means of Jesus / and shall sit with vs. / For all thinge do I for your sake / that is the plentifulle grace: by the thanksgyuinge of many / ymage reboune to the praise of Gods. Therefore are we not weery / but though

Of ye Corinthians/oure mouth is open vnto you /oure heere is made large. Ye are in no straitnesse on oure behalfe: but where as ye are in straitnesse/that yo ye of youre owne heere meaninge. I speake to you/as to thyle dyt that haue lre reward with vs. See youre selfe therfore at laege.

E Ye are not a straining yoke with the vnbelieues. For whar fellowshipp hath righteousnesse with vngighteousnesse? What company hath lght with darkness? How agreeth Colosse with Belyall? What pace hath the Belueuer with the infidell? Howe can we order the temple of God with images?

I Ye are the temple of the lvinge God/as sayeth God: * I wyll dwell in them/and walk in them/and wyll be their God/and they shalbe my people. Wherefore come oure from amonge them/and separate youre selfe / I (sayeth the Lo:De/) and woude no vnwelcome thinge: so wyll I receaue you/and be youre father/and ye shalbe my sonnes and daughter / sayeth the almighty Lo:de.

The VII. Chapter.

Synge nowe that we haue suche promise / (Vearly beloued) let vs cleanse oure selfe from all fylthynesse of the fleshe and spite/and growe up to full holynesse in the feare of God. Vnderstande vs ryghte: We haue hurt woman / we haue corupte woman. We haue defrauded woman. I speake not this to cōdemne you/for I haue shewed you this/that ye are in ouer heere to bye and to luge with you. I am very bolde towards you. I make muche boast of you / I am fylled with comforte / I am exceedinge ioyous in all oure tribulation. I for whan we were come into Macedonia / oure fleshe had no rest / but we were troubled on euery syde: outward was syghing / inward was faice. Vncomfortable? God that comforteth the abiete/consolued vs by the communge of Titus.

Not onely by his communge / but also by the consolation wherewith he was comforted of you / whan he tolde vs your besyre / your wylunge / your frentt minde / so me so that I now reioyce the more. For where as I made you ioy by the letre / it rygently me

not / though I did repente. for I feare that the same epistle made you ioy (though it were but for a season). But now I reioyce / not that ye were ioy / but that ye were ioy to cepte cause. For ye soted godly / so that I now charge ye were hurt by vs. I for godly sote cause / I repemaunce vnto saluation / not to be expented of: I but woude ye sote cause / death. Beholde / we here as ye haue had godly sote / what vngitnesse hath it wroughte in you? Yeer a sufficient amittence / vspite / feare / desyre / a sequent amittence / punishment. For in all poyntes ye haue shewed your selfe / that ye are chare in the maner.

Wherefore though I wrote vnto you / yet it is not done for his cause that did hurt / ne the for his cause that was hurt: but that your vngitnesse (which ye haue for vs in the sight of God) might be manifest with you. Therefore are we comforted / because ye are comforted: but crynged the more ioyed we / for the ioye of Titus / because his sperte was refreshed of you al. I am the for: not nowe as I shamed / though I boasted my selfe vnto him of you: but lyfe as all is true that I haue spoken vnto you / can so in oure boasting vnto Titus soude true also. And his inward affection is more abundantly towards you / whan he remembreth the obedience of you al / howe ye receaued him with feare and tremblunge. I reioyce that I may be bolde ouer you in all thinges.

The VIII. Chapter.

I do you to wryte (bretheren) the grace of God / which is giuen in the congregacions of Macedonia. For their conyng was mooste aboundaunte / whan they were tried by much trouble: and though they were exceedinge poore / yet haue they giuen exceedinge ryche / and that in synghynesse. For so there power / I haue receyved / yet / and beyonde their power / they were willing of their owne accord / and played vs with greate infuance / that we woude receaue their benefite / and fellowshype of the vbandyching that Act. xij. c is done for the functes: And not as we lo. Rom. xv. b ked for / but gaue ouer hym selfe / sylle to the h. Col. xij. a Lo:de / and afterwards vnto vs by the h. Col. xv. a wyl of God / so that we coude not but be
for

The II. Epistle to the Corinthians.

for *Ex. 16* / that ye so he had begunne afore /
he woulde euen so a complye the same Bene-
uolence amonge you. Nowe as ye are eye
in al payntes in sayth / q in word / q in know-
lege / and in all diligencie / and on youre loue
towards vs / eum so se that ye be plencous
also in this benecolence. This I hope not as
commaundynge / but seynge other are so ve-
ligent / I proueyoure loue also / whether a be
perfect or no. For ye knowe the liberalite of
oure Lorde Iesus Christus / whiche though
he be eye / yet for youre sake he became
poore / that ye shoulde his pouerte mighte
be made ryche.

Rom. 8. b

B And my counsaill herein I geue / for then
is profitable for you / whiche haue begunne
a yere ago / not onely to vs / but also to will.
But nowe perforce the vnde also / that
lyke as there is ready mynde to wyll eche
maye be a ready mynde also to perforce the
vnde / as that whiche ye haue. * For if there be
a willinge mynde / it is accepted accordynge
to that a man hath / not accordynge to that he
hath not. This is not done to the enemye that
other shoulde haue case / and ye commaunce /
but that it be a lyke. Let your aboundance sur-
eours eche latre in this tyme of neede / if theye
aboundance also hereafter maye supplie your
lacke / that there maye be equalite. As it is
written : That they gathered made / had
not a need / and he that gathered lyke / to
anted nothin ge. Thankes be unto God /
whiche put in the deere of Tyarus / the same di-
ligence towards you. For he accepted the re-
queste in neede / yet / he was rather so well
wyllynge / that of his owne accord he came
vnto you.

i. Pet. 2. b

1. Cor. 13. b

1. Cor. 13. b

C We haue sente with hym that docther /
whose prayse is in the Gospel / that owne ouer
all the congregacions. Not onely that / but
he is chosen also of the congregacions / to
be a sower with vs in our iourney / for this
benecolence that is ministered by vs vnto
the poore of the Lorde / and to keepe up
youre pious mynde / and to beware / lest
any man report euell of vs because of this
plencousnesse / whiche is ministered by vs.
And therefore make we prouision for bo-
nest thinges / not onely before the Lorde / but
also before men.

Rom. 11. 1

We haue sente with them also a docther
of oure / whome we haue oft praued dili-
genc in many thinges / but none much more
diligenc. And this haue we done in great
hope to ward you / whether it be for Tyarus /
(whiche is my sower a helpe amonge you)
or for our brethren whiche are Apostles of the
congregacions / and the prayse of Christ)
Shewe now the proofe of youre loue / and of
oure blessinge of you vnto these / and openly
in the sight of the congregacions.

1. Cor. 13. Chapter.

H If the hande chynge vnto the saym Rom. 11
/ as no neede for me to wyrite vnto /
you / for I knowe your redines of mind / q
where of I haue my self amonge them of Ma-
cedonia / and saye : That was ready a yere
ago. And your frutes were hard proued
many. Neuertheless / yet haue we sent the
sower / lest your reuoycinge ouer you shoulde
be in vayne in this behalfe that ye myghte
wary / as I haue reported of you : lest / when
they of Macedonia come with me / an frute
ye vnprepared / see (I wil not saye ye)
shoulde be ashamed in this presumption of
boastynge.

Wherfore I thought it necessary to expone
the brethren / to com: beforehand vnto you /
for to prepare this blessinge prouided afore /
that e megi be ready / so that it be a blessinge /
and not a vestraininge. * This I thynke :
that he whiche so wryth lieth / shall escape lieth al /
whiche be epar so wryth plencously / shall sye
wryte epar plencously / every one / accordynge
as he hath purposed in his herte / not grud-
ginge / or of copulsion. * For God loveth a chear-
full geare. God is able to make you and
ryche in all grace / that ye in all thynges ha-
uyng sufficient to the vntmost / maye be
ryche to all maner of good worke. As it
is written : He hath sparred aboade / and
hath geuen to the poore / his rygheousnesse /
remaneth for eue.

As that geue the vnto the sower / shall
minister vnto also for foode / and shall
multiple your seke / and increas the frute
of youre rygheousnesse / that in all thyn-
ges ye maye be made ryche vnto al singlenesse
whiche causeth thowre vs thankynge
vnto God. It for the hande chynge of
collec

B

1. Cor. 13. b

1. Cor. 13. b

D

The II. Epistle to the Corinthians.

taken from me in the regions of Achaia. Where
 refuse: Because I shoulde not burgeu: God
 knoweth Vlceribless: wher I do and wyll
 vs / that vs: I to ce awaye occasion / from
 them whiche sike occasion that they might
 boast them selves to be lye onto vs. For such
 false Apostles and Decretfull workers said
 them selves lye onto the Apostles of Christe.
 And that is no matuall: for Satban him
 selfe is chaiged into f great of an aungel of
 lyght & herfor is it no great thinge though
 his mynstra falsion them selves / as though
 they were the preachers of ryghteousnesse /
 I whose ende shalbe accordinge to theyr
 dedes.

4. Cor. ii. 4

E I saye agayne / lest any man thinke that
 I am foolish: be: do take me euen as a foule
 that I maye boast my selfe a lyke also. That
 I speake nowe / that I speake I not after the
 Lorde: but as it were in foolishnesse / whyle
 we are nowe come to Booslinge: Saying that
 many boast them selves after the fleshe / I will
 boast my selfe also. For ye suffer foules
 gladly in to miserie as ye your selfe are wyse.
 For ye suffer euery of o mon bange you into
 bondages: if o mon put you to thiansespe / if
 a man rote ouer from you / if a man crole
 byn selfe ouer you / if o man mysse you on the
 feet: I speake concernyng rebuke / as though
 we were weak.

1. Cor. xii. 2
 1. Cor. xii. 3

1. Cor. xii. 3

2. Cor. xii. 2
 2. Cor. xii. 3

2. Cor. xii. 2
 2. Cor. xii. 3

Wherem former nowe any man dare be
 holde. I speake foolishly / wherem dare I be
 holde also. They are Hebrewes / so am I. They
 are Israelites / euen so am I. They are the
 seede of Abraham / so am I. They are the mi-
 nisters of Christe / I speake as a foule. I am
 more in laboure more abundantly / in stripes
 about measure / in pynsomenetes more
 plentifully / in hardnesse. Of the Jewes re-
 ceued I fve times fourety stripes one lesse.
 Thrice was I beaten with rodde. I was
 once stoned / suffred thyrty shipwackes
 night and daye: I bene in the depth of
 the see: I have oft reueryed: I have bene
 ofte in perels of waters / in perels amonge
 inuithers / in perels amonge the Jewes /
 in perels amonge the heathen / in perels
 in cyues / in perels in the wyldernesse / in
 perels vpon the see / in perels amonge false
 brethren / in laboure and trouyle / in muche

watchynges / in hunger and thyrst / in muche
 fastynges / in colde and nakednesse: By
 syde those thinges whiche are our ordeur / na-
 mely / my dayly combaunces: I my dayly dan-
 cers for all congregacions. Who is weake / and
 I be not weaker: Who is offendid / and
 I burne not: If I must needs make my
 boast. I will boast my selfe of myne infir-
 mities. God be the father of our Lorde Iesus
 Christe / whiche is blessed for euer: I knoweth
 that I be not. At Damascus the gouer-
 nouer of the people vnder hyngre drede / kept
 the eyes of the Damascenes / and wolde haue
 taken me / and at a trynbowe was I let doune
 in a basket / so ouer the wall / and so escaped
 his handes.

The XII. Chapter.

I professeth me nothyng / no doubt / to
 boast Vlceribless: I wyll come to the
 wyson / and exultacions of the Lorde. I
 knowe a man in Christ about fourety yeres
 agoe / whether he was in the body / can not
 telle: whether he was oute of the body / I
 can not tell / God knoweth: the some was ta-
 ken vp into the thyrde heauen: and I knowe
 the same man / whether he was in the body /
 or oute of the body / I can not tell / God know-
 eth: howe that he was taken vp into the
 Paradys / and herde wordes not to be spoken /
 which no man can vter. Hereof wyll I boast /
 but of my selfe wyll I make no booste / ex-
 cepte in the of myne infirmities. And though
 I wolde boast my selfe / I dred not foolshy-
 ly / for I wolde saye the truthe. But I re-
 frayne my selfe / lest any man shoulde thinke
 of me about bragge he sayeth in me / or brachyng
 of me. And lest I shoulde exalte my selfe oute
 of measure / because of the bygge exultacions /
 there is a warninge given vnto my fleshe /
 euen the necessitarie of Satban / to suffere
 me / that I shoulde not exalte my selfe oute
 of measure: for the which I besonght the Lord
 Iesus / that he myght vpaye in fro me: And he
 sayde vnto me: My grace is sufficient for the.
 For my strengthe is made perfecte by his we-
 weakenesse: Vnto glad therefore wyll I reioyce
 in my weaknesse: that the strengthe of Christe
 maye dwel in me.

Therefore I am contente in infirmities /
 in rebukes / in necessities / in persecucions / in
 angusties

angry w^{ch} for Christs sake: for what I am
 weak / then am I stronge. I am become a
 foule in the blaspemye my selfe: ye haue complet-
 ed me. For I ought to be commended of
 you / in so much as I am in nothinge inferi-
 or to the byge Apostles. Though I be no-
 thinge yet are the cofessors of an Apst: We our
 ght amonge you / with all patience / with
 signes / and with wonders / and with mighty
 deedes. For what is it / wherein ye are inferi-
 orious to the other congregations? or. epie u
 si that I haue not bene gracious vnto you.
 I forget me this wronge. Beholde / I am
 ready the thirde tyme to come vnto you / and
 will not be that greaue vnto you. For I like
 not youres / but you. For the children ought
 not to gather treasure for the idoles / but the
 idoles for the children. I will very gladly
 bestowe / and wylbe bestowed for your
 soules: though the more I loue you / the lesse am
 I laud againe.

¶ But I reioyce so / that I grieved you not:
 neuertheless / so muche as I was grieved /
 I reioyce you with gyle. Hane I defrauded you
 by any of them / whom I sent vnto you?
 I defraud Titus / and with him I see a thro-
 wd: Hane Titus defrauded you? Hane we not
 walked in one spiete: Wene we not in lyfte for
 restpeere? Againe / shal I saye that we graue
 ouer selfes: We speake in this wise in the sighte
 of God. But all this / dearly beloved / is done
 for your edifyinge. For I feare / lest / when
 I come / I shall not fynde you suche as I
 wold: and lest / ye shall fynde me suche as ye
 wold: not / in this / where be amonge you / beha-
 uours / enuicings / wrathes / stryuinges / factio-
 nings / whisperings / swellings / opinions
 left / when I come againe / God hange me
 lowe amonge you / and lest / I be constrained
 to bewaile many of them that haue sinned
 before / and haue not repented oure the vn-
 cleannesse / and whoredomes / and wantonnesse
 which they haue committed.

The XIII. Chapter.

¶ Now came I the thirde tyme vnto you.
 ¶ In the mouth of two / or thre witnesses

shall every matter be stablised. I haue tolde Tit^{us}. viij. b
 you before / and tell you before as presente the Gobi... p.c
 forwode / yene / and wyete: now beinge ab-
 sent / vnto them which in tyme passed haue
 sinned / and so all other: and if I come againe /
 I will not spare / for yege that ye see experie-
 nce of hym: I wylde speake in me / euen Mat p.c
 Christs / whode amonge you is not weak / but
 is myghtye amonge you. And though he
 was crucified in weaknesse / yet he is
 the power of God. And though he was weak
 in him / yet he was with him in the power of
 God amonge you.

¶ I proue youre selfe: whether ye are in the B
 sarch / or amon youre selfe. Or knowe ye not i. Cor. xi. d
 youre selfe / that Iesus Christ is in you? I ex-
 cept ye be cast awayes. But I must ye knowe
 that we are not cast awayes. I desire before
 God that ye do no euill / nor that we shoulde
 seme commendable / but that ye shoulde
 do that which is good / and let vs be cast awayes.
 For we maye do nothinge against the truth /
 but for the truth. We are glad when we are
 weak / and ye strange: and therefore alio we
 write for / namely youre perfectnesse. There
 fore wylde I these thinges beinge absent / lest
 when I am present. I shoulde vs sharp-
 nesse / accordinge to the power: I wylde re. ii. Cor. p. b
 Lorde hath giuen me to chastyse / and not to
 bestrope.

¶ Finally brethren / reioyce / be perfecte / com-
 plete youre selfe / be of one mynde / be greuable /
 and the God of loue / and grace shalbe with
 you. Salute one another with an holy kisse. Rom. xij. b
 ¶ All the synners salute you. The grace of
 oure Lorde Iesu Christ / and the love
 of God / and the felowshippe of
 the holy ghoost / be with
 you al. Amen.

The seconde Epistle to the Corinthians /
 sente from Philippoe in Mace-
 donia / by Titus and
 Lucan.

The Epistle of
the Apostle S. Paul
to the Galathians.

The first Chapter.



Paul an Apostle (not of men, nor by man, but by Jesus Christ) a by God the father, which raised him up from the dead, and all the things which are with me. Unto the congregacion in Gal

lacia.

ii. Cor. i. a
Eph. i. a
i. Pet. i. a

Grace be with you, and peace from God the father, and our Lord Jesus Christ, which gave him selfe for oure synnes, that he might deliver us to his precious end, wold, according to the will of God our father, to whom be prayse for ever and ever. Amen.

2. Cor. 10. a

I marvel that ye are so soon turned from him, now called you in the grace of Christ, unto another Gospel, which is nothing else, but that there be some, which I trouble you, and intend to persecute the Gospel of Christ.

i. Cor. 10. a

Nevertheless, though we our selves, or an angel, or from heauen, preach unto you any other Gospel, than that which we have preached unto you, let him be accursed. As we have sayde afore, so saye we now againe: If any man preach unto you any other thing, than that ye have receaved, the same be accursed. Cursed be they men now, who do so, I about to please men? I? I should yet please men? I were not the servants of Christ.

Job. 1. b

Jacob. 1. b

2. Pet. 1. b

* But I certifye you brethren, that the Gospel which is preached of us, is not of man, for I neither received it, nor learned it of man, but by the revelation of Jesus Christ.

Act. 13. a

114. a. 114. a

For ye have herde of my conversacion afore tyme in the Jewshyp, how that beyonde measure, I persecuted the congregacion of God, and spoiled it, and persecuted in the Jewshyp, about many of my companions in my nation, and was much more severe

in sinners of the traditiones of the fathers.

But when it pleased God, which separated me from my mothers womb, and called me by his grace, to declare his sonnes in me, that I should preach unto some the Gospel amonge the Gentiles, immediately I communed not of this matter with flesh and bloud, neither came I to Jerusalem, unto them, which were Apostles before me: But wente my wayes into Arabia, and came againe to Damascus. Then after this yeare, I came to Jerusalem, to sit with Peter, and abode with him fyfteen dayes. As for the other Apostles, I sawe none of them, save James the Lordes brother.

2. Cor. 1. a

114. a

The things that I wrote unto you, behold, God knoweth, I write not. After that I wente I into the coastes of Syria and Cilicia: but of fact, I was unknowne of the Challen congregacion in Jerusalem, because they had herde only that: As that persecuted in tyme past, preached now in the faith, which some time be destroyed, and they praised God in me. **A**

The II Chapter.

Then after fourteen yeares, I wente up againe to Jerusalem, with Barnabas, and Titus, with me also. But I wente up by revelation, and remained with them of the Gospel, which I preach amonge the Gentiles: but specially with them, which were in reputation, lest I should runne, or had runne in vaine. But Titus, which was also with me, was not compelled to be circumcised, though he was a Greeke: and that because of certayne reasons, beinge false brethren, which came in amonge us, to spye out our libertie, which we have in Christ Jesus, that they might bringe us into bondage, to whom we gave no room, nor yet for the space of an houre, as seeming to be brought into subjection, that the truth of the Gospel might continue with you.

2. Cor. 1. a

2. Cor. 1. a

As fourth, that seemd to be greater, that they were in tyme past, I make it no matter to me. For God loveth not the outward worde of men. Whether it be they, which seemed great, taught me nothing: but contrarywise, when they sawe that the Gospel, all our the one, returned on was one.

2. Cor. 1. a

2. Cor. 1. a

2. Cor. 1. a

2. Cor. 1. a

D. 1. 1. a

mitted vnto Peter: (for he that was my gyfte with Peter to the Apostell byppe ouer the circumcision) he same was myghty with me also amonge the Heythen: they receaued by grace that was geaun vnto me.

Galico and Cephas / and Iohn / which serued to be pyllyers / I gaue me and Barnabas the ryghte handes / and agreede with vs / that we shoulde preache amonge the Heythen / and they amonge the Jewes / vnto that we shoulde remember the poore: / whiche thinge also I was diligent to do.

But when Peter was come to Antioche / I withsade hym in the face / for he was worthy to be blamed. For after there came ceruayne from James / he dyd eate with the Heythen. But when they were come / he withdrew and separated hym selfe / fearinge them / which were of the circumcision. And the other Jewes vsfembled with hym lykewyse / in so muche that Barnabas was broughte vnto theyr simulation also. But when I sawe that they walked not ryghte after the tenet of the Gospell / I saide vnto Peter openly before all: If thou desyge a Jewe / lyust after the maner of the Gentiles / and not as do the Jewes / why causest thou the Gentiles then to lye as do the Jewes:

Though we be Jewes by nature / and not synners of the Gentiles: / yet in so muche as we knowe / that: man is not made righteous by the dedes of the lawe: / but by the fayth on Iesus Christ. We haue belueid also on Iesus Christ / that we myghte be made righteous by the feyth of his lorde / and not by the dedes of the lawe: because that by the dedes of the lawe no fleshe shalbe iustified.

If we then whiche seke to be made righteous by Christ / shoulde be yet founde synners our selues / is not Christ then the minisster of synne: God forbid. For if I buyde agayne that which I haue destroyed / then make I my selfe a trespasser. I Doe I knowe the lawe as Gad vnto the law / that I myghte lye vnto Gad. I am crucified with Christ / yet do I lye: where he liueth / now not I / but Christ liueth in me. For the lyfe whiche I now lye in the flesh / I lye in the fayth of the same of Gad: / whiche loued me / and gaue him selfe for me: / I cast not awaye the grace of Gad.

For if righteousnesse come by the lawe / then shoulde Christ in vayne.

The III. Chapter.

We foolish Galatians / who haue becomen vnto you / that ye shoulde not be serued before the eyes / and amonge you crucified. This onely wolde I learne of you: Kepe you from the sprete by the dedes of the lawe: / or by the preachinge of the sayth: Doe ye to vnto us: / Ye began in the sprete / wolde ye enche now then in flesh: Haue ye suffred so muche in vayne: / so be close in vayne. For that gaueh you the sprete / and doerh suche greute aites as amonge you: / woech heu shoulde the dedes of the lawe: / or by the preachinge of the sayth: I Ieuen as Abraham belueid God / and it Gene. xii. was counted vnto hym for righteousnesse. Rom. iij. c. Thus ye knowe that they whiche are of sayth / Jacob. ii. c. Abraham chylde.

The scripture saue aforehande / that God B iustified the Heythen euen sayth: Therefore shewed he glad tidings afore vnto Abraham / and sayde: I In the shall all Heythen be blessed. So then they whiche be of sayth / are blessed with saythfull Abraham. For as many as go aboute with the woordes of the lawe / are vnder the curse. For it is wrytten: I Cursed be e uery man that continueth not in all thynges whiche are wrytten in the booke of the lawe: do the. That now is iustified by the lawe / in the sygh of God is accursed: / For the iust shall Aba. ii. c. lye by his sayth. I The lawe is not of our i. b. sayth: / but the man that doeth the same / shal lye. Ieuen Iheron. I But Christ hath deliuered vs from the curse of the lawe / when he became a curse for vs for us wrytten: Cursed is e uery man that hangeh on a tree: / that the blessinge of Abraham myghte come on the Gentiles in Christ Iesu / and that we myghte so receaue the promysed spere the same sayth.

But then I will speake after the maner of C men. Though it be but a mans wyllement / yet noman despiseth it / or addeth any thinge thereto: / I when it is confirmed. I To Abraham and hys seide were I promysed made. He sayeth not in the sedes as in many / but in thy selfe / as in one / whiche is Christ. This Testamene I saye: / which afore was confirmed to Christ wrytters not disannulled / that I pro-

no childen: break forth / and crye thou that
enaylsis not / for the Iesulus hath many
mo childen then the which hath an houshede.
As for: we brethren we are the children of I
saac/according to the promise.

137 Ihus lyke as at that tyme/so that was borne
after the flesch/persecuted bym that was borne
after the spere / then so is it now also. But
138 what sayest the scripture? I Put away the
bonds mayden/and be sonnes for the sonns of
the bonds mayden shall not be buye with the
sonne of the free woman. So now brethren/we
are not childen of the boude mayden / but of
the free woman. I

Chap. V. Chapter.

139 Stande fast therefore in the liberty / where
with Christ hath made us free/and be not
wrapped agayne in the yoke I of bondage.
140 Beholde / I Paul say vnto you: * If ye be cur-
sums / Christ Iesus profereth you nothinge at all.
I eschise agayne vnto every man which is
intimus / whether he is boude to kepe the whole
lawe. Ye are quite quyre from Christ/as many
of you as will be made righteous by the lawe/
and as fallen from grace. But we waye in
the spere of hope / to be made righteous by
fayth. I For in Christ Iesu / neither is cir-
cumcisione with any thinge / nor vncircum-
141 cision: but fayth which I by loue in any gyre
in operation. Ye say well: * who was a lit
vnto you / that ye should not obeye the truth?
Such iustification is not of hym that hath called
you. I Thus I haue saued the whole temple
of Idols.

142 I I haue trust towarde you in the Lord/
that ye will be none otherwys mynded. But
be that troubleth you / shall beare bye I iudge-
ment / what seuer be. Brethren / if I yet
143 make circunneision / why do I suffice persi-
cution? than hath the stande of the crosse
ceased. Woulds God they were reed out from
amonge you / which trouble you. But wherby?
144 ye can saied vnto Iheremye / onely for not your
libertye / but an occasion vnto the flesch / but
be lions leue one another: For all the lawe to
145 fulfill in one word / namely in this: * Loue
thy neyghboure as thy self. But if ye bye / and
146 hurt one another / take heed / that ye be not
147 consumed one of another. I

148 I I saye: Walle in the spere / and so shall

ye not fulfill the lustice of the flesch. For the I
desse lusted agaynst the spere / and the spere
against the flesch. These are contrary one to the
other / so that ye cannot do I bothe ye wold:
But and if ye be led of the spere / then are ye
not vnder the lawe. I The vices of the flesch / I Tim v. c
are manifeste / which are these: Adourrye/
whoredome / enuicousnesse / wantonnesse / Ido-
latrye / wrath / craft / I hamish / rancour / gelt /
warth / stryfe / sedition / sicke / enuy / enuie /
149 the / wantonnesse / gloriou / and such like:
of the which I tell you before as I haue tolde
you in mye past / I that they which committe / I Cor. v. b
suche shall not inherite the Kingdome of God. I Eph. v. a
* But the fruite of the spere to loue / toye / peace / I
longe sufferinge / gentlenesse / goodnesse / I Eph. v. b
fultnesse / meeknesse / temperance. I I againe v. b
suche to not the lawe. But bye that are Christ * Ro. xij. b
flesch / haue crucified their flesch with the lustice / I
and vices. I

Chap. VI. Chapter. I

149 Let vs weare in the spere / and we also in I
the spere. Let vs not be naynglonous/
prouidinge one another / and enuyng one
another. Brethren / if any man be overtaken of
a faulce / ye / which are spiritual / encuringe hym
with a m. Ie spere: and considere thine owne
selfe / that thou also be not caught. I I care
150 ye one another / but then / and so shall ye
fulfill the lawe of Christ. But if any man thinke
hym selfe to be sonne of a Ch. when in deed he
is nothinge / I despayne vnto such bym selfe. See
every man prouide his owne worke / and then
shall he beare ceapen / in his owne selfe / and
not in another. I For every one shall beare bye
151 his owne burthen.

152 But let hym that is taught with I words / I
nursche in all good thinges / vnto hym that
teacheth hym. Be not deceaued / And will not
be mocked. I For whatsoeuer a man soweth / I
153 that shall he reape. As that soweth vpon the
flesch / shall of the flesch reape destruction. But
154 he that soweth vpon the spere / shall of I spere
reape lyfe euerlastinge. I Let vs not be weary
155 of well doinge: for when the tyme is come / we
shall reape without ceasinge. Of whyle we be
enye therefore / let vs do good vnto all men /
156 I due specially vnto them which are of the
householde of flesch. I

157 Beholde / why how many wordes I haue
writen

The Epistle to the Ephesians.

i. Cor. 10. j. written vnto you / with myne owne hande.
 They that will please in the fleshe / constraue
 you to be circumcised / onely lest / they shoulde
 be persecuted with the crosse of Christ. For euen
 they them selves which are circumcised / kepe
 not the lawe / but woulde haue you circumcised /
 that they myght reioyce in youre fleshe. But
 God forbid that I shoulde reioyce / save onely
 in the crosse of our Lord Iesus Christ /
 wherby the world is crucified vnto me / and
Galat. v a I to it / as to the world. I for in Christ Iesus / neuer
 circumcised away / scrib any thinge / nor vncircu-
Of epi. 4 cision / as a newe creature. I And so many
 as will be according to this rule / peace & mercie
 be vpon them / and vpon Israel of God. From
ii. Cor. 10. 4. henceforth kinde man put me to busynesse / for
 I beare in my body the markes of the Lord
 Iesu. Wherein the grace of our Lord Iesu
 Christ be with youre spirit. Amen.

Vnto the Galatians / sent from
 Rome.

The Epistle of the Apostle S. Paul to the Ephesians.

The first Chapter.

Paul an Apostle of Iesu
 Christ by the will of God.
 To the sanctes which are
 at Ephesus / and to them
 which be on Iesus Christ.

ii. Cor. 1. a
Galat. 1. a

i. Pet. 1. a

1 Pet. 1. a
1 Tim. 1. b

Grace be with you /
 and peace from God our
 father / and from the Lord Iesus Christ.
 Blessed be God and the father of our
 Lord Iesus Christ / which hath blessed vs
 with all manner of spirital blessinge in hea-
 uenly things by Christ / accordinge as he
 had chosen vs by him as euer the foundatione
 of the world was layde / that we shoulde be holy
 and without blame before him in lone / and
 without spot / to reueale vs as doctours

whom Iesus Christ / accordinge to the plea-
 sure of his will / vnto the praye of the glory of
 his grace / wherby he hath made vs accepted in
 the Father. In whom we haue redemption /
 which is without spot / in himselfe / and
 without wrinkle / and without any thinge of
 the sorte / which he hath chosen vs to himselfe
 before the foundatione of the world / that we
 shoulde be holye and without blame before
 him in lone / and without spot / to reueale
 vs as doctours of his grace / which he hath
 shed vpon vs abundantly / and in all wis-
 dome and prouidence / and in his will
 hath opened vnto vs the mysterie of his will /
 accordinge to his pleasure / which he had pur-
 posed in himselfe / that it shoulde be preache-
 d / that when the tymes were fulfille / that all
 things shoulde be gathered together by Christ /
 both the thynges which are in heauen / and
 also the thynges that are vpon earth / euen by
 him / by whome also we receiue to the inhe-
 ritance / that we that were before tyme predesti-
 nate / before accordinge to the purpose of his will / whiche
 we seech all thynges after the counsaill of his
 owne will / that we myght be to the praye of
 his glorie / euen we that therfore beleeued in
 Christ / on whome also ye beleeued / after that ye
 herde the word of truth / namelye the Gospill
 of youre salvation / which began when ye be-
 leued / ye were sealed with his holy spirit / whiche
 is the earnest of oure inheritance / to the
 end of our redemption / that we myght be his
 owne / and to the praye of his glorie.

Wherefore I also / in so muche as I haue
 herde of the faith / whiche ye haue in the Lord
 Iesu / and of youre loue vnto the sanctes /
 because not to geue thankes for you / and make
 mention of you in my praye / that the God
 of our Lord Iesus Christ / the father of the
 glorie / may geue vnto you the spirit of wis-
 dome / and open vnto you the euery thinge of
 himselfe / and lighten the eyes of youre vnder-
 standinge / that ye may knowe what is the hope
 of your callinge / and what the riches of his
 glorious inheritance / which he hath geuen vs
 in himselfe / and what is the exceeding great-
 nesse of his power / whiche he doeth accord-
 inge to the workinge of his myghty power / whiche
 he wroughte in Christ / when he raised him vp
 from the dead / and set hym on his right
 hande in heavenly things above all / rule /
 power / myght / and domination / and aboue
 all that maye be named / not onely in this
 world / but also in the world to come. / This
 hath put all thynges vnder his feet / and hath
 made

177 b made hym about all thynges: the head of the
178 b congregacion/which is his bodye/ and the ful-
179 b ness of hym that filleth all in all.

The II. Chapter.

177 b **A**ND quickned you also / when ye were
178 b dead throuwe misspasse and synnes / in
179 b the which in tyme pass ye walde according to
the course of this worlde / and after the pence
180 b that ruleth in the ayre / namely / after the spere
181 b whiche now worketh in the chyldeyn of onba-
182 b lesse: Amonge whome we also had oure con-
183 b secration in tyme pass in the lustre of oure
fleshe / and bys the wyll of the fleshe / and of the
mynde / and were naturallye the chyldeyn of
weacheiuen as well as theye.

184 b But God whiche is ryth in mercy throuwe
his gracie loue / whereunto he loued vs iuen
whan we were dead in synnes / both quick-
ned vs with Christ / (for by grace are ye saued)
and hath rayfed vs up with hym / and set vs
in heaueonlynges throuwe Christ Iesu
that in tyme to come he myght shewe the
exceeding rychte of his grace / in kindnesse
to vs towards in Christ Iesu. for by grace are
ye saued throuwe sayth / and that not of youre
selles. for it is the gyfte of God / not of woer-
kes. For as his woofman shyppe / created in Christ
185 b Iesu / vnto good woofes / so the whiche God
ordenyed vs before / that we shoulde walke in
theye.

186 b **W**herfore remember / that ye whiche ofore
synne were Gentyles after the fleshe / and were
called uncircumcision / of them that are cal-
led Circumcision after the fleshe / whiche cir-
187 b cumcision is made with the hande / that ye at
the same tyme were withoute Christ / and re-
188 b cepted alienates from the comunite realthe
of Israel / and were steyners from the tes-
189 b tament of promysse / therfore had ye not hope /
and were withoute God in this worlde. But
now ye that be in Christ Iesu / and ofore tyme
were farre of / art now made nye by the bloude
of Christ.

190 b **F**or he is oure peace / whiche of both hath
made one / and hath broken doune the wall
191 b that was a stoppe betwixte vs / and hath also
throuwe his fleshe put away the cause of ha-
tred / (namely the lawe of the commaundemen-
tes containyd in the lawe written) / of wayne

he myghte create one newe man in him selfe /
and make peace / and to reconcyle both vnto
God in one bodye throuwe the crosse / and so
he stewe the hatred throuwe his owne fleshe
as came / and I preached peace in the Gospell / Esa loij c
vnto you which were farre of / and to them Lucij b
that were nye. for throuwe hym we both haue
entranche in one spere vnto the father.

192 b **N**ow therfore ye are no more / gyfte and
stranger / but iue mens in with the fountr / a
of the householde of God / buylded vpon the
193 b foundation of the Apostles and Prophets /
194 b where Iesus Christus is the chiefe stone / i. i. i. i.
in whome euery buyldinge is taupled together /
groweth to an holy temple in the Lorde / in
whome ye are buylded also together / to be an
habitation of God in the spere.

The III. Chapter.

195 b **O**f this cause I desire am I a prisoner of
Christ Iesu for you Gentylens / accordinge Actu. 23. b
so ye haue herde of the office of the grece of
God / which I haue gauen me to you wards. for
196 b Act. 23. a
* by reuelacion was this mystery shewed vnto
me / as I wrote about in fewe wordes: * Galat. 3. b
wherby whan ye reade it / ye may perceaue
myne vnderstandinge in the mystery of Christ /
whiche (mystery) in tyme pass was not open-
197 b clared vnto the chyldeyn of men / as it is now re-
198 b vealed to his holy Apostles and Prophets by
the spere / namely / that the Gentylens shoulde
be inheritors also / and of the same body / and
partakers of his promysse in Christ by the Gos-
199 b pell / wherof I am made a minister / accord-
ing to the gyfte of the grace of God / whiche
is gauen me / according to the waitinge of his
power.

200 b **V**nto me / the least of all saintes / is this
great gracie / that I shoulde preach amonge
201 b the Gentylens the vnsearchable rychte of Christ
and to make all men see / what is the fellowshyppe
of the mystery / which from the begynninge
202 b Colos. 1. c
of the worlde hath ben hid in God / whiche
made all thynges throuwe Iesus Christ / so
the intent that now onto the rulers and po-
203 b wres / in brauen myght be knowe by the con-
gregatione the manyfolde wysdome of God /
204 b according to the eternall purpose / whiche
hath shewed in Christ Iesu oure Lorde / by
whome we haue boldnesse / and an entranche
in all confidence throuwe sayth on hym.

in m. et. † Where

The Epistle to the Ephesians.

Philip j. b. **F** Wherefore I desire that ye saynt not for
 a cause of my tribulations / that I suffer for
 your which is your payse.

E For this cause I bowe my knees unto the
 father of our Lord Iesus Christ / whiche is
 the true father of all that is called father in
 heauen and in earth / that he graunte you (ac-
 cordinge to the riches of his glorious) to be streng-
 thed with power by his sperte in the inward
 man / that Christ maye dwell in youe herco
 by feyth / that ye be fullye rooted / and grounded
 in loue / maye be able to comprehend with all
 saunties / what is the breadth and length / and
 the depth / and the height / and to knowe the
 loue of Christ / whiche lone yett passeth all know-
 ledge / that ye maye be fylled with all manner
 of fullnesse of God.

Vnto hym that is able to do exceedinge
 aboundantly / I aboute all that we see or vn-
 derstande (accordinge to the power that worketh
 in vs) be present in the congregation which
 is in Christ Iesu / at all tynes for ever a euer
 Amen.

The III. Chapter.

Wherefore you which are purpore in the Lo-
 rds Church / shew you that ye walke as a becom-
 meth your callinge / whereas ye are called / to
 all humbilities of mynde / and lowe
 sufferinge / forbearinge one another in loue /
 be diligent to kepe the vnite of the sperte / that
 is the bond of peace. One body and one
 sperte / and as ye are called in one hope of your
 callinge. One Lord / one faith / one baptisme /
 one God and father of all / whiche is aboue
 all / and throughte all / and in you all.

Vnto every one of vs is giuen graced
 accordinge to the measure of the gift of Christ.
 These sayeth he / he is gone vp on hys /
 a hath led away captiue captiue / a hath gene
 vs in to men. That he woulde vs / what is
 it / but that he first came downe in the lowest
 partes of the earth / he that came downe / so
 euen the same which is gone vp aboue all hea-
 uens to sittel at the right hande of the father /
 And the same which is come
 to be the Apostles / some to be Disciples / some
 to be Euangilistes / some to be shepherdes and
 teachers / whereby the saunties myght be cou-
 pled together by communicatione / to the dis-
 playng of the body of Christ / till we all come vnto
 one maner of saynt / a knowlege of the sonne of

God / and become a perfect man into the mee-
 sure of the perfecte age of Christ. It is that we
 be none with euery wynde of doctrine / that
 the wickednesse of me and craftynesse / wherby
 they laye wyte for vs to deceaue vs.

But let vs loke with trust in loue / and in
 al things growe in him / whiche is the brady
 euen Christ in whom all the body is coupled
 together / and one in the faith by ano-
 ther throughte all the mynne. To wherby one
 ministereth vnto another (accordinge to the
 reason as euery man hath his measure)
 and in such that the body groweth to the dis-
 playng of it selfe in loue.

This I saye therfore / and asist in the
 Lords Church / that ye walke none / as the other
 heyrin walke in the wante of the mynde / be-
 blinded in theyr vnderstandinge / byng
 fleungers from the lyfe whiche is in God /
 throughte the ignorance that is in theyr
 eyes of the blindness of theyr hert / whiche byng
 past repentance / haue geuen them selfe ouer
 vnto wretchednesse to walke all manner of vn-
 cleannesse with greuousnesse.

But ye haue not fornicate Christ / if so be that
 ye haue beede of him / and are taughte in hys
 euill as the truth is in Iesu. So then as con-
 cerning the conuersacion in synne past / I saye
 from you that olde man / which marcheth bym
 selfe / shaloue decaule in synne. **W**herby
 ye renoued in the sperte of your mynde / and
 put on that new man whiche is shapen after
 God / in true righteousnesse and holynesse.
Wherfore put awaye lyenge / and speke
 the truth as the truth wherby ye maye knowe
 the same as we are members one of ano-
 ther. **B**e angry / but synne not. Let not the
 sunne goe downe vpon your wrath / neyther
 geue place to the wrath. **B**e that hath stol-
 en / let hym steale no more: **B**ut let hym that
 hath done rather / and do some good with his han-
 des / that he maye haue to geue vnto hym that
 needeth.

Let no feble communicatione preceide out
 of your mouth / but that which is good to the
 edificatione of the body / whiche is the
 bond of the vnite / whan node in / that is
 to be greuous / and geue not / but holy
 wherwith ye are trised vnto the daye of
 dempnyng. Let all bitterness / and
 and

Eph. 3. p. d

i

Gen. 28. b
 1. Cor. 12. b
 Phil. 2. d
 Col. 1. a
 1. Thim. 3. a

Rom. 12. a
 1. Cor. 12. a
 1. Joan. 1. b
 1. Of. 1. d
 E. a. p. a

3. Jan. 4. b
 1. Cor. 12. c

and wrath / and roaring / a cursed speaking
be farre from you with all malicious heart. **¶** But
be ye courteous one to another / merciful / and
forgive one another / eue as God hath forgiven
you in Christ.

The V. Chapter.

A Be ye the followers thereof of God as
of dear children / and walk in love / euen as
Christ loved vs / and gave hym self for vs in
offering / and sacrifice of a sweet sauour vnto
God. **¶** As for whoredome / and all uncleanness
in euery conscience / let it not be named amonge
you / as it becometh synners / vnto the holy
spirit / no / soothly talking / vnto the conscience
which are not comly / but rather geuyng of
thanks. **¶** For be sure / that no whoremonger
/ or vncleane person / or couetous person /
which is a worshipper of ymagines / hath in-
heritance in the Kingdome of Christ a of God.
¶ Let no man because you walk vayne wor-
des / for because of these cometh the wrath of
God vpon the children of vncleane. **¶** Be not ye
therefor copartners with them. **¶** For some tyme
ye were withoute / **¶** but now are ye light in
the Lord.

Walk as the children of light. **¶** For the
fruite of the spirit is all manner of goodnesse / a
righteousnesse / and truchnesse / and proue what
is pleasing vnto the Lord / and haue no ser-
uile / but rather rebuke them / for it is shame
euen to name those thynges / which are done
of them in secret. **¶** But all thynges are mani-
fested / when they are rebuked of the light. **¶** For
whosour is manifest / that same is light.
Therefore sayeth he / **¶** Awake thou that sleepest /
and stande vp from the dead / and Christ shall
give thee the light.

Take heed therefore how ye walke / euen
specially / not as the vncleane / but as the wise / and
seeke the tyme / for it is a mysurable tyme.
Wherefore be not ye vayne / but vnderstande
what the will of the Lord is / and be not
like vnto the world / wherein is excess / but be
full of the spirit / and walke amonge your sel-
ues of wisdomes / and hymnes / and spiritual soan-
ges / singing and making melody vnto the
Lord in your heart / geuyng thanks al-
wayes for all thinges vnto God the father / in
the name of our Lord Jesus Christ sub-

manage your selues one to another in the feare
of God.

Let the women submit the selues vnto
the husband / as vnto the Lord. **¶** For Colos. i. c.
the husband is the wyfes head / as Christ is the
also the head of the congregation / and he is
the sauour of his body. **¶** Therefore as the con-
gregation is in subiection to Christ / lyke wyse
let wyfes be in subiection to the husband
in all thynges.

Ye husbandes loue your wyfes / euen as
Christ loved the congregation / **¶** and gave
hym self for it / to sanctifye it / and cleanse it
in the fountayne of water by the worde / to
make it vnto hym self a glorious congregation /
without spot / nor wrinkle / nor any such
thyng / but that it should be holy and with-
out blame.

So oughte we also to loue the wyfes / euen
as the owne bodies. **¶** He that loueth his
wyfe / loueth hym self. **¶** For no man euer yet ha-
red his owne fleche / but whosoer he / and they
thee / is euen as the Lord / wherof also the con-
gregation. **¶** For we are members of his body /
of his fleche / and of his bones. **¶** For this cause
shall a man leaue father and mother / and cleue
vnto his wyfe / and they two shall be one fleche.
This is a great secreete / but I speake of Christ
and the congregation. **¶** Meneer ye also
ye / that eueri one of you loue his wyfe / euen
as hym self / but kepe the wyfe feare her hus-
bande.

The VI. Chapter.

Let the children obey your fathers in the
Lord / for that is right. **¶** Honour thy father
and thy mother. **¶** This is the first com-
mandement / that hath any promise / that
thou mayest prosper / and thine longe epe-
narde. **¶** And ye fathers / nurture not your
children vnto wrath / but byngre them vnto
the nurture / and of instruction of the Lord.

Ye seruantes / obey your bodily ma-
sters / with feare and trembling / in the Lord.
For this is the first of your here euen as vnto
Christ / but not in the
with seruaue only in the eye sight / so men
pleasur / but as y seruantes of Christ / doynge
the will of God from the heart with good
will. **¶** Thinke that ye serue the Lord and not
men / and be sure / that what good seruaue a
man in
Ver. h/

The Epistle to the Philippians.

him: for as a shilde vnto the father so hath he ministered vnto nic in his Gospel. I hope to see him: as soon as I know how it will go with me. But I trust in the Lord: that I also my selfe shall come shortly.

Phil. i. b

Heartyly desire I thought it necessary to sende vnto you the brother Epaphroditus/whiche is my companion in labour: and fellow soldier: and your Spittle: and my minister at my need: for so much as he longed after you al: and was full of heauynesse: because he had herde he was sicke. And no doubt he was sicke: and that nye vnto death: but God had mercy on him: and not on him only: but on me also: lest I should haue had sorrowe vpon sorrowe.

Rom. xv. d
1 Mai. x. a
1. The. v. b

I haue feare him therefore the more hartely: that he might see him: and recouere againe: and that I also might haue the lesse sorrowe. Because him therefore in the Lord: with all gladnesse: and make much of such: for because of the worke of Christ: he went so farre: that his same nye vnto death: regarded not his life: so fullfill the seruice which was lackinge: on your parte toward me.

The IIII Chapter.

Wherfore my brethren / reioyce in the Lord: Where as I wrote euer one thinge vnto you: greued me not: and marish you the lesse. Beware of dogges: / Beware of euill wo: / Beware of vsion: * For we are the circumcision: / euen we that serue God: in the spirit: and reioyce in Christ Iesu: / and haue no confidence in the fleshe: though I haue whereof I myght reioyce in the fleshe. * If any other man thynke that he hath whereof he myght reioyce in the fleshe: muche more I whiche was circumcised vnto my righte daye: / one of the people of Israel: / of the tribe of Ben Iamin: an Hebrue of the Tribe: as concerninge the lawe: / a Pharisae: / as concerninge seuerallnesse: / I persecuted the congregacion: and as touchinge the righteousnesse whiche is in the lawe: / I was without fault.

Phil. i. b
Esa. lvi. c
* Rom. ix. c
Col. ii. b
1. Job. iij. c
* Rom. i. a
1. Cor. x. c

1. 1. Tit. 1. a
1. Tit. 1. a
Gal. i. b

Tit. iij. b
1. Job. xvi. a
Esa. li. a

gates losse: / and so judge them but young: / that I myghte wyne the Epistle: / and be founde in him: / or hauinge mine owne righteousnesse whiche cometh of the lawe: / but by the faith of Christ: (namely) the righteousness which cometh of God in faith: to knowe him: / and the vertue of his resurrection: / and the fellowshipe of his passion: / that I maie be conformable vnto his death: / by any means: I mighte attaine to the resurrectione frome the dead. / For that I haue attained vnto it already: / so: that I am already perfecte: / but I followe: / if I maye comprehend that wherein I am comprehended of Christ Iesu. / Wherof I counte not my selfe yet: that I haue gotten it: / but one thinge I say: / I forget which is to binde: / a prech my selfe vnto that whiche is before: / a prech vnto the marke appointed: / to obtayne the reward of the highe callinge of God in Christ Iesu.

2
Rom. 1

Let us therefore as many as be perfecte: / be thus wyse: / and as if we otherwise mynded: / I praye God open vs: / thus vnto you. / Let us therefore thinke therein: / to we are come: / let us proceede by one rule: / that we maye be of one accord.

I brethren: / be ye the followers of me: / and loke on them which walke euen so as we: / I haue no for an ensample. / For many walke: / of whom I haue tolde you often: / but now I call you weeping: / euen enemies of the crosse of Christ: / whose end is damnacion: / I wote God is the Redeemer: / and whose glory shall be to them: / whom which see earthly minded. / But our conuersation is in heauen: / wherfrom whence we loke for the sauiour Iesu Christ: / the Lord: / whiche shall change our vile bodye: / that it maye be like fashioned vnto his glorious bodye: / according to the workinge wherby he is able to subdue all things vnto him selfe. Amen.

Rom. 1

1. Cor. 1

The IIII Chapter.

Wherfore my brethren / beache ye below: / and longed for my ioye: / and my creature continue so in the Lord: we be glad. / I praye Euodius: / and the scribe Synides: / that they do of our mynde in the Lord. / Yet and I beseeche the myghtfull God: / to helpe the woman which laboureth with me in the gospel: / with Clement: / and with my other

2

1. Cor. 1

other helpers / whose names are in the booke
of life. * Reioyce in the Lord alwaye /
and agayne I saye / Reioyce. Let your ioynt-
ness be knowne vnto all men. The Lord
is nigh at hande. Be not carefull / but in all
thinges let your petitions in prayer / and sup-
plication with giuinge of thanks be knowen
before God. And the peace of God which
passeth al vnderstandinge. kepe your hartes as
myndes in Christ Iesu. In

Furthermore brethren / whatsoever thinges
are true / whatsoever thinges are honest /
whosoever thinges are iust / whatsoever thin-
ges are pure / whosoever thinges pertaine to
loue / whatsoever thinges are of honeste re-
pore / if there be any veynous thinges / if there
be any laudable thinge / haue these same in
your mynde / which ye haue both learned
and receaued / and herde and seen in me:
these thinges do / and the God of peace
shalbe with you. I reioyce greatlye in the
Lord / that nowe at the laste ye are reioyced
againe to care for me: so ye cared for me afore
but ye lacked opportunitye. I speake not this
because of necessite: for I haue learned in
whatsoever estate I am / therewith to be con-
tent. I can be lowe / I can be high. Every
wher / in all thinges I am mere / both to be
ful / and to be hungrye / to haue plenty / and to
suffre neede. I can do all thinges through
Christ / which strengtheneth me. Whosoever
standinge ye haue bene well / that ye bare parte
with me in my tribulacion.

But ye of Philippes knowe / that in the
begynnyng of the Gospell when I departed
fro Macedonia / no congregation bare
parte with me / concerninge giuinge / and
receauing / but ye onely. For vnto Thessa-
lonica ye sent once / and afterwards agayne
vnto my necessite. Not that I like gyfte /
but I like the frute that is the aboundant
in youre reioynges. For I haue all / and haue
plentye. I was euen syld when I receaued
of Epaphroditus / the which came from you /
an odoure of sweetnesse / a sacrifice accep-
ted and pleasaunt vnto God. My God ful-
fill all youre neede / according to his ryche in
glorye in Christ Iesu.

Vnto God and our father be praise for euer
and euer. Amen.

Salute all the sayntes in Christ Iesu:
The which are in a wish to salute you. All
the sayntes salute you both specially / they that
are of the Emperours house. The grace of
oure Lord Iesu Christ be with you all
Amen.

Wrytten from Rome by Epas
phoditus

The epistle of the Apostle S. Paul to the Colossians.

The first Chapter.



Paul an Apostle of Iesu
Christ / by the will of
God / and brother Timo-
theus. To the sayntes
which are at Colossa / and
brethren that beleeue in
Christ.

Grace be with you / a peace fro God our
father / and fro the Lord Iesu Christ.
* We geue thanks vnto God and the
father of our Lord Iesu Christ / pas-
inge alwaye for you / since we herde of your
foyth in Christ Iesu / and of youre loue to all
synners / for the hopes sake / whiche is layd
vp in store for you in heauen: of the whiche
ye haue herde before by the woide of truth
in the Gospell / which is come vnto you / vnto
as it was into all the world / and is fruite full
to you / since the day that ye herd a fewe
the grace of God in the truth / as ye learned
of Epaphrosius oure deare fellowe seruante /
whiche is a faithfull minister of Christ for you
whiche also declared vnto vs youre loue in
the frute.

Gal. i. a
Eph. i. a
Phil. i. a
1. The. i. a
Mar. iii. a

I for this cause we also / since the daye that
we herde of you / woulde not to paye for you / and
desire that ye might be fulfilled with the kno-
wledge of his will / in all wysedome and
spirituall vnderstandinge / that ye myghte
walke

Eph. i. e
Phil. i. b
1. The. ii. b
1. The. iii. a
1. The. iii. d

in. iii. a
in. vii. c

The Epistle to the Colossians.

ye do so it becometh you as unto the Lord
and not unto men. And be sure that of the
Lord ye shall receive the reward of the
continuance. For ye serve the Lord Christ.
But be that which ye have done. For there is
no respect of persons with God.

The masters be unto your servants that
which is just and equal and knowe that ye
also have a master in heaven.

The III. Chapter.

Continue in prayer / and watch in the
same with thanksgiving and pray also
together for us that God open unto us the
door of the word / to speak the mystery of
Christ / wherefore I am also in bonds / that
I may visit the same / as it becometh me
to speak. Walk wisely towards them that
are without / and redeem the time. Let your
speech be always savourable / seasoned with
salt / that ye may know howe to answer
every man.

K

Epaphras the deare brother and faithfull
minister / and fellow servant in the Lord
shall tell you what ease I am in. Whome I
have sent unto you for the same purpose / that
he might comfort you here / with one Timo-
theus a faithfull and beloved brother /

Phil. i. b
1 Cor. xxi. a
1 Tim. ii. b

whiche is one of you: they shall comfort you of
all things / which are aboynde here. I Apo-
stardus my person flowe salueth you / and
Marcus Barendasse his sone / coun-
selling whome ye received commaundmen-
tes: If ye com / visit us / receive hym / and
Jesus / whiche is called Theudas / whiche are
of the circumcision: These only are my hel-
pers in the Kingdome of God / which were to
my consolation.

B Thepphas a servant of Christ / which
is one of you / salueth you / and alwaye la-
bourer continually for you in prayer / that ye
may stand perfect and full in all that be
the will of God: I beseech him recorde / that
he hath a fervent desire for you / and for
them at Laodicea / and at Hierapolo. Greet
Likas the Physician / salueth you / and so
doth Onesimus. Salute the brethren / whiche
are at Laodicea / and salute Nymphas / and
the congregation which is in his house.

And when the epistolic reddes of you / cause
it to be redded also in the congregation at
Laodicea / and that ye likewise reddes the
Epistle of Laodicea. And saye to Archippus:
Take heed to the office whiche thou hast recei-
ued in the Lord / that thou fulfill it. My
salutation with the hands of me Paul. Re-
member my bonds. I Grace be with you & the
Fathers.

Sent from Rome by Theophilus / and
Onisimus.

The first epistle of the Apostle S. Paul to the Thessalonians.

The first Chapter.

Paul and Silvanus / and Ti-
moticus. Unto the
congregation of the Thes-
salonians in God the fa-
ther and the Lord Je-
sus Christ.

Grace be with you & the
peace from God our father & from the Lord
Jesus Christ.

We give thanks unto God al-
waye for you all / making mention of you
in our prayers without ceasing / and call
to remembrance your work in the faith
and your labour in love / and your paine
in hope / whiche is our Lord Jesus
Christ before God our father: Be-
cause we knowe such a labour of God
hath not bene with you in words only
but born in power / and in the holy
ghost / and in much earnestnesse / as ye knowe
after that manye we were amonge you for
your sake.

And ye became the followers of us / and
of the Lord / and received the word in
much affliction / with hope of the holy
ghost: In so that ye were an example to all
that be-
lieve

Rom. ii. a
1 Act. 5. d
Rom. ii. b
1 Ep. vi. a
1 Cor. xxi. b

1 Ep. vi. e
1 Cor. xxi. a
1 Cor. xxi. b
1 Mat. v. b
1 Mat. ix. e

Phil. i. b
1 Cor. xxi. a
1 Tim. ii. b

Col. i. a
1 Tim. ii. b

1 Phi. i. a
1 Col. ii. a
1 The. i. b
1 The. ii. a
1 Cor. ii. b
1 Cor. iii. a
1 Cor. x. b
1 Cor. xii. a
1 Cor. xiii. a
1 Cor. xiv. a
1 Cor. xv. a
1 Cor. xv. b
1 Cor. xv. c
1 Cor. xv. d
1 Cor. xv. e
1 Cor. xv. f
1 Cor. xv. g
1 Cor. xv. h
1 Cor. xv. i
1 Cor. xv. j
1 Cor. xv. k
1 Cor. xv. l
1 Cor. xv. m
1 Cor. xv. n
1 Cor. xv. o
1 Cor. xv. p
1 Cor. xv. q
1 Cor. xv. r
1 Cor. xv. s
1 Cor. xv. t
1 Cor. xv. u
1 Cor. xv. v
1 Cor. xv. w
1 Cor. xv. x
1 Cor. xv. y
1 Cor. xv. z

leued in Macedonia and Achaia. For from you was the word of the Lord noised out; not only in Macedonia and Achaia; but in all quarters also in your parts in God speed abroad; so that it needeth not saye speake any thinge at all. For they them selves shewe of you; what manner of curinge in we had vnto you; and how ye are turned vnto God from ymagines; for to serue the living and true God; and to loke for his sonne; from heauen whome he calyed vp from the dead; when Jesus; whiche hath deliuered vs from the death is to come.

The 11. Chapter.

1 G^o G^oize your selves brethren knowe of your inturance vnto you here; that it was not inuaine; but as we had suffered at Cor^oth; and were shamefully entreated at Philipp^o; as ye knowe; we were bolde in our God; to speake vnto you the Gospel of Gods with much stryvinge. For oure cybonaryon was not to bange you to erreour; nor yet to vnielence; neither was it with gyle; but as we are allowed of God; that the Gospell should be continued vnto vs to preache; euen so we speake; inoe as though we wolde please men; but Gods; whiche nether cure here.

2 For we haue no knowe about reth flatterring wordes; as ye knowe; nor wanted for oure owne profyte; God is reade; neither sought we praise of men; neither of you; nor of any other; than we might haue bene chargeable vnto you as the Dispensers of Christs; but we write vnder amonge you.

3 Like as a noise sheweth her children; euen so had we herelly affection towards you; and wolde with good will haue dealt vnto you; not onely the Gospel of God; but oure liues also; because ye were deore vnto vs.

4 Remember brethren oure laboure and trouble; for we and myght wroughte vnto any of you; and preached the Gospell of God amonge you. Ye are witnesses; and so is Gods; whiche holys; and with; and vnbloimable; we behauid oure selves amonge you; that ye knowe. For we had as a father his children; euen so laboured we and comforted; and sought tury one of

you; that ye wolde waite wonder; before; God; whiche hath called you vnto his kyngdome; and glorye.

5 For this cause thanke we God withoute ceasinge; because that when ye receaued of vs the wordes of the preachinge of Gods; ye receaued it not as the wordes of men; but euen as it is of deathe; the wordes of God; whiche worketh in you; that ye beleue.

6 For ye brethren are become the followers of the congregacion of God; which in Ier^oz^o habite; as euen Christs; Jesu; that ye haue suffered euen lyke thinges; of your paynment; as they haue suffered of the Iewes. Whiche as they put the Lord; Jesus; to death; and they; oure prophetes; euen so haue they persecuted vs also; and pleasure of Gods; and are contrarye to all men; that forbyddinge vs to speake vnto the Brethren; that they might be saved; to fulfill their sentence; all wayes; for the wrath is come vpon them; already; vnto the uttermost.

7 But we brethren; for as much as we haue bene kepte from you; for a season; as to comforte the bodily presences; but not in the hart; we haue hapyled the more; with great desire; to see you personally. Therfore wolde we haue come vnto you; Paul; Ier^oz^o tyme; but Suchan; wisheth vs; for we be oure hope; to see; or; come of; reuenging; see; but; not; yet; in; the; sight; of; our; Lord; Jesus; Christs; as his; countinge; Ye; for; are; oure; praise; and; reue.

The 11. Chapter.

1 Brethren; since we coulde no longer; subdure; we thoughte it good; to remaine at Ier^oz^o alone; and sende Timotheus; our brother; and mynster of Gods; and oure helper in the Gospel of Christs; to stablishe you; as to comforte you in your faith; that no man should be moued in these troubles; for ye your selves knowe; that we are euen appointed thereunto; And when we were with you; we tolde you; that we should suffre tribulation; euen as it is to come; to passe; and as ye knowe; for this cause; I saye; I coulde no longer; be deore; I sent; that I might haue knowlege of your faith; happily; the remembre had bene musinge.

But

The ſeconde E-
piſtle of the Apoſtle S.
Paul to the Theſſalo-
nians.

The firſt Chapter.



Paul and Siluanus / and Timotheus.

To the congregation of the Theſſalonians in God our father / in the Lozde Jeſu Chriſt.

Grace be with you / as I praye from God our father / and from the Lozde Jeſu Chriſt.

We are bounde to thank God alwaye for you brethren / as is our duty: becauſe that your faith groweth exceedingly / in the loue of euery one of you increaſeth towarde another amonge your ſelues / ſo that we our ſelues make our boast of you / in the congregation of God of your patience / and ſay in all your perfecutions and troubles that ye ſuffere / which is a token of the righteous iudgement of God / that ye are counted worthy of the Kingdom of God / for the which ye alſo ſuffere.

For as a righteous thinge with God / is recompence tribulation vnto the that trouble you / but vnto you which are counted reſt in vs / when the Lozde Jeſus ſhall ſend him that ſitteth ſilke from heauen / with the angels of his power / and ſhall come / and with flaminge fire / he ſhall reuenge vnto them that know not God / as it is ſayd in the ſcriptures / that he ſhall puniſh the wicked with euerlaſtinge dampnation / from the power of his glory / when he ſhall come to be gloriſied in his ſanctes / and to become marvellous in all them that beleeue / becauſe ye haue beleeued our teſtimony vnto you of theſe things / wherefore we praye alwaye for you / that our God make you worthy of the calling / and fullſhall the ſatisfaction of goodwiſe / in the worke of faith in power / that the name of our Lozde Jeſu

be together with hym. Wherefore comforte your ſelues together / and edifie one another / euen as ye do. It

We beſeeche you brethren / that theſe ye knowe them which laboure amonge you / and haue the outſight of you in the Lozde / and geue you exhortation / that ye haue them the moſt in loue for theſe workes ſake / and be as great with them. ¶ We beſeeche you brethren / warne them that are vncleay / comforte the ſoule mynked / ſo that they be patiente towardes all men. ¶ That none recom- pence cutt for euil onto any man: but euer for loue that which is good / both amonge your ſelues and to all men.

¶ Keepe alwaye / praye continually / in all thynges / be thankfull: for this is the will of God in Chriſt Jeſus towardes you. ¶ Quere not the ſpice: ¶ Keepe not prophetynges / proue all thynges / and kepe that which is good. ¶ Abſtayne from all ſuſpicious thynges: ¶ The very God of peace ſanctiſie ye you thow- reuout. ¶ And I praye God that your whole ſpice / ſoule and body be kept blameleſſe vnto the comming of the Lozde Jeſu. ¶

¶ Faithfull to be which haue called you / which we alſo doe. Brethren praye for vs. ¶ Grace all the brethren with an holy kiſſe. ¶ Charge you by the Lozde / that this Epistle be redde vnto all the holy brethren.

¶ The grace of our Lozde Jeſus Chriſt be with you. Amen.

The firſt Epistle to the Theſſalo-
nians / ſent from
Athens.

The ii. Epistle to the Thessalonians.

his Christ maye be praised in you / and yet in him according to the grace of oure God / and of the Lorde Iesu Christ.

The ii. Chapter. ¶

WE beseech you brethren by the comminge of oure Lorde Iesus Christ / and in that we shall assemble vnto hym / that ye be not soe dely in an ed soe in your mynde / and be not troubled in your hearts by spere / neither by wordes / nor yet by letters / whiche should seme to be sent from vs / as though the daye of Christ were at hande. Let none deceiue you by any measure. For the Lorde cometh not excepte the betraying of some first / and that the man of synne be open: / by whom the sonne of perdition / whiche is an aduersary / and is called aboue all things called God / as gods serue so that he synch as God / in the temple of God / and boasteth hym selfe to be God.

¶ 1. Cor. 14

¶ Dan 11 c

¶ 2. Thee 31 c

¶ 1. Cor. 11 b

¶ 2. Dan 11 c

¶ 1. Joan 11 c

¶ Joan 10 d

¶ 1. Cor. 11 c

¶ 1. Joan 11 d

¶ 1. Joan 11 d

¶ 1. Cor. 11 d

¶ Rom 1 d

Remembur ye not / that when I was yet in you / I tolde you this by synge: And now ye knowe what hath befallen vs / even so it maye be wored at his tyme. For the mysterye of the iniquite worketh already. Let hym that holdeyth holde faste now / till he which nowe onely keepeth be taken oue of the waye. And then shall that wicked be wored / whose name is the Lorde. He shall come with the spere of his mouth / and shall bespore with the appearences of his comminge: He cometh by / whose comminge is as a lixe the workinge of Satan / with all synne / and signes / and wonders / and with all deceaiblenesse of unrighteousnesse amonge them that receiue / because they receiued not the love of the truth / whiche they maye haue ben saved. Therefore shall God sende the stronge delusion / that they shoulde beleue / that all they maye be deuyced / whiche beloued are the truth / but had pleasure in vntyrantynesse.

But we are bounde to geue thanks alwaye vnto God for you brethren beloved of the Lorde / because that God hath from the begynninge chosen you to saluacion in the sanctifyinge of his spere / and in beleuynge of the truth / whiche is to be had called you by oure Gospill / to obtayne the glorie of oure Lorde Iesu Christ.

Therefore brethren stande fast / and kepe the aduortice which ye haue receiued / when

heretofore by oure preachinge / or by epistle. But oure Lorde Iesu Christ / and God our Father / whiche hath loued vs / and geuen vs euery synge consolation / and a good hope of glorye / will comforte youe here / as he shall by hym selfe in all tribulacion and good worke.

The iii. Chapter.

WHether more brethren I praye for vs / that the worde of God maye haue fre passage / and be glorified / as it is in us / and that each of us maye be preserved from vniuersall and contumelious. For sayth he not euery man. But the Lorde is saythfull / whiche shall stablye be you / and kepe you from euill. We haue confidence in the Lorde to your ward / that ye hope so / and will so / that whiche we commaunde you. The Lorde will geue you his grace / and the love of God and patience of our Iesu Christ.

But we require you brethren in the name of oure Lorde Iesu Christ / that ye kepe you frome your selfe from euery brother that walketh vniuersally / and not after the instruction whiche he receaued of vs. For ye knowe your selfe knowe howe ye ought to folowe vs: for we behaued not oure selfe vniuersally amonge you / neither toke we bread of any man for nought / but wrought with labour / and trauayle night and daye / lest we shoulde be chargeable to any of you. For that we had no suche auortice: but so geue our selfe for an example vnto you to folowe vs. And what we receiue with you / this we wanted you off that if there were any which woude not worke / these same shoulde not care. For we heare say / that there are some whiche walke amonge you vniuersally / and wike not at all / but are busy bodies. But them that we thus commaunde and exhorte by oure Lorde Iesu Christ / that they wike with quietnesse / and eat their owne bread.

Nevertheless brethren / be not ye weary of worke. But if any man obey not our sayngs / and haue nothinge to do with him / that he maye be shamed. Yet counte hym not an enemye / but wenech him as a brother. The very Lorde of peace geue you peace alwaye by all means. The Lorde be with you all.

salutar

the Elders. These things increase/and grow by selfe vnto them / that they increase maye be manifeste onto many. Take heed vnto thy selfe/ as to learning/ continue in these things. For if thou so do/ thou shalt saue thy selfe/ and them that heare thee. I.

The V. Chapter.

Who build not an Elder/ but exhoite him as a father: as the yonger man as brethren: the Elders women as mothers / the yonger as sisters/ with all purenesse. Honour wydoes/ whiche are true wydoes. If any wydoe haue childen/ let them learne fyrst to rule their owne houses/ godely/ and so to respect their elders. For that is good and acceptable before God. I But first that is a ryght wydoe/ and desolate / punish her cruell in God / as commeth in prayer (a supplication nyght/ and daye. But she that curseth in pleasures / is dead/ euen yet aloue. And these things commaunde/ that they maye be without blame. I But if there be any man that proueth not for his owne / and specially for them of hys household / thysame hath denyed the sayth/ and / is a wofull man an infidell.

Let no wydoe be chosen vnder the seate yere olde / as huchene as was the wyfe of one man / a well reported of in good woikes / if she haue brought vp children well / if she be an den

fyf / if she haue mistred vnto the which were in aduersity / if she were continually given to all maner of good woikes. But yonger wydoes refuse. For when they haue begonne to worke manian agaynst Christ / then will they marrye / hauynge their damnacion / because they haue ben the first sayth. Bewyde this

they acceid / and leaue to runne about from house to house. I Not onely are they ydell / but also trayferyng / a busy bodyes / spealinge things which they doe not comys.

I will therefore that the yonger women marrye / beare children / geue the house / to geue the church / no occasion to speake euell. For some art turned backe already after Sarah. If any man or woman that belieueth / haue wydoes / let them make prouision for the / and let not a congregation be charged / that is which are righte wydoes / maye haue ynough.

Let the elders that rule well / are worthy of

double honoure / moost specially that which labour in the worke / and in teachinge. For the scripture sayeth: I Thou shalt not make ill the mouth of the oxe that treadeth out the corne. And the labourer is worthy of his reward.

I against an Elder receive none accusation but vnder two or thre wytnesses. Them that synne / rebuke in the presence of all / that other also maye feare.

I charge before God and the Lorde Jesus Christ and the electe Angells / that thou obserue these things without bawbye iudgement / and do nothinge partially. I Lay ben dede sobertly on noman / neyther by partialite of other mens synnes: I Take thy selfe pure.

I Wike no longer wane / but vse a lyll wyne for thy stomacke sake / as because thou art of thyne synne. Some wiche synnes / see open / so that they maye be wiche of aforesaid: But some more synnes / shalbe manifest hereafter. Let wyfe also good woikes are manifest of his hande: and they that are otherwyse can not be hyd.

The VI. Chapter.

Let as many / as desire to be vnder the honoure / that the name of God and hys doctryne be not euill spoken of. Se that they whiche haue beleuyng nyakers / despyse them not / because they are busshen / but rather do serue: for so much as they are beleuyng / and beleued / and partakers of the benyfyce.

These things teache / and / thete. I If any man teache otherwyse / and agree not vnto the wholesome wordes of oure Lorde Jesus Christ / and to the benyfyce of godlynesse / he is a puffed vp / and knoweth nothinge / but wayes flesh his wayes / and raise questions / and strynges of wordes: the better of synne / as euyle / sayeth / saynges / euell for mys / as / synne / dysputes / of such men as haue corrupte myndes / and are robbed of the truth / whiche synne / that godlynesse in lucre: I geue separate / the selfe / howbeit / no greute auarunage / who so is godly / and holdeth hym content with that hebereth. I For we broughte nothinge into the worlde / thys is / is it a playne case / that we can carrye nothinge out. I When we haue soude and sayment / let us sheweth be soule / for they that wyte / wyfe / shal into the temple

Deu. pro. a
I. Cor. ij. 9
Mat. ij. 8
I. Tim. v. 2

4. Tim. ij. 6

Galat. v. 6

I. Cor. vii. 6
Eph. i. 21
I. Pet. 4. 6

Galat. ij. 6

I. Cor. viii. 6

I. Tim. i. 2

Titum. i. 6

I. I. Cor. ij. 6

II. Tim. v. 6

II. Cor. iij. 6
I. Job. j. 6
I. I. Cor. ij. 6

The II. Epistle vnto the Timothee.

runne from house to house / and bynge into bondage womē laden with sinne: which (women) are led to diuers lusts / eue learninge / and neuer able to come vnto the knowlege of the truth.

2^o Tim. viij. b ¶ Thuslike as Iames a Iambres with-
stode Moses / when so he theke also resisteth the
truth: men they are of corrupte myndes / and
scilde as concerning the faith: but they shall
perishe no longer. For these foolcs shall be
manifest vnto all men / as theye was.

B ¶ Where thou hast sene / experience of my doc-
trine / my fashion of sayung / my purpose / my
sayth / my lōge sufferinge / my loue / my patience /
my persecucions / my afflictions / which hap-
pened to me at Antioche / at Iconum / at Ly-
stra / whiche persecucion I suffered patiently /
and from them all the Lorde deliuered me.
¶ See / as all they that will hūe godly in Christ
Iesu / must suffre persecucion. But the cruel
men and detraiers shall waie wofe a wofe /
deceaynge and bynge decaued.

4^o Tim. ij. c ¶ But continue thou in the thynges that
thou hast learned / which also were commūded
vnto the sayng / thou knowest of whom thou
hast learned them. And for so muche as thou
hast knowne holy scripture of a child / the same
is able to make thy wit / and situation thow
we the sayth in Christ Iesu. ¶ For all scripture
geuen by inspiration of God / is profitable to
recheate / to amende / and to instructe
in righteousnesse / that a man of God maye be
perfect / and prepared vnto all good woike.

4^o Pet. ij. b ¶ The III. Chapter.
¶ Thuslike therefore before God / and before
the Lorde Iesus Christ / whiche shall
come to iudge the liuinge and the dead / as he
appearinge in his kingdome: Duache thou
woidest / be sure / as he in season / on ouce of sea-
son: Improue / rebuke / rephose with all longe
suffering and boerneye. For the tyme will
come / when they shall not suffre wholsome
doctrines / but after theye owne lustes shall they
whiche sayng / geue them an heape of re-
arides / and shall tūce their eares from the
truth / and shall be geuen vnto suble. But
watch thou in all thynges / suffice aduerseye /
So che woike of a good preacher of the Gos-
pell / fulfill thyne office vnto the vttermost.

¶ For I am nowe ready to be offered / a the 4^o Di-
tyme of my departyng / is at hande. I haue
soughten a good sayng. I haue fulfilled the
course: I haue kepte the faith. From hence
forth there is layd vp for me a t^o course of
righteousnesse / whiche the Lorde the righte-
ous iudge shall geue me: that daye / Howe-
beit / as vnto me onely / but vnto all them that
loue his comming. Make speede to come vnto
me sone.

¶ For Semas hath left me / and Iurth his Colos-
sian / and is departed vnto the Italia. Phile-
mon / Tesciano into Galatia / Titus vnto
Dalmacia / ouerly Eneas is with me: for he is
profitable vnto me. Tactes / and bynge
him with me to the visitacion. Titicus
hath I sent to Ephesus. The cloke / as I
at Troada with Carpus / bynge with the wō
thou comest: and hee the hōtes / but specially the
parchemens / Alexander the Coopermyth
me made eue / the Lorde rewardeth him ac-
cordinge to his dedes / of whom be thou ware
also. For he wolde ouer woides soe.

In my first aunsweryng / no man assailed
me / but all forsoke me. I praye God that he
not layd to thy charge. ¶ I wolde with stand-
ing / the Lorde stode by me / and streng-
thed me / that by me the preachinge should be
fulfilled to the vttermost / and that all they
shold here. And I was deliuered oute
of the mouth of the Lyon. And the Lorde
shall deliuer me from alle euill sayngs / as shall
kepe me vnto his heauyly sayngdome. To
whome be praye for euer and euer / Amen. I.

Salute Prisca and T Aquila / and the house
holde of Onesiphorus. ¶ Praxas abode at Rom
continū. But T Trophimus I left I sette at Rom
Mikum. Make speede to come before wone
te / Kubulus / and Pudens / and Lynus / and
Claudia / and all the brethren salute the.
The Lorde Iesus Christ be with thy spirit.
Greace be with you /
Amen.

The seconde Epistle vnto Timothee / written
from Rome / when Paul was prisoner
the seconde tyme before the 2^o
proue vnto.

The Epistle vnto Philemon.

Rom. vii. a I whiche haue bin selfe for vs to redeme vs
Gal. ii. b from all unrighteousnesse/and so to purge vs
*Act. xv. b to be a peculiar people vnto him selfe/so be
*Heb. x. c sure and giuen t vnto good workes. These
*Eph. ii. b things speake and ephete/It and rebuke
with all earnest. I Oe that nomon be
i. Tim. ii. b sppe the.

The III. Chapter.

Rom. xiii. a **W**here them /I that they submitte them
i. Pet. ii. b selfe vnto Dynes/and to the hie au-
*Rom. xii. c thors/ to obeye the officers/ to be ready vnto
to all good workes* that they speake euill of
noman/that they be na struers/ but soft/ be-
winge al mekenesse vnto al men. For we oure
selfe also were in tymes past vnwise/ disobedient/in
our seruinge lustes/ and vnto vnto
manner of voluptuousnesse/ luyng in in-
uidiosnesse/ and enuy/ full of hate/ hatyng
one another.

q. Tim. i. b **I** But after that the kyndnesse/ and loue
of God oure Sauoure to man was appea-
red/ noi for the dedes of righteounesse which
we wrought/ but after his mercy / I he sa-
uid vs by his *fountainne of the newe birth/
and renuyng of the holy ghoost/ whiche
he bid on vs abundantly/ / thowse Iesu
Christ oure sauoure/ that we beinge made
righteous/ by his grace/ shoulde be heryn of
eternal lyfe/ accordinge to hope. I This is a
true sayinge.

B **O** these things wolde I that thou shouldest
speake earnestly/ that they whiche are
become sicke in God/ might be vnto
to rest in good maner/ for these things
are good/ and profitable vnto men. I And as
for such the questions/ and generalment/ and
blaynges/ and strynges aboute the lawe/
a vnto thei/ for they are vnprofitable and
vnto thei. I A man that is giuen vnto
vnto thei/ and honde monye on vnto
vnto thei/ and knowe that by such he peruer-
teth/ and fennethen/ vnto thei/ by his owne
gent.

W hat I shall finde vnto thei/ or I syde
vnto thei/ make spede to come to me vnto
to Epephosa/ for I haue determined that
to wyne. I Mynto Senas the scribe/ and
I Apollas on thei/ iourneye vnto thei/ that
to thei/ be lackyng vnto them. And let
to thei/ also laue to excell in good workes/ as

fore sayd/ as nedre requierth/ that they be no
vnfrucht. All they that are with me salute
the. Grete thee/ that loue vs in the forth-
weate be with you/ all/ Amen.

Wryten from Nyapolis in
Macedonia.

The Epistle of the Apostle S. Paul vnto Philemon.

The first Chapter.



But the prisoners of Iesu
Christe and brother Ti-
martheus.

Philemon the be-
loued a our helper/ a so
I beloued Appia/ and to
Archippus our felowe
iourneye/ and the congre-
gacion in thy house.

Grace be with you/ and peace from God
our father/ a from the Lord Iesu Christe. Col. ii. a

I thank my God makinge mercy on al
wayes of the in my pastoure/ for so much as I
I heare of thy loue and faith which thou haue
on the Lord Iesu/ and howe all thy
crede/ that our comyn faith maye be fruchtful
in thei/ thowse I knowe of al the good that
ye haue in Christ Iesu. Grete you and con-
gacion haue I in the loue. For by the be-
ther thei/ fauoure are verely in frehed.

Wherefore though I haue great bold-
nesse in Christe to commaunde the that which
becometh thei/ for loue sake/ I rather
desire thar though I be as I am euen Paul ar-
gud/ a now a prisoner also of Iesu Christe. I
desire the for my sake. I On this whiche
I haue be gone in my bonds/ whiche in
past was to the vnprofitable/ but now profit-
table both to the and me/ whom I haue first
againe but receiue thou him/ for I wene myne
owne benefite for I wolde haue kepte him myll
with

But committed the cause unto hym; that iudged by righteously: I wiche his owne selfe bare our synnes in his body upon the crosse; that we should be delivered from synne; and should bye unto righteousnesse: By whos stripes ye were healede. I for ye were as sheepe gone astray; but now are ye turned unto the shepheard; and By whose youle. I The III. Chapter.

And the wysest of the wyse be in subieccion unto their householders; that eue they wiche be leste nor the woode; maye withoute the word be wone by the consension of the wyse; whan they beholde your pure conuersion in feare. Whose apperill: shall not be outward with dooyed heart; and hanginge out of glidde; in purginge on of gonyous araye; but in the inward man of the heart; be incorrupt with a meke and quiet spere; wiche be saue God in mude feyde. For after this maner in the olde tyme; sayd the holy woman wiche miste in God; for thes siffen; and went obedient to theyr heuse; and euen as Sara obeyed Abrahams; and called him lord; whose daughters ye are as longe as ye do well; nor beinge afraid for any maner.

Let eue ye men; well with them accordinge unto knowlege; geuinge honoure unto the wyse; as to the weaker vessel; and as vnto the fe; that see heares with you of the grace of Ihesu; that your pacers be nocht.

Beholdme not thus feare of one mynd; out suffice with another; our as sheben; be gretefull; courteous; Receypte; not cruel; for eue; neyther redite; for redite; but contrary; me; and know that ye are called Gen. 4. a thers; even that ye should be deues of * the Mat. 23. 8. thynge. For I who so lyeth to lyue; and I syn. 4. a wold; saye; fe good wyse. * Let hym ceain; his runge from euill; and his hyppes; that they speake; no gyle. Let hym elue euill; and be good. Let hym see peace; and en sue it.

For the eyes of the Lord; are ouer the righteouse; and his eares; are open vnto theyr prayes. I thin the face of the Lord; beholde; with them; that are euill. * And whoso; e that had; euill; can haue you; if ye folowe; that wiche; in Mat. 1. v. a good. * For withstandinge; I beseech; are ye; in Lu. 1. v. d. if ye suffice; for righteousnesse; sake. * Feare; not ye; they; that; trayng; neyther; be; troublede;

But sanctific the Lord God in your hearts; Job. 1. d. as. I. * Be ready; alwaies; to geue; an; answer; of; your; conscience; to; every; man; that; aske; you; a; reason; of; the; things; that; are; in; you; and; that; with; meeknesse; and; feare; hauinge; a; good; conscience; I; that; as; they; which; barthe; you; as; euill; doers; I; Pet. 3. 16. maue; be; ashamed; that; they; haue; falsly; accus; Titus 2. 14. sed; your; good; conscience; in; Christ.

For as it is written; If the will of God be for; ye; to; suffer; for; well; doing; then; for; euill; doing; I; Ps. 1. 8. c. * For as much as Christ; hath; once; suffered; Mat. 26. v. a; for; our; synnes; he; will; for; the; remission; of; our; * Rom. 6. v. a; thinge; as; to; God; as; no; man; was; staine; after; the; Heb. 1. c. flath; sine; quenched; after; the; spere.

In the wiche spere; he; also; was; and; praiched; vnto; the; spere; that; were; in; paynt; / wiche; in; time; past; behoued; not; to; worship; God; Gen. 1. v. a; once; abode; and; suffred; patiently; in; the; same; Mat. 26. v. a; of; the; wiche; the; Tree; was; a; preparinge; Luke 23. v. d. * Wherof; I; see; that; is; to; saue; cyb; soules; * Gen. 2. v. c; were; saued; by; water; I; wiche; signifi; that; was; I; Rom. 8. v. c; pyme; that; once; fauch; vnto; the; purginge; awage; of; the; fyth; of; the; fleche; / but; in; that; a; good; conscience; consensed; vnto; God; by; the; resurrection; of; Ihesu; Christ; / wiche; is; on; the; cyb; hand; of; God; / and; is; gone; into; heauen; / I; angelo; / pot; and; my; gic; sub; Heb. 1. b. y. d; vnto; him; b. c.

The III. Chapter.

As much as ye; as; euill; hath; suffice; I; I; ye; do; for; vnto; the; fleche; / acnie; your; selfe; I; I; wiche; wiche; with; this; same; mynd. I; for; by; Rom. 1. v. a; wiche; suffred; in; the; fleche; / cast; from; synne; / that; hence; forth; as; much; tyme; as; ye; remaine; in; the; fleche; / he; should; not; lyfe; after; the; maner; of; men; / but; after; the; will; of; God; * For; it; is; your; duty; that; we; haue; set; the; time; past; of; the; lyfe; / after; the; will; of; the; Herber; / when; we; walked; in; vanities; / in; lustes; / in; honnours; / in; glony; / in; yrouous; / in; iusting; / and; in; abominable; ydolatre; / And; if; enier; to; the; a; straunge; thing; / that; ye; runne; not; also; with; them; vnto; the; same; end; of; your; lyfe; / and; speake; euill; of; you; / wiche; that; god; requite; vnto; you; him; that; he; do; as; he; do; to; the; iuste; and; the; vnde; * For; vnto; this; purpose; also; was; the; Gospel; praiched; vnto; the; dead; / they; should; be; iudged; by; the; euill; men; in; the; fleche; / but; should; lyue; vnto; God; in; the; spere; / the; end; of; all; thinge; is; at; hande.

The 1. Epistle of S. Peter.

B ¶ Be ye therefore sober and watch vnto
 prayers: but about all thinges haue seruiens
 lowe amonge you one to another. For loue
 keepe the multitude of synners. Be ye hea-
 reuans one to another without grudging/
 and minister one to another: euen as we shew
 the gifte that he hath ceased: as good ser-
 uants of the manifold grace of God.

3re. p. 14 ¶ If any man speake / let him speake as the
Rom. p. 12 word of God: If any man haue an office /
 let him exercise it as oute of the power that
 God ministered vnto him: that God may be
 praised in all thinges showe: Iesus Christ.
 To whom be honore and Dominion for euer
 and euer: Amen.

C ¶ Dearely beloued / marvelle not at this: becau-
 se Cursh to come amonge you to trye you: as
 though some straunge thinge happened vnto
 you: but reioyce as muche as ye are patient
 raters of Christes passions / that when his
 glorie appaereth / ye may be merry and glad.
1. Pet. 1. 13 ¶ If ye be crucifyed for the name of Christ / blef-
Mat. 20. 18 sed are ye / for the spere (whiche is the spere
 of glory and of God) resteth vpon you. On
 there parte he is cruel spoken of: but on youre
 parte he is praised.

1. Pet. 4. 12 ¶ But se that none of you suffre as a
 murderer: or as a theefe: or as an euill var-
 or: as a busy body in other mens matters. If
 any man suffer as a Christen man: let him not
 be ashamed: but let him praye God on this
 behalfe: for the tyme to come that iudg-
 ment muste begynne at the house of God.

3re. p. 10. b ¶ If it synne begynne at vs: what shalde we em-
1. Pet. 1. 12 beo of them that beleue nor the gospel of God?
1. Pet. 1. 12 ¶ And if the righteous scarcely be saved /
 where shall the vngodlye and synner ap-
 peare? Wherefore let them that suffer accom-
 pte to the will of God: and committe their sou-
 les vnto him with wel doing: as to the faith-
 full creature.

The v. Chapter.

D ¶ He addresseth whiche are amonge you 3. p.
 house: whiche are also an. elder / 1. and a

wytnes of the afflictions in Christ / and par-
 taker of the glory that shalbe opened. ¶ Sebe
 Christ: a flocke whiche is amonge you / and
 take the ouersight of them: not as though ye
 were compulsed thereto: but wilsynfully: not
 as though ye were lordes ouer the parish:
 but as: ¶ But that ye be in an example to the
 flocke: and wher the churche respecteth shal ap-
 peare: ye shal receaue / yf on corruptible crowne
 of glorye.

1. Pet. 5. 1 ¶ Likewise ye younger submit youre selues
 vnto the: elder Submit youre selues euery mi-
 one to another: and knye youre selues together
 in lowlynes of mynd. ¶ For God resisteth the
 proud: but geueth grace to the humble.
 ¶ Submitte youre selues therefore vnto the
 mighty hande of God: that he maye exalte
 you when the tyme to come shall all youre
 care on him: for he careth for you.

1. Pet. 5. 2 ¶ Be sober and watche: for your aduersarie
 the deuill walketh about as a roaringe lio: &
 seinge whome he maye deuouore: whom
 resiste steadfast in the faith: and knowe that
 youre brethren in the world haue euen the
 same afflictions.

1. Pet. 5. 3 ¶ But the God of all grace: which hath called
 you to his euelsinging glory in Christ Iesu:
 shall his owne selfe make you perfect: which
 suffer to lide forson: eue he shal saue: sinned
 and stablished you. To him be praise and
 honour for euer and euer: Amen.

1. Pet. 5. 4 ¶ By Sylluanus your faithfull brother / ceo
 I suppose: haue I writen vnto you briefly:
 exhorting and resting home: that ye shoulde
 the true grace of God: wherem ye stande: the co-
 pious of youre election: whiche are at Baby-
 lon: salute you: and Marcius my sonne.

1. Pet. 5. 5 ¶ Grete ye one another with the kisse
 of loue. Peace be with you all
 whiche are in Christ Iesu
 for ever.

1. Pet. 5. 1

The

The II. Epistle of S. Peter.

Gene. vii. a Theyther spared the elde woode / but saved
 Not the preacher of righteousnesse him selfe
Gene. xv byng the egge / and broughte the floude
 upon the woide of the vngodly: And euen
 the cyne of Sodom and Gomor was
 as flou / succer them: them flammid them: and
 made of them an ensample / vnto those that

Gene. xix after shoulde lyue vngodly: And deluered
 iusts both / whiche was seyd with the
 godly conuersation of the wycked. For in so
 much as he was righteous and dwelt among
 them / so that he muste needs see it and heare
 it: so righteous he was / greued from they
 to save with their vnlawfull dedes.

i. Cor. x. b The Loide knoweth how to deluer the godly
 out of temptation / and howe so euer the
 unius: vnto the daye of iudgement: so to be
 punished: but specially them that walke after
 the fleshe in the luste of vnelicenesse / and
 despise the rulers: byng presumptuous / stub-
 borne / and feare not to speake euill of them
 whiche are in aucthorite: when the iugles see
 whiche are greater both in power and might /
 feare not the blasphemous iudgements
 against them of the Loide: But these are
 as vnic beasts / whiche naturallye are
 withoute faith to be taken / and destroyed: spea-
 king euill of that they knowe not / and shall
 perishe in theyr owne deluccion / and so re-
 ceave the reward of vnrighthousnesse.

Jude i. b They counte it pleasure to lyue vniciously
 for a season: Spoiles are they / and filthy-
 ness byung as pleasure / and in decausable wa-
 cessing with that whiche is yaures / has
 vngodly eyes full of aduource / and can not
 cease from synne: they synge vnstable soules:
 haunge an vntre cherytye with couerous-
 nesse: they are cursed children / and haue
 forsaken the right waye / and are gone astray: so
 lowing the waye of Balaam the sonne of
 Bofor / whiche louch the ewerde of vnrigh-
 teousnesse: but was rebuked of his maister.

Num. xxiij. The tame and vntame beaste spake with
Exu. xxxij. b mans voice / and foibad the foolishnesse of the
Exu. xxxij. c prophete.

Jude i. c These are welles withoute water / and
 they are earied aboute of a wynd: to whome
 the synne of Barnefis is referred for cure. For
 they speake the proude wordes of vntame
 vnto the wntowen / and entice the wntowen

vnto the lust of the fleshe / euen them that were
 cleane escaped: and now walke in errorre
 and promys them libertie: where as they
 selfe are seruautes of corrupcion. For of
 whomsoever a man is overcome: vnto the
 same he is bounde. For if they after they
 haue escaped from the fleschines of the woild
 knowe the knowledge of the Loide / and
 Sauoure I. I. S. Christ: are yet tangled a-
 gaine therein and overcome: then is the last
 daye ende worse vnto them then the beryng
 of the first. For it had bene better for them: not
 to haue knowen the waye of righteousnesse: /
 after they haue knowen it: to tume from the
 hely commandment: that was geuen vnto
 them. This happened vnto them / accord-
 dyng vnto the true prouerbe: the dogge is
 turned to his vomite againe: and the swine
 that was washed / vnto her wallowinge in
 the myre.

The III. Chapter.

Jude i. d This is the seconde Epistle that I wrote
 vnto you: for ye dailye deloued: where
 in I feare up and warne youre pure mynde
 whiche wyse cecerneth the wordes / whiche
 were tolde before of the holy prophetes: and
 also the commandment of our lord: be the
 Apostles of the Loide and Sauoure.

This firste vnderstande: that in the laste
 dayes there shall come iudges whiche will
 walke after theyr owne lustre / and saye:
 Where is the promise of his coming? For
 since the fathers fell on slepe / certyn thinge
 continueth as it was from the beginninge
 of the creatur. This they knowe not: and the
 vntowen: howe that the beaues were afore
 tyme also: and the earth ouer of water: and
 was in the water by the woide of God: yet
 was the woild at that tyme destroyed by the
 same with the flood. But the beaues whiche
 are yet / and the corth are trepe in flore by his
 woide: no be referred vnto vnye agaynst the
 daye of iudgement / and vnto the daye of
 vntowen of godly men.

Worke delaued / he not ignoraunce of this
 one thinge: howe that one daye in with the
 Loide: as a thousande yeres: and a thou-
 sande yeres as one daye. The Loide is not
 slowe to fulfill his promys: as some men
 counte slacknesse: but is patiente to
 waite

Num. xxiij.
Exu. xxxij. b
Exu. xxxij. c

i. Cor. x. b
Jude i. c
Gen. i. d
Gen. i. d

Exu. xxxij. c
Exu. xxxij. c
Exu. xxxij. c
Exu. xxxij. c

The fyrst epistle of the Apostle and E. uangelist S. Iohn.

The first Chapter.



That whiche was from the I
begynnyng / whiche we
haue herde / whiche ¶ we Joan. i. b
haue sene with ouer eyes / q. Pet. i. c
whiche we haue toled up-
pon / and ouer handes Joan. vii. b
haue handled of the word

of the lyfe: and the lyfe hath appeared / and
we haue sene / and haue wytnesse / and there
is one you the I lyfe that is euerlasting / which
was with the father / and hath appeared vnto
vs. That whiche we haue sene / and herde
declare we vnto you / yf ye also may haue felow-
shipp with vs / and that oure felowshipp maye
be with the father and with his sonne Iesus
Christe. And this wyse we vnto you: that
your sope may be full.

¶ And this is the sydynge which we haue
herde of hym / and declare vnto you / that God
is lycht: and in him is no darcknesse at all. If
I saye that we haue felowshipp with him / a
ye shall in darcknesse / we lye / and do not the
truch. But if we walke in lycht / euen as he is
lycht / then haue we felowshyppe together /
¶ and the bloude of Iesus Christ: his sonne
cleaseth vs from all synne.

* If we saye that we haue no synne / we de-
ceave oure selfe / and the truch is not in vs. ¶
But if we knowlege oue synne / he is fayne
full and will vs forgive vs our synne / and to
cleaseth vs from all unrighteousnesse. If we say /
we haue not synned / we make him a lyar / and
his woide is not in vs.

The II. Chapter. †

¶ I lyke chyliden / thesē thynges wyte I
vnto you / that ye should not synne / and
o o if any

waerde / and will not that any man shoulde
be lost / but that every man shoulde amende
hym selfe. Neuerthelesse / the daye of
Lorde shall come euen as a thefe in the nyght
in the which daye the heuens shall peryshe
with a greate noyse / and the Elementes shall
melt with heate / and the earth / and the wo-
res that are therein shall burne.

¶ If all these thynges shall peryshe / what
maie persona then oughte ye to be in holy
conuersacion and godlynesse / to synge for
and praynyng vnto the comminge of Gada
daye: ¶ In the whiche the heuens shall per-
yshe with fyre / and the Elementes shall
melt with heate. Neuerthelesse / we take
for a new heauen / and a new earth / accord-
ing to his promysse / wherein dwelleth righte-
ousnesse.

Wherefore dearly beloved / synge these
loke for suche thynges / be diligent that ye
maie be founde before hym in peace without
spot and withoute blame / and counte the longe
suffringe of oure Lorde your saluacion. It is
as oure deare brother Pauls accountyng
vnto you: yee speakinge thereof almost on all
Epistles / wherein are many thynges harde to
be vnderstande / whiche they that are vnlear-
ned / and vnstable / percurte / as they do the
other scriptures also / to the owne damp-
nacion.

Ye therefore beloved / synge ye knowe it
before / beware lest ye also be pluckt awaye
showinge the error of the wicked / and fall
from youre owne steadfastnesse. But growe
in grace / and in the knowlege of oure
Lorde Iesus Christe / to
him be prayse now
and for euer /
Amen.

The 1. Epistle of S. Iohn.

1. Ioh. iij. e hath bene God at any tyme. † If we loue one another / God dwelleth in vs / and his loue is perfect in vs. Hereby knowe we that we dwell in hym / and he in vs / because he hath geue vs of his sperte. And we haue sene and testifye that the saie sene the sonne to be the Hauoure of the worldes. † Who soeuer now confesseith that Iesus is the sonne of God / in him dwelleth God / and he in God / and we haue knowne and beleued the loue that God hath to vs.

¶ God is loue / a he that dwelleth in loue / dwelleth in God / and God in him. See in is the loue perfecte with vs / that we should haue a fre t' d'oldnesse in the dar of ind'gement / for as he is seue / so are we in this world. Iate is not in loue / but perfecte loue casteth out feare / for feare hath payn / fulnesse. He that feareth / is not perfecte in loue.

1. Ioh. iij. a Leti nolone him / for he loued vs first. † If any man saie / I loue God / and yet hateth his brother / he is a liar. For he that loueth not his brother whom he seith / how can he loue God / whom he seith not. † And this commaundement haue we of him / † that he whiche loueth God / should loue his brother also. †

Leti iij. c
Ioh. iij. d

The V. Chapter.

¶ Who soeuer denieth that Iesus is Christ / is the son of God. And who soeuer loueth him that denieth / loueth him also / whiche was begotten of hym. By this we knowe that we loue Gods children / when we loue God / and keepe his commaundementes. † For this is the loue of God / that we keepe his commaundementes / and his commaundementes are not grieuous.

¶ For all that is borne of God / ouercometh the world / and this is the t' we say that ouercometh the world / when oure sayth. Who is it that ouercometh the world / but he whiche denieth that Iesus is the sonne of God.

This is he that commeth with water and bloud / sene in Iesu Christ / not in water onely / but with water and bloud. † And it is of sperte that denieth weiness / for he sperte is f' weede. For there are they whiche haue receide in hea-

uen / the father / the woide / and the holy ghoost / a these the are one. † And there are they whiche haue receide in earth / the sperte / water / and bloud / and these the are one.

¶ If we receiue the weiness of men / the weiness of God is greater / for this is the weiness of God / which be testifid of his sone. † He that belueth on the sonne of God / hath the weiness in him self. † He that belueth not God / hath made him a lye / because he hath not beleued / he receiue that God hath testifid of his sonne. And this is the receide / that God hath geuen vs euertlasting life. † And this life is in his sonne. He that hath / the sonne of God / hath life. He that hath not the sonne of God / hath not life.

These thinges haue I wrytten vnto you / which bekef on the name of the sonne of God / that ye maye knowe / howe that ye haue receiue life / and that ye maye bekef on the name of the sonne of God. † And this is f' fre holdnesse whiche we haue towarde him / † that if we ce any thyng accordinge to his will / he heareth vs. And if we knowe that he heareth vs / whoso euer we are / this are the sines that we haue the pryncipal / whiche we haue receiued of hym.

If any man se his brother synne / a synne not vnto death / let him praye / and he shall geue hym life / for them that synne not vnto death. There is a synne / vnto death / for the whiche I saye / I nor that a man should praye. All one synne / is that he synne / and there is synne not vnto death.

¶ We knowe / that whoso euer is borne of God / synneth not / but he that is degenerate of God / kepeth him self / and that which saueth him not. We knowe / that we are of God / and the world / so we also gether on wekyde nesse. But we knowe that the sonne of God is come / † and hath geuen vs a mynbe / to knowe hym whiche is true / and are in him / that is true in his sonne Iesu Christ. This is the true God / and euertlasting life. Daboe kpe youre selo

ke from synne /

Amn.

The

B

Ioh. iij.

Ioh. iij.

Rome

Galat

Ioh. iij.

Ioh. iij.

Ioh. iij.

Ioh. iij.

Ioh. iij.

Ioh. iij.

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The seconde Epistle of the Apostle S. Iohn.

The first Chapter.

To the elder. To the electe lady and her chylidren / whome I loue in the truch: a not I onely / but all they also / I haue knowen I truch for I truches sake which dwelers in vs / and shalbe with vs for euer.

Grace / mercy / and peate be with you from the Lord & Iesus Christ / the sonne of the father in the truch and in loue.

I am greatly reioyced / that I haue founde amonge thy chylidren / them that walke in the truch as we haue receiued a commaundement as though I wrote a new commaundement vnto the / but the same which we haue from the beginninge / that we loue one another. And this is the loue / that we walke after his commaundemente.

This is the commaundement (as ye haue herde from the beginninge) that we shoulde walke afteren: I for many deceauers are come into the world / which confesse not that Iesus Christ is come in the flesch: he is a decauer a n Antichrist. Take heed to your selfen / that we lose not that which we haue wrought / but that we maye receaue a full reward. Whoso euer willesse / a abydeh noe in the doctrine of Christ / hath not God. He that abydeh in the doctrine of Christ / hath both the father and the sonne.

If any man come vnto you / a bringe not this doctrine / receaue him not into the house / neyther salute him: for he that saluteh him / is partaker of his euil dedes. I had many thinges to write vnto you / neuershelos / I wold not wryte it papere and ynke / but I wold come vnto you / and to speake with you mouth to mouth: that our ioye may be full. The chylidren of thy electe sister salute the / Amen.

The thyrde Epistle of the Apostle S. Iohn.

The first Chapter.

He Eldre. To the beloued Gaius / whome I loue in I truch. My beloued / I wryte in all thinges / thou prosper and fare well / euen as thy soule prospereth. I reioyced greatly / when the brethren came / and testified of the truch that ee in the / how thou walkest in the truch. I haue no greater ioye / then to heare that my chylidren walke in the truch.

My beloued / thou dost sayst fully whas forer thou dost to the brethren / and to strangers which haue done wronge of the loue before the congregacion: and thou hast done well that thou dyddest bringe them / warte on their sournes worthely desue God. For because of his name sake they wente forth / and toke nothinge of the brethren. We shalbe fore oughte to receaue / such that we myghte be helpere vnto the truch.

I wrote to the congregacion / but Diotrephes / which loueth to haue the preeminence amonge the receaued no not. Wherefor if I come / I wil declare his dedes / which he doeth / zealous vpon vs with malicious wordes: neyther is he spernyng comen. Not onely he him self receaueth not the brethren / but also he forbiddeth them that wolden / and thus setteth out of the congregacion.

My beloued / solewe not that which is euil / but that which is good. He that doeth willis of God: but he that doeth euil / setteth not God. Demetrius hath a good repute of all men: a of the truch: ye and we our selfe also haue receiued: / a ye knowe that our reuorde is true. I had many thinges to wryte / but I wold not wryte ynke and pen wryte vnto the. But I trust spouete to se the / and so will we speake together mouth to mouth. Peace be with the. The louers salute / Grete the louers by name / Amen.

my chylidren/which God hath giuen me.

For as much then as the chylidren haue flesh and bloud / it be also hyjn selfe lykewyse toke partie with them / so that be whome we shal myght take away the power of hyjn / whiche had led/dropp our heare / that is to say the deuell / and that be myght deliuer them whiche haue a feare of deathe were all theye lyke synne in daunger of boundage. For he in no place taketh on hyjn the awigle / but the side of Abrahams taketh he on hym. Wherfore in all thinges it became hyjn to be made / lyke vnto hys bierechen / that he might be mercifull / and a faythfull hys puelle in thynges concerning God / to make agreement for the synnes of the people. For in that he hym selfe suffere it and was contempned / he is able to succoure them that are temptad.

The III. Chapter.

¶ **W**herfore holy bierechen / yf that are partakers of be heuenly calling / consider the kinne bussidure and hys puelle of our profession. Christ Iesus / whiche is / saythfull to him that ordeyned hym / euen as was Moyses in all his house. But this man is won by of greater honour then Moyses / in as much as he whiche prepared the house hath greater honour in / then the house it selfe. For every house is prepared of some man / but he that ordeyned all thynges is God. And Moyses verily was saythfull in all hys house as a minister / and to beare witness of those thynges which were to be spoken afterwarde. But Christ as a sonne hath rule ouer his house / that house are we / the holde fast the confidence / receyvinge of hope vnto the ende.

¶ Wherfore as the holy ghost sayeth / To day if ye shall heare his voyce / haue not youre heare / as in the piousyng in the day of reaptioun in the wilder nesse / where your fathers tempted me / pouerued me / and I saue my woikes fortye seauen legdes. Wherfore I was greued with that gentilecion / and saye. They erre euen in chert herce. But they knewe not mys woyses / that I saue in my wrath / that they shoulde not enter into my rest.

¶ Take heed bierechen / that there be noein any of you an euil partie of unbelife / to depart fro / by synge God. But exhort youre selfe / daily / whyle it is called / to daye / lest / any of you were

harde heered / shome / decrease of synne. For we are become partakers of Christ / if we take a sepeure vnto the ende the beginninge of hys and xxiij. a sustaunce / so longe as we saye / to day / if / ye shall heare hys voyce / haue not your heare / as in the piousyng. For some when they herde / theyd piousse. Howbeit / not all they came out of Egypt by Moyses. But with whome was he displeasid fortye years a longe / was he not displeasid with them that synned / whose carcasses were ouerthrowen in the wilder nesse. To whome saue he / that they shoulde not enter into his rest / but vnto them that beleued not. And we see that they coulde not enter in because of unbelife.

The IIII. Chapter.

¶ **L**est we feare therefore / lest / any of us forsake / the promise of encreyng into his rest / shoulde sence to come behynde / for it is declared vnto us as well as vnto them. But the woode of preachinge helped noether / whiche they had had heard / beleued it not. For we whiche haue beleued / enter into his rest / accordinge as he saye. Euen as I haue sworne in my wrath / They shall not enter into my rest. And that I spake he / verily a longe / after that the woikes fro the beginninge of the woide were made. For he spake in a certayn place of the fourth day on hys wyse / and God rested on the seventh day from all hys woikes. And in this place againe / They shall not come into my rest.

¶ Creyng it foloweth then / that some must enter therein / and they to whome it was first preached / entered not therein / for unbelife sake / therfore appoynted by a daye againe after so longe / time / and sayeth. To daye / as is receyued by Gaud. To daye if ye shall heare / hys voyce / then haue not your heare. For if I first had giuen them rest then woide he not afterwarde haue spoken of another day. Therfore remayneth there yet a rest vnto the people of God. For he that is entered into hys rest / receiued fro hys woikes / as God saith Gen. ij. a from hys.

¶ Let us make haste therefore to enter into that rest / lest / any man fall after the same cause of unbelife. For the woode of God is quiet / and myghy in operacion / and therefore / any two edged / sword / and / encreyng. *Ecc. ij. c.

16. p. 1. a
16. p. 1. b
16. p. 1. c
16. p. 1. d
16. p. 1. e
16. p. 1. f
16. p. 1. g
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16. p. 1. z

The Epistle to the Hebrews.

tho we euen to this decayinge of the soule in the spere/ and of the joyntes and the marry/ as is a iudge of the thoghthen and the inuentione of the beere/ neither is there any creature inuifible in the syghs of hym. But all thynges are naked and bare vnto the eyes of hym of whome we speake.

The V. Chapter.

Synge then that we haue a greater bygh puelle/ euen Iesus the sonne of God/ whiche is inered into heauen/ let vs holde our profession/ for we haue not an hee puelle/ which can not haue compassion on our infirmities/ but was in all poyntes impord lyfe as we are/ but without synne. Les vs therefore go boldly vnto the f^eate of grate/ that we may receaue mercy/ and synde grace to helpe in the tyme of nede.

Heb. liij. b
Rom. viij. c
1. Cor. v. c
* Rom. iij. c

If we eury bye priest that is taken from amonge mit / is obdynd for men in thynges pertaining to God/ to offre gyfte and sacrifice for synne/ which can haue compassion on the ignorant/ and on them that are out of the way/ for so much as he him selfe/ also obdyssed aboute with infirmite. Therefore is he bounde to offre for synne/ as well for him selfe as for the people. And no man taketh the honoure vnto hym selfe/ but he that is called of God/ as was Aaron.

Heb. ix. b

Heb. xviij. a
vii. xxiij. a

Dsal. li. a
Dsal. cix. a
* 2. us. iij. c
1. Job. i. c
2. Job. i. c

Dsal. li. a

1. Cor. iij. a

Then so Christ glorified not hym selfe to be made bye priest/ but he that sayde vnto hym / Thou art my sonne/ this day haue I begotten thee. As he sayeth also in another place/ Thou art a priest for euer after the order of Melchisedech. * And in the dayes of his flesh/ he offered prayers and supplications/ with strong crying and teares vnto him that is able to saue hym fro death/ a was heard also/ because he had God in honoure. And though he was Gods sonne/ yet learned he obedience by those thynges whiche he suffered. And he by the made perfecte/ became cause of euerlasting saluation vnto all them that obey hym/ and is called of God an hee priest after the order of Melchisedech. Whereof we haue many thynges to saye/ whiche are harde to be vnted because ys are dull of hearinge.

For where as concerninge the tyme ye ought to be teachers/ yet haue ye nede agayne/ that we teach you the first pceptes of the

woorde of God / and are become such as haue nede of mylke/ and not stryde meate. For eury one that is fed yet with mylke/ is vnperite in the woorde of ryghtheousnes/ for he is but a babe. But stronge meate belongeth vnto them that are perf^ect / whiche beuoyne euilnes/ haue theyr wises iudged to iudge both good and euil.

The VI. Chapter.

Wherfore let vs leaue the doctrine pertayninge to the beginninge of a Christians lyfe/ that we go vnto perfection/ and now no more laye the foundation of repentance from dead woordes/ as of sayng towarde God / of baptysme/ of doctrine/ of layng on of handes / of reuerenccion othe^r dead/ and of eternall iudgmente. And so will we do if God permitte. For it is not possible / by they whiche were onte lygh^t / to stand/ and haue saysted of the bawnyng pyre/ and are become partakers of the holy ghost / and I haue sayst of the good woordes of God/ and of the power of the wordis to come / if they fall away / and concerninge them selfe teachyng the sonne of God a feith/ and make a mo^rte of him / that they shoulde be corrected agayne vnto repentance.

For the earth hath drunken in the sayne/ by which cometh oft vpon it/ and hungereth both herbes meate for them that disseit / receaith blessinge of God. But that goodis which beare sthorne a thylke / is nothyng woith/ a myc vnto eueryng/ whose ende is to be bent. Kneueschekke / ye dearily blyuod / we must to fe better of you / and this saluation is n^eer / though we thus speake. For God is not unryghtheous / that he shoulde forget your woite and labour of loue / whiche ye shered in his name / whan ye ministered vnto the faunces / and yet minister. Yet and we desire that eury one of you shew the same diligen^{ce} to the flabyllyngs of hope / men vnto the ende that ye sayn not / but folowe the which thioiwe sayth a yet paceneth in herite the promysse. For wha God made promes to Abraham / because he had none greater to write by / I the feare by hym selfe / and sayde / Surely I will blesse the / and multiply the m. de. And so he abode patiently / and obeynd the promes.

As for men they sweare by hym that is God greater then them selfes. And the corbe in the

endi of all stryfe to confirme the thinge amonge them. But God willinge very abundantly to shewe vnto the heere of promes/the stabilitie of this counsaill added an oorde/ that by two immutable thinges (in) whiche it is impossible that God should lye) we might haue a stronge consolacion: euen we/ whiche are sed to holde faste the hope that us (it) shal be so/ whiche (hope) we haue as a sure and stedfast anker of oure soule. Whiche (hope) also entereth in/ into those thinges that are without the vail/ whyther the forrainger is for to enter in/ euen Iesus whiche is made an hye parric for euer/ after the order of Melchisedech.

The VIII. Chapter.

In this Melchisedech Kinge of Salem whiche gaue priest of the moost hye God/ vnto Abraham so he turned agayne from the slaughter of the kynge/ and blesst him/ vnto whome Abraham also gaue tythes of all he goodes. If these by interpretacion/ Kinge of righteousnesse after that he is Kinge of Salem also/ that is to saye/ King of pietye/ withoute father/ withoute mother/ withoute kynne/ and had no other beginninge of dayes/ no ende of lyfe: But is blessed vnto the sonne of God/ and continueth a priest for euer.

But consider howe greate a man this was/ to whom the Patriarke Abraham gaue tythes of the poyles. And verely the churche of Leui/ when they receiue the priesthode haue a commaundminte accordinge to the lawe/ to take the tythes of the people/ that is to saye of their brethren/ though they also came out of the loines of Abraham.

But he whos lined in our counted amonge the made receiued tythes of Abraham/ a blessed him that had the promes. Now is it so withoute al nay saying/ that the lesse receaueth blessinge of the better. And here men that receiue tythes. But there be receaued tythes of whome it is witnessed that he liueth. And so saue the truth: Ieui him self also receiued tythes/ payed tythes in Abraham: for he was yet in the loines of his father Abraham/ when Melchisedech met him.

Ro. 14. b.
Gal. 1. c.

¶ It nowe therefore perfection came by the priesthode of the Leuitas/ for vnder the same

priesthode the people receiued the lawe/ what needed is then further more that another priest should be/ after the ordinaunce of Melchisedech/ and not after the order of Aaron.

¶ Sacrif the priesthode be translated/ then of necessite must the lawe be translated also. For he of whome these thinges are spoken/ is of another orde/ of the whiche neuer man stood at the headere.

¶ For as our fathers/ that oure Lord smoge of the orde of Iuda/ so the whiche orde Ioseph spake nothinge concerninge priesthode/ as it is yet a more euident thinge/ if after the similitude of Melchisedech there arys another priest/ whiche is not made after the lawe of the carnall commaundemint/ But after the power of an vnlesse lyfe. For he resti fyeth: Thou art the past foreuer after the orde of Melchisedech. Then the commaundemint that went before/ he disannulled/ because of his weakness and vnspoyntableness. ¶ So the lawe made nothinge proficte/ But was an introduction of a better hope/ by the which hope we haue nye vnto God. And for this cause so is a better hope/ that it was not promysed withoute an oorde. The priestice was made withoute an oorde/ but this priest with an oorde/ by hys thesorde vnto him: The Lord is swere and will not repent: Thou art a priest for euer/ after the order of Melchisedech. This is Iesus became a stabilisier of so much a better certainties.

And amonge the many were made priestes/ because they were not suffered to endure by the reason of death. But his man/ because he is endurth eternally an euertlasting priesthode. Wherefore he is able also euer to saue the that come vnto God by him: a luyth euer/ that make inuocetion for vs.

¶ For it became vs to haue such an hye priest as is holy/ innocens/ vnblisshed/ spirare from synnes/ and made byer then becomen/ whiche needeth not dailye/ (as yonder hee priestes) to offer vp sacrifices/ for his one synnes/ and then for the peoples synnes. For that hee be onte for al/ when he offereth vp him selfe. ¶ For the lawe maketh mit priestice/ whiche haue infirmitie/ but the word of the oorde/ that came hence the lawe/ maketh the sonne priestice/ whiche is perfect for euermore.

Mal. 1. b

Mal. 1. b

Psal. 110. a

Rom. 8. 1. b
Gal. 3. 1. b

Psa. 110. a

Job. 1. a

Tim. 1. a

Leuit. 1. b

Heb. 1. a

1 Pet. iii. a winge Gods: And for this cause to be the measure
 1 Tim. ii. a measure of the newe Testamēt; that thoro-
 rowe tharþ whiche chaunced for the edem-
 ptiō of þose transgressiōns: that were vnder
 the first Testamēt: they whiche were
 called: might receaue the promes of eternal
 vberaunce. For wher soeuer is a Testa-
 mēt: there must also be the death of hym
 thar in it is the Testamēt.

Gal. ii. 1. For Testamēt taketh withoute vberan-
 men are dead: for it is of no value: as longe
 as he that made it is a liue. For the whiche
 cause: that first Testamēt also was not de-
 termined withoute bloude. For when at the cō-
 maundement: according to the law: were
 ed of vs: tosa vnto all the people: he toke the
 bloude of calves and of goates / with purple
 woll and of foyles: and sprinkled the boke / and
 all the people: sayinge: This is the bloude of
 the Testamēt: whiche God hath appoynted
 vnto you: And the Tabernacle and all the
 vessels of it: Gods seruices sprinkled he with
 bloude lykewyse. And almoste all thinges
 are purged with bloude: sice the lawe: and
 withoute beddinge of bloude is no remissiō.

It is necessaie then: that the similitude of
 beauly thinges be purged with such
 burne: beauly thinges then: sices are pu-
 rified with better sacrifices: then are those.

For Christ is not entred into the holy pla-
 ces: / that are made with handes: whiche
 are but similitudes of reue thinges: / but
 into the very heauen: for to appeare nowe
 before the face of God for vs: Not to offre
 hym selfe: / as for as the byghe pūste entred
 into the holy place: euery yere with strange
 bloude: for then must he often haue suffe-
 red sence the wilde beagie. But nowe in
 them that are sanctified: And the holy ghoost
 also beareth vs: recorde of this / when
 he sayde before: This is the Testamēt: that
 I will make vnto them after these dayes:
 saith the Lorde. I will geue my lawes
 in their heues: and in thyr mynde will I
 write them: and they: shall be iust and iniqui-
 ty: I remembere: no more. And where remis-
 sion of these thinges: is: there is no more offer-
 ringe: for synne.

Chr. X. Chapar.

And the lawe: that whiche hath bin the spa-
 ke: of good thinges to come: / and Col. ii. c.
 not the thinges in that come: sice / can
 neuer by the sacrifices: whiche they offre
 yere by yere: continually: make: the commu-
 nicatiō perfect: / sice: sice: they haue
 ceased to haue bene offered: because the
 offerres once purged: shalde haue had no
 more conscience of synne. Neuertheless: / in
 those sacrifices: there is made: but a remem-
 brance: of synne: euery yere: / for it is not
 possible: that the blood of oxen: and of goates
 shalde take awaye synne. Wherefore: when
 he cometh into the world: he sayeth: / He
 free a offeringe: thou woldest not haue: / but
 a body: hast thou desired me: Burne offeringes
 a synne: offeringes: hast thou not allowed. He
 sayde: / I: Lo: I come: / In the beginninge of
 the booke: in wysen of me: that I shalde
 do thy will O God. About when he had
 sayde: / Sacrifices: and offeringes: and burne
 sacrifices: and synne offeringes: thou woldest
 not haue: / neyther: hast thou allowed: whiche yet
 are offered: after the lawe. Then sayde he:
 Lo: I come to do thy will O God: there
 caken he awaye the synne: / to stablye by the
 lauer. In the whiche: will we are sanctified
 by the offeringe vpon of the body of Iesus Christ
 once for all.

And euery pūste is ready: daye minis-
 tering: and offerres offereth: one maner
 of offeringe: whiche can neuer take awaye syn-
 nes. But this: many: when he had offered: for
 synne: one sacrificie: / whiche is of value: for
 ever: / sice him: bounde on the ryghte hande
 of God: / and from henceforth: sayeth: / I will
 face be made his foote sole. For with one
 offeringe: hath he made perfecte: for ever:
 them that are sanctified: And the holy ghoost
 also beareth vs: recorde of this / when
 he sayde before: This is the Testamēt: that
 I will make vnto them after these dayes:
 saith the Lorde. I will geue my lawes
 in their heues: and in thyr mynde will I
 write them: and they: shall be iust and iniqui-
 ty: I remembere: no more. And where remis-
 sion of these thinges: is: there is no more offer-
 ringe: for synne.

Sayinge: where: sice: / that we haue: / and: /
 a fre: sure: entrance: into: that: holse: place: /
 by: Heb. ix. b

Rem. vii. a
 1 Pet. ii. c

Leu. xix. c

Pro. xix. b
 Ecl. i. b

Ex. xii. d

1 Cor. x. f

1 Job. ii. a

Leu. xv. c

Deut. x. a

1 Cor. x. c

Job. x. a

1 Cor. x. a

1 Cor. x. a

The Epistle to the Hebrewes.

By the bloude of Iesu (which he hath prepared vnto vs for a new and liuinge way) thowtome the waye / I gaze to looke by his bloude) and sang also / bet we haue an heu' priest ouer the house of God / let vs drawe ne w'ch a muc' heart in a full sayth / spent in ouer heu' as if an euill conscience / and washed in oure bodies w'ch pure water / and let vs keepe e' professio' of our hope / withoute waueynge / (for he is sayth full of a hard p'omyse) / and let vs e' cansp'ide one another in the p'iuowynge of loue / and of good woorkes / and let vs not forsake the f'ellowshyppe that we haue amongst oure selfe / as the maner of some is : but let vs exhort one another / and thus much to moue / because ye se the t' daye draweth nye.

Rom. xii. 6

Rom. x. 1
Heb. vi. 1

Gen. xxii. 6
and xxi. 12

Gen. xxii. 6
Rom. xii. 1
Heb. xii. 1

Heb. xii. 1
D. xl. 1. a
h. Tim. ii. 1

Heb. xii. 1

For if we synne w'fully after that we haue receaued the knowledge of the trueti' / then rem'yneth vnto vs no more sacrifice for synne / but a fearefull loyng of iudgement / and violent f'ire / whiche shall deuoure the aduersaries. The that despyse th' Mosaic law / byeth withoute mercy vnder vs : or the w'rmesse. Of howe much forer punishmente I suppose ye / shall be be com'nd w'orthye / whiche treadeth vnderfoote the soune of God / and counteth the bloude of the res'olument / whereby he is sanctified. An an'oly thing / and boeth dishonoure to h' specte of grace. For we knowe hym that hath sayd : I Vengeaunce is myne / I will recom'pence / sayeth the Lorde. And agayne : The Lorde shall iudge his people. It is a feofull thinge to fall into the handes of the lyuinge God.

Recallys to remembraunce the dayes that are past / in the whiche after ye had receaued by g'oye endured a great trybe of aduersities / partly whyle all men wondred and gasht at you / for the same and tribulation that was done vnto you / partly whyle ye became companions of them / whiche ye passed theye synne. For ye haue suffred with my' bondes / and also a word the spoorlinge of yowre goods / and that with gladnesse / knowynge in yowre filles / howe theye haue in beu'au' a bette' and emburyng' subst'auce. Case not awaye therefore yow' confydence / which hath so greates a reward. For ye haue neede of

patience / that after ye haue done the wyll of God / ye might receaue the promisse. For ye ouer a litle while / and then be that shall come / ye will come / and will not tarye. But the masse shall lyue by his faith. And if he w'rdiaue him selfe a myghty soule / shall haue no pleasur in him. For as was are not those whiche w'rdiaue them filles to damp'nacion / but of them that belee in the wyllinge of the soule.

Abac. 4

Rom. 13
Gal. 4. 1

The X. Chapter.
For is a sure euidence of thinges which I have hoped for / and a certayne thinge whiche are not sene. By it the Elders were well reposed of. The same sayth we vnderstande / th' as the world and all the thinge whiche are sene / were made of nought by the word of God.

By faith offered I sell vnto God a more pleneuous sacrifice the Cain : by the whiche he obtayned w'rmesse / that he was righteous : God testifyng of his giftes / by the whiche also he beynge v'nd'ersp'at'.

By faith was Noah taken awaye / that he should not see death / and was not founde / for cause God hath taken him awaye. For as he was taken awaye / he had receiue that he was pleased God. But without faith it is impossible to please God. For he that cometh vnto God / must beleeue that God is / and that he is a rewarder of them that seke him.

By faith Aze honoured God after that he was warned of th'inges / whiche were not yete made sene / and prepared the Azeke / to the laung of his householde : for as the whiche Azeke / he was condemned / and became b'rye of the righteousnesse whiche cometh by faith.

By faith Abraham / when he was called / Gen. 12. obeyed / to go out into y' place / whiche he should and dwelt / afterwards receauing to inhabitaunce / a dwelle out / nor knowing whether he should go.

By faith was he a stranger in the lande of promise / as in a straung countre / dwelle in tabernacle : as he had Isaac a good heritage with hime of the same promise / for he looked for a cite which hath a foundation / whose builder and maker is God.

By faith Isaac also receaued strength to be w'ch child / and was v'reyured of a child / when he was past age / because hee had god

Gen. 14

Gen. 22

Gen. 22

Gen. 12

Gen. 21

The Epistle to the Hebrewes.

Heb. 1.b
and p.b

Before him/aboue the crosse/and despised the same/and is set downe on the ryght hande of the throne of God. **¶** Consider hym the more that endured such speakinge against him of synners/whiche he weary and faine in your mynde/as he haue not yet resistyd vnto bloud/seguinge against synners/and haue forgottyn the consolation / whiche speaketh vnto you as vnto chylidren / I My sonnes/ Despyse not the chasteninge of the Lorde/seye they saynt whan thou arte rebuked of hym / I for whome the Lorde looueth/ him he chasteneth/ yet/ and he scourgeth every sone that be receaueth.

Di. 14 b

3po. 14 b

B If ye endure chasteninge / God offereth hym selfe vnto you as vnto sonnes. What sonne is that / whome the father chasteneth not / If ye be not vnder correction / wherof all are partaker / then are ye bastards & not sonnes. Moreover / seeinge we haue had fathers of oure flesh / whiche corrected vs / and we gaue them reuerence / should we not then muche care be in subiection vnto the father of spiriual gyftes / that are mightiour / And they scerely for a fewe daies nurtered vs / after theye own pleasure / but he learned vs vnto that which is profitable / that we mighte receaue of his holynesse / No maner chastynginge for the present / yme semeth to be of your / but greuous / neither helles / afterwarde a discipline / that the quiete fruite of righteousnesse / vnto them whiche are receiued thereby. I like vnto those the paines which were let downe / and the waye of crosse / and se that ye haue sleaghter stepes vnto youre feet / lest / any balancinge ainte you oute of the waye / see / lest care be heald.

Heb. 11.10

E Followe after peace with all men and brotherlynesse / withoute the which no man shall see the Lorde / and loke well / that no man be desistitue of the grace of God / lest / the ce springe up any byrre cote / and cause dishonour / and theye may be despyed / that there be no whercom / get / into euilcace persone / as / I say / I whiche for one mace safe sold his strength / for seluon / howe that afterwarde whan he wolde haue withered the blessing / he was put by / I for he founde no place of repaiaunce / though he desyred the blessing / whiche receaue for ye are not come to the mounte that

can be touched / and burned with fyre / ney / 2 Job 18.
ther yet so myse and darkenesse / and winnell of wedder / nether to the sound of the trompe and the voyce of wyndes / whiche theye that heere / say / theye awaye / but the woide shoulde not be spoken to them / for theye were not able to abyde that whiche was spake. I And if a sheaf had toucht the mounte / it must haue ben stoned / for it wold thowme with a Barre. And so seeme be the sight whiche appereth / that Moyses saide / I feare and quake. Burge are come to the mounte Syon / and to the cite of the bygginge God / to the ierusalem / I Jerusalem / and to the multitude of many thousande aungels / and vnto the congregacion of the first borne whiche are wyrtyn in heauen / and to God the iudge of all / and to the speeres of iustice and perser / nen / and to Iesus the mediator of the new Testamēt / and to the synnynginge of bloud / that speaketh vnter then the blood of I Abel.

Gen. 4.
See that ye despyse not him / that speaketh vnto you / for / if theye escaped not whiche refused hym / that spake on caech / much more shall we not scape / if we haue awaye from hym that speaketh from heauen / whose voyce soke the earth at the tyme. But / howe promysed he / and saith / I yet once more heauen. No doubte / but same that he saith yet once more / signifyeth the remainyng awaye of those thynge / whiche are shalene / as of thynge whiche are made / that the thynge whiche are not shalene / maye remaine. **¶** Wherfore / seeinge we receaue the vnmutabile kyngdome / we haue grace / wherby we maye serue God / and please hym with reuerence / and godly feare. I for our God is a consuminge

Rom 11.10

Gen. 11.10

Gen. 11.10

Gen. 11.10

E Followe after peace with all men and brotherlynesse / withoute the which no man shall see the Lorde / and loke well / that no man be desistitue of the grace of God / lest / the ce springe up any byrre cote / and cause dishonour / and theye may be despyed / that there be no whercom / get / into euilcace persone / as / I say / I whiche for one mace safe sold his strength / for seluon / howe that afterwarde whan he wolde haue withered the blessing / he was put by / I for he founde no place of repaiaunce / though he desyred the blessing / whiche receaue for ye are not come to the mounte that

Dec. 11
Dec. 11
Dec. 11
Dec. 11

The XIII. Chapter.
Letteth / but theye haue contynue. **¶** Be not feare / I
gretful to lodge strangers / for theye haue ben prof
these receaued aungels into their house / and g
vnto you. **¶** Remember them that are in Iud
bonden / euen as though ye were bounde / and
with them / and myndfull of them whiche in
accusation / as ye whiche are also in the
bodye. Let wedlocke be had in ptyce in all
poynt / and let the charytie be withoute
for whour / and aduouce to vs / God

The Epistle of S. James.

and his flour falleth awaye / and the bruty of the fashion of it persyret: cutt so that the ende man persyfe with his aboundance.

Job. v. b
Ma. i. f. a
on. i. q. 4.

¶ Happye is the man that endureth in temptation / for when he is tryed / he shall receaue the crowne of lyfe / which the Lord hath promysed to them that loue hym. It

Let none of you when he is tempted / that he is tempted of God. For God tempteth not man euill / neyther tempteth he any man. But euery man is tempted / his own waye / or is entised of his owne concupiscence. Then when luste hath conceaied / the synnereth forth synne: a sinne wher it is finished / bringeth forth death.

Rom. vj. b
Dio. ij. a
Job. i. q. 3.

¶ Lett not my deare brethren. ¶ Every good gyfte / and euery perfecte gyfte is from aboue / and cometh downe from the father of lycht / in whom there is no variableness / neyther is he shadowed vnto shadowe. ¶ Of this cometh the praye that we should be the fruyt of his mercies.

Job. iij. a
i. Cor. iij. b

¶ Wherfore deare brethren / let euery man be swift to heare / slowe to speake / and slowe to wrath. For the wrath of man worketh not good / which is righteous before God.

Dio. xvi. b
Eccle. v. b

¶ Wherfore laye asyde all synne by nasse / all superfluous of malitiousnes / and receaue with meeknesse the worde that is grafted in you / which is able to save your soules. It

Rom. ij. b
Luc. vij. c

¶ And se if ye be voer of the word / and not beare it only / deceaivinge your owne selfe. If any of you heare the word / and do not / he is like vnto a man that shouldeer his bowely face in a glasse. For as soone as he hath looked on himselfe / he goeth by his waye / and so getteth immediately what he hath sowne. ¶ What man so looketh in the perfecte lawe of lyfe / and ceaseth not to beare it / he shall be blessed / but a voer of word / the same shall be happy in his vnde.

Mat. v. b

¶ If any man amonge you seme deuout / or desire to be without / but deceaue his owne heart / he is like vnto a man that buildeth a churche on a sande. For when the wynde shall blowe / he shall fall / and he shall be destroyed. ¶ If any man shall builde his churche on a rocke / when the wynde shall blowe / he shall stand. ¶ If any man shall heare the word / and do not / he is like vnto a man that buildeth a churche on a sande. For when the wynde shall blowe / he shall fall / and he shall be destroyed.

i. Det. iij. b
Jacob. iij. a

¶ If any man shall heare the word / and do not / he is like vnto a man that buildeth a churche on a sande. For when the wynde shall blowe / he shall fall / and he shall be destroyed.

i. Job. ij. c

¶ If any man shall heare the word / and do not / he is like vnto a man that buildeth a churche on a sande. For when the wynde shall blowe / he shall fall / and he shall be destroyed.

¶ Keth / have not the faith of our Lord Iesus Christ the Lord of glory in the respect persons. If there come into you company a man with a golden ring in his apparell / cyther come in also a poore man in vile rayment / and ye haue a respect to hym that weareth the gaye cloythe / and say vnto him: Sit thou here in a good place / and say vnto the poore: stand thou there / or sit here vnder my footstole / art ye not partiall in youre felise / and haue iudged after euill thoughtes.

¶ Lett not my deare beloued brethren. ¶ Lett not God chosen f poore of this world / which receyue in faith / and heya of synne whiche he promised to them that loue hym: ¶ They haue despysed the poore. Are not the ryche they which oppresse you / a they whiche haue ye before God? Do not they speake euill of that good name of whiche ye be named?

¶ If ye fulfill the royall lawe according to the scripures which sayth: ¶ Thou shalt loue thine neyghboure as thy selfe / ye do well. But if ye regarde one person more then another / ye committe synne / and are rebuled of the lawe as transgressours.

¶ Whosoever shall kepe the whole lawe / or yet saylen one point / he is guilty in all. For he that sayth: ¶ Thou shalt not committe adultery / sayde also: thou shalt not kill. ¶ Though thou do none of those / yet if thou kill / thou art a transgressour of the lawe. So speake ye / and do so as they that shall iudge by the lawe of libertye. ¶ For there shall be iudgement without mercyes to him that sheweth no mercy / and mercy withoute agaynst iudgement. It

¶ What sayeth it my brethren / brought in a man saye he hath sayth / when he hath no deede? Can sayth some him: ¶ It is as if thou shouldest say: ¶ I will beare the lawe of God / and yet I will not do it. ¶ If any man shall heare the word / and do not / he is like vnto a man that buildeth a churche on a sande. For when the wynde shall blowe / he shall fall / and he shall be destroyed.

¶ If any man shall heare the word / and do not / he is like vnto a man that buildeth a churche on a sande. For when the wynde shall blowe / he shall fall / and he shall be destroyed.

my Verdes. Belieuest thou that there is one
 1011 b God? Thou dost well. The Verdes also beleue
 1011 c and erenible.

Wilt thou vnderstand o thou wayne man/
 what saith without Verdes is dead. Was not
 Abrahā oure father iustified thowtwe woold/
 when he offered Isaac his sonne vpon y auter-
 1012 b t? Thou sayst thou that sayth withoute th
 his Verdes/and through the Verdes was t sayth
 made perfecte: and the scripture was fulfilled
 1012 c which sayeth: t Iudith beleued God/and it
 was repared to him for righteousnesse / and he
 was called the frende of God. Ye se then how
 1013 a rpor of Verdes a man is iustified / a not of sayth
 o nely. t Lyfe wyse also was not Naab the hea-
 1013 c tel iustified thowtwe woold/when he receaued
 the missaunges / and sene them out another
 way: For as the body withoute y sprite is dead/
 euen so sayth withoute Verdes is dead.

The III. Chapter.

A Brethren/be thouery man a t master/
 1014 a remembryng how that we shall receaue
 1014 b more dampnacoon: for in many thinges we
 1014 c synne all. t If a man synne not on woode / the
 same is a perfecte man / and able to earne all y
 body. Beholde / we put byrnes into the horses
 mouthe / that they should obey vs / a we mene
 aboute all the body. Beholde also the byppes/
 which though they be of greata are theyen of
 1015 a seccer wyndes / yet are they turned aboute th
 a very small helme / whytherforer the violence
 of the gournall well. Euen so the tunge is a
 1015 b lyte membre / and baselie great thonges.

B Behold / how great a thing a lyte fyre fyre
 1016 a lerys / and the tonge is fyre / a a warde of wic-
 kednes. So in the tyngeles amonge oure me-
 1016 b berd / that it dyspleth the whole body / and set-
 teth a fyre all that we haue of nature / and so it
 selfe set a fyre enen of hel.

All the nature of desyrs / and of byrdes and
 1017 a of serpentes / and thinges of the see / are mede
 and tamed of the nature of mā. But the tunge
 1017 b can no man tame. It is an vnruly cruel full of
 deadly porson. Therwith bleste we God the
 1018 a father / a therewith curse we men / whid t ac-
 made after the similitude of God. Out of one
 mouth proceedeth blessinge and cursyng. My
 1018 b brethren / the thynges ought not so to be-
 ceep a souerayne sende forth at one place
 swete water a bitter also: Can the fyggy tree /

my brethren / beare olyue byrnes: or her a vyne
 beare fygges? So can no souerayn geue bothe
 1019 a sale water and freshe also. If any mā be wyse
 and endewed with learninge amonge y auter
 1019 b hym shewe the wayes of his good conuersa-
 tion / ten the mekenesse ther is coupled with
 1019 c Colosid. a wyddome.

But if ye haue t byrre enuyng a stryfe in Rom. 14. b
 youre berne / receyue not / neyther be lyars a
 1020 a gunst the much. His wyddome desendeth
 not fram aboute: but is carryd / a natural / and
 1020 b thydelysh. For where enuyng and stryfe is /
 there is vnstabiletye and all inuaty of euell
 1020 c woode. But the wyddome that is fram aboute
 is frell t pure / then peaceable / genite / and easy
 1021 a to be entreaty: full of mercy and good futeo /
 withoute vngyng. t without simulation: / ee /
 1021 b the frute of righteousnesse is fouren in peace
 of the chaer mayne praec.

The IIII. Chapter.

A Rom thence cometh waire a syghyng t
 1022 a Lymenge y. u: come they not beaunce
 euen of youre volupuousnesse / that aignen
 1022 b youre medres? Ye lust / and haue not. Ye enuy /
 and haue indignacion / and rau not opteyn.
 1022 c Ye sygh and waire / and haue not: because ye
 ce. not. Ye afe and receaue not / because ye afe
 1023 a amysse / euen to consume it vpon youre volap-
 1023 b tomesses. Ye aduocatores / and women that
 beate mannourne: know ye not t how choj. Joan i c
 t frendshyp of the woelde is enemye to God. Wala ja
 1023 c ward: Whofoeuer will be a fynde of f woelde /
 so made y enemy of God. Elyther do ye chynke
 1024 a that y scripture sayth in payn. t the spicite that
 1024 b vurdell in you sufferth ruene contrary to enuy: Wala. v c
 but t geueth more graec. * Prou. 11. b

Whome your sylles to God / and t is fill the
 1025 a heud / and he will fyre from you. D: aue nye
 to God / and he will v: aue nry to you. Cleme
 1025 b youre handes ye synners / and purge your
 berne / ye waekyng minded. Suffre afflictions /
 1026 a fouwe ye and wepe. Let your laughter be tur-
 ned to mourning / and your ioye to heauynes.
 1026 b t Caste youne your sylke before the Lord: /
 and he shall lyffe you vp. Bedyte not one a-
 1027 a nother bitthen. Se that barytyth his bo-
 dyer / and he that auctyth his bitther / bary-
 1027 b teth the lawe: / and iudgeth the lawe. But / and
 1028 a if shoudge the lawe / thou art inoucau chis-
 1028 b uer of the lawe / but a iudge. There is one lawe
 pp gunt /

The Epistle of S. James.

Ro. viii. a
 *Ier. xxi. b
 Luc. xii. b
 Gen. xviij. e
 Heb. vi. a
 Luc. xii. c

gent / whiche is able to saue and to destroye.
 What accouthe that iudgest another man.
 What now ye that saye to thyne and to mo-
 rowe let us go to such a synne / and continue
 there a year / and by and sel / and wynt: and
 yet can not tell what shall happen to morowe.
 For what thinge is your lyfetye it is euen a vau-
 pour that appereth for a lytle tyme / and then
 nameth away. For that ye might so fare: If
 the Lorde wyll / and if we hure / or we this
 or that. But now ye reioyce in your boche-
 nyng. All such reioyng is euill. Therefore to
 him that knoweth how to do good / and doeth
 it not / to him it is synne.

The V. Chapter.

i. Tim. vi. b
 Luc. xix. e
 i. Cor. xii. e
 Luc. xxi. b

What now ye ryche men. Wepe / or howle
 for you. Your ryches be corrupcion / your gar-
 ments are ruyne eaten. Your golde and your
 syluer are cankered / and the rust of them shall
 consume you / and shall eat your fleshe
 as it were fyre. Ye haue heaped treasure toge-
 ther in your last dayes. Beholde / the hye of
 the labourer which haue reaped your payre
 silde / which hye is of you kepte backe by
 fraude. Their is / and the eyes of them whiche
 haue reaped / are turned into the carres of the
 Lorde. He saith. Ye haue sowed in pleasure
 on the earth / and in wantonnesse. Ye haue no-
 yshed your heetes / as in a day of slaughter.
 Ye haue eddempned / and haue killed the wylf
 and he hath not resisted you.

B. Be patient therefore brethren / onto the
 commynge of the Lorde. Beholde / the hous-
 bandman waiteth for the precious fruite of the
 earth / and hath long patience thereupon / un-
 till he receiue the ezele and the latter eaine. Be
 ye also patient therefore / and saile you e cheere
 for the commynge of the Lorde. Whiche nye-
 brudge not one agaynst another brethren / lest
 ye be damned. Beholde / the iudge stideth be-
 fore the doore. Take my brethren. The prophetes
 for an ensample of sufferynge aduertysed / and
 of longe patience / whiche spake in the name of
 the Lorde. It beholde / I w counte the happy
 whiche endureth. Ye haue heerde of the pacie-
 nce of Job / and haue knowen what ende the
 Lorde made. For the Lorde is very purefull and
 mercifull.

¶ But aboute all thinges my brethren: swaue

not / neyther by haur / neyther by earth / ney / Man-
 thet by any other oorb. Let your spee be yee / as it
 your name saye / lest / you fall into synne. If
 any of you be enuiled / let him praye. If
 any of you be merry / let hym synge. Psalms. If
 any be dyscised amonge you / let hym call for
 the Elders of the congregacion / and let the
 pray ouer him / and anoint him with oyle
 in the name of the Lorde / in the prayer of sayth
 shall saue the synner / and the Lorde shall saye
 hym repaid / if he haue committid synne / whi-
 che shall be forgotten hym.

¶ Knowe ye your faultes one to another
 a praye one for another / that ye maye be hea-
 led. The prayer of a righteous man auayleth
 much / if it be sicures. The helos was a man
 men. Euen as we are / he was in his praye /
 praye / that it anyghe not saye / and it rayned
 not on the earth by the space of the yeres
 a fyve monethes. T And he prayed agayn / and
 the heauen gaue raine / and the earth brought
 forth her frute.

¶ Brethren / if any of you erre from the truth /
 and another conuert him / let the same know
 that he whiche conuerted the synner / shal
 astraye out of his waye / shall saue a soule from
 death / and shall hyde the multitude of syn-
 nes. R

The ende of the Epistle of S.
 James.

The Epistle of S. Jude.

The first Chapter.



¶ This is the scrutable of the
 first Epistle / the brother of
 James. To them whiche
 are called / and sanctified
 in God the father / and
 preferred in Ihu Christ.
 Mercy vnto you / a pacie-
 and loue be multiplied.

Whiloudf

Mat. x. c
 and xii. a
 Job. i. e
 q. b

Beloued/wth I gave al vngener to wyte vnto you of the comyn saluacion / it was needful for me to wyte vnto you / to shewe you that ye shoulde continually laboure in the faith which was once geiue vnto the sainctes. For there are certayne crafty creepers / of whiche it was writtē of an ome vnto such iudgements. They are vngodly / and turne the grace of oure God vnto wantonnes / a T vnto God h only Lorde / and oure Lorde Iesus Christ.

My mynde is therefore to put you in remembrance / for so much as ye once knowe this / how that I Lorde After that he had deliuered the people out of E gypte / destroyed them whiche T after warde beleued not. * The aungels also which kepte nere thei first estate / but leste their owne habitacion / he hath reserved in euertlastinge chayne vnder vnder seruense vnto i iudgement of the great Iudgement as T Sodom and Gomorrah / and the cyties about the which in lyke maner veyshid them selfe wth fornicacion / and folowed straunge flesh / are set forth for an ensample / and suffer the vengeance of eternall fire. Likewise these became vnto the fishes / by spylling / and speake euil of the that are in auenture.

T Yet Michael y archaungel whiche stoue agaynst the deuil / and disputed abouē y body of Moyses / durste not geue raymge sentences / but sayde the Lorde rebuke the. T But the speake euil of those thinges which they knowe not / and what thinges they knowe naturally / as beastes which are without reason / in those thinges they corrupt them selfe. Woe vnto the / so they haue folowed the way of Cain / and are ouerly geuen to the erreour of * * * learn for lures / sake / and pryse in the reason of T Coie.

These are spottes / whiche of your kindnesse keast to gerper / without feare / hiding the selfe. T Clouds they are without water / carryed aboure of wyndes / and trees without fruite at gatheringe tyme / wth dead / and plucked vp by the roote. They are the ragyng waves of y sea / forsynge out their owne shame. They are wandringe starres / to whom is reserved the myst of vnder seruense for euer.

Woe to the fourth from Adam prophesied before of Iude / saying T Behold the Lorde shall come wth thousande of sainctes / so geue

iudgement agaynst all men / to rebuke al that are vngodly amonge the / of all they vngodly dedes / which they haue vngodly committed / and of all they cruel speakinges / whiche vngodly sermoes haue spoken agaynst hym.

These are murmurers / complainers / walinge after their owne lustes / in whose mouthes speake proud thinges. They haue me in great seruence because of auantage. But ye shoulde remember the wordes whiche were spokē before of the Apostles of oure Lorde Iesus Christ / how that they haue tolde you / T that there shoulde be deuylers in the laste tyme / whiche shoulde walde after their owne vngodly lustes. These are makers of fettes / deadly / hauinge no spere.

But ye dearly beloued / edifie youre selfe in youre most holy faith / sayinge in the holy goost / I kepe youre selfe in the loue of Gods / lookinge for the mercy of our Lorde Iesus Christ / vnto eternall lyfe. And haue compassion on some / separatinge them / and rebuke some wth feare / pullinge them out of the fire / and save the slyppynge by the slyde.

Vnto hym that is able to kepe you / that ye fall not / and to present you faultlesse before the presence of hys glorey with ioye / to God oure sauour / whiche ouly is wryte / be gloriou / maicstic / dominion / and power / now / and for euer / Amen.

The Apocallipse or Reuelacion of S. Iohn.

The first Chapter.



The Reuelacion of Iesus Christ / whiche God gauē vnto Iohn / to shewe vnto his seruantes / whiche muste shortly come to passe.

I And he sent and shewēd by his aungel vnto his seruante Iohn /

p p q T whiche

1 Pet. 1. 2

1 Pet. 1. 2

1 Pet. 1. 2

1 Pet. 1. 2

1 Pet. 1. 2

1 Pet. 1. 2

1 Pet. 1. 2

1 Pet. 1. 2

1 Pet. 1. 2

1 Pet. 1. 2

1 Pet. 1. 2

1 Pet. 1. 2

1 Pet. 1. 2

1 Pet. 1. 2

some of you into prison to tempt you / and ye shall have tribulation for 40 dayes. We sayd full unto the church / and I will geue the a crowne of life. Let him that hath eares / heare / what the spire sayeth to the congregacions. He that ouercometh / shall not be hurte of the seconde death.

h. ij. b
f. m. j. b

de. ii. e

And to the aungel of the congregacion in Pergamos wrote. Thus sayeth he which hath the sharp sword with two edges / I knowe thy works / and wher thou dwellest / euen wher Sathanes seat is / and thou kepest my name / and hast not denyed my sayd. And in my voyce Ananias was a saythfull witness of myne which was slayne amonge you / wher Sathan dwelleth. But I haue a fewe thinges agaynst thee / that thou best there them that maintayne the doctrine of Balaam which taughte in Balak / to put out of synne befor the chylidren of Israel that they shoulde eat of the meate dedicated vnto Idoles / and to commit fornicacion. Euen so hast thou the that maintayne the doctrine of the Nicolaitans / whiche thinge I hate. But be contrite / or else I will come vnto the churche / and will fight agaynst them with the sword of my mouth. Let him that hath eares heare / wher the spire sayeth vnto the congregacions. To him that ouercometh / will I geue to eat Manna that is hyd / and will geue hym a white stone / and in the stone a new name written / whiche no man knoweth / sayng he that receaueth it.

e. xxx. o
b. pp. c

he. i. c
h. pp. f

And vnto the aungel of the congregacion of Thyatira wrote. This sayeth he sonne of God / whiche hath his eyes like vnto a flame of fyre / and his feete are like brasse. I knowe thy works / and thy loue / true as a sayth / and thy patience / and thy deedes / whiche are moe at the last then at the firste. Nevertheless / I haue a fewe thinges agaynst the / that thou sufferest that woman that is called which calleth her self a prophete / and teacheth to receaue my seruantes / to make them commit fornicacion / and to eate meate offered on vnto Idoles. And I geue her space to repent of her fornicacion / and she repented not. Beholde / I will cast her into a bed / and the bedd shall commit fornicacion with her / into greate aduersitee / except they turne from thes deedes / and I will kill her chylidren with

Re. xv. b
h. Re. ix. c

death. And all the congregacions shall know / that I am he which searcheth the reynes / and I receaue hercee / and I will geue vnto euery one of you as hee shall aske: vnto youe works.

Vnto you I say / and vnto other of them of Thyatira / many as be not of this learning / and whiche haue not knowne the deepynesse of Sathanes they saye. I will put vpon you none other burthen / but that whiche ye haue already. Hold fast all I come / and wch souce ouercometh and I wyrd my mouth vnto the ende / I to him will I geue power / our name / one / and he shall rule the with a rodde of yron / and as the vnto of a pester / shall be deafe the to theuere. Euen as I receaued of my father / so will I geue hym the morninge starre. Let him that hath eares heare / wher the spire sayeth to the congregacions.

Re. ii. Chapter.

And wyte vnto the aungel of the sonne of the congregacion of Sardis: thus sayeth he that hath the seven spires of God / and the seven starres. I knowe thy works / thou hast a name that thou lovest / and thou receadest Walle / and strength the thinges / whiche remayne that are ready to dye. For I haue not founde the woelkes perfect befor God. Remember therfore how thou hast recead and herde / and holde fast and repent. If thou shalt not watch / I will come vnto thee as a theif / and thou shalt not mar. For I know what haue I will come vpon the. Thou that is a churche / a name / whiche no man knoweth / sayng he that receaueth it. Depled these garments / and they shall walke with me in whiche / for they are worthy. He that ouercometh / shall be clothed in white clay / and I will not put his name out of the booke of life / and I will confesse his name befor my father / and befor his angels. Let him that hath eares / heare / wher the spire sayeth vnto the congregacions.

And wyte vnto the aungel of the congregacion of Philadelphia: Thus sayeth he that is holy and true / whiche hath the key of Dauide / whiche he openeth and no man shutteth / and he shutteth and no man openeth. I knowe thy works. Behold / I will set before the an open doore / and no man can shutt it / for thou hast a litle strength / and thou shalt keep my word / a litle not denyed my name. Beholde / I shall geue some of the congregacion of Sathan / whiche

pp. ij. cal

The Revelation of S. Iohn.

cal them sike Ierem/ and are not/ but so hee. Beholde/ I will make the that they shall come/ and wai'p before thy seate/ and shall knowe that I haue loved the.

Because thou hast kepte the wordes of my patience / therefore will I kepe the from the houre of temptation / which will come upon all the world / to tempt them that dwell upon the earth. Beholde/ I come shortly / hold that which they haue / that no man take away thy crowne. Him that overcometh will I make a pylare in the temple of my God / and he shall no more go out.

E And I will wryte upon hym the name of my God / & the name of the cene of my God / & a new Ierusalem / which cometh downe out of heauen from my God / & I will wryte upon hym my newe name. Let him that hath eares / hear what the spere sayeth to the congregacions.

And vnto the angel of the congregacion / which is in Laodicea written: This sayeth the Amen / the faythfull & true witness / the beginning of the creatioun of God / I knowe thy wretchednes / thou art neither cold nor warme / I woulde thou wast warme / or thoue. So then because thou art betwene both / and neither cold nor warme / I will speme the out of my mouth / because thou sayest thou art warme / and thou art cold / and thou hast neede of no thinge / and thou art neither warme nor warme / therefore I will cast thee out of my mouth / & thou shalt be sicke / & naked / I counsel thee to buye of me golde / tryed in the fyre / that thou mayest be rich / and when thou shalt buye it / thou shalt be clothed / that thou shalt not be ashamed / because thou art naked / thou shalt buye it of me / that thou mayest be sicke.

F And as many as I loue / I rebuke and chasten. Be keene therefore and repent. Beholde / I stande at the doore and knocke. If any man heare my voyce and open the doore / I will come in vnto him / and will suppe with him / & he will be with me. To him that overcometh / I will graunt / to sit with me on my seate / and as I ouercome / and haue striven with my father on his seate. Let him that hath eares / heare what the spere sayeth vnto the congregacions.

Ch. III. Chapter.
After this I looked / and beholds a doore was open in heauen / & the first voyce which I heard / was as it were of / a temple calling to

me / which sayeth / Come vp hither / & I will shew thee thinges which must be fulfilled hereafter. And immediately I was in the spere / beholde / my seate was set in heauen / and one satte on the seate. And hee that sat / was as one sitting vnto a Jasper stone / and a Sardin stone. And there was a rainbowe about the seate / as if sight lyke to a Smeralde. And about the seate were sene seven / and seven. And upon the seate / was written the name of the seate / and had on theyr heades crownes of golde.

And out of the seate proceded lightnings / and thunders / and voyces / and there were seven lampes of fyre / burninge before the seate / which are the seven spires of God. And before the seate there was a sea of glass / lyke vnto Crystall / and in the myddes of the seate / was a rounde aboute the seate / were four beastes full of eyes / before and behinde. And the first beast was lyke a Lyon / the seconde beest lyke a Calfe / and the thyrde beest had a face lyke a man / and the fourth beest was lyke a strong Eagle. And the foure beastes had the one of them / theyr wings rounde about / without a wynde / they were full of eyes. And they had no rest daye / neither nyght / saying: Holy / holy / holy is the Lord God almyghty / which was / and is / and is to come.

And when those beastes gaue glory and honoure / and thankes to hym that sat on the seate / which lyeth for euill and cursethe young / Elders fell downe before him that sat on the seate / & worshipped him that lyeth for euill and cursethe young / before / & saide / saying: Thou art worthy / Lord / to receiue glory and honoure / and power / for thou hast created all thynges / and for thy wyllow sake they are / and were created.

The V Chapter.

After this I saw in the sighte of him that sat on the throne / a booke written within and on the backside / sealed with seven seales. And I saw a stronge angel / preadinge with a loud voyce: Who is worthy to open the booke / and to loose the seales thereof? And no man in heauen / nor in earth / neither vnder the earth / was able to open the booke / neither to loose the seales. And I wept muche / because no man was founde worthy to open / and to loose the booke / neither to loose the seales.

San. 14. 1
Apoc. 17. 1

Revel. 17. 1

Apoc. 17. 1

Apoc. 17. 1

Apoc. 17. 1

Thou. 17. 1

Revel. 17. 1

Act. 17. 1

Luc. 17. 1

Cap. 17. 1

The Revelation of S. Iohn.

Apoc. viij. muste be kylled with the sweerde. † There is þe pascence and the fath of the founte.

And þe threbe another bestle comminge vp our of the earth / and he had two hames lyke a lambe / and þe spak as byd þe swage. And he byd all þat þe fysse bestle coude do in his prestis / and he caused the earth / and them whiche dwell therein / to worshippe the fysse bestle / whos beebly wounde was healed. And he byd grete wonderes / so that he made fyre come downe from heauen in the sight of men. And because them that dwell on the earth / by the meanes of those fygnes / whyche he had power so do in the fygges of the bestle / sayinge to them that dwell on the earth: that they shoulde make an ymage unto the bestle / whiche had the wounde of a swerd and was lyur.

And he had power to geue a spyte unto the ymage of the bestle / and that the ymage of the bestle shoulde speak / and shoulde cause that as many as wold not worshippe the ymage of the bestle / shoulde be kylled. And he made all both small and great / fyre / a pooder / and bondis / so recceue a marke in theyr right handes / or in theyr fore headen. And that naman mighte þe / or self / save þat had the marke / or the name of the bestle / yther the nombre of his name. There is wysdome. Let him that hath wysdome / counte the nombre of the bestle. For it is the nombre of a man / and his nombre is xij hundred / thus fore and fyve.

The XIII. Chapter. †

2 I Isted Isted / and Iola lambe stode on the mounte Syon / a with hym C. and xliij thousand / hauinge his fathers name wyrt in theyr fore headen. And þe herde a noyse from heauen as the sounde of many wateres / and as the voyce of a grete thonder. And the voyce that þe herde was as the harpers that play upon theyr harpes. And they songe as it were a newe sange / before the seate and before the foure bestles / and the elders / and no man coude learne that sange / ouer the hundred / and xliij thousand / whiche were redeemed from the earth. These are they that are not defyled with women / for they are vyrgynes. These folowe the lambe / whiche therefore be good. These were redeemed from men / byngs the fysse frutes unto God / and

so the lambe / and in their mouthes was founde no gyll / for they are without spot / before the throne of God. †

And þe foure anngel stode in the myddes of beaues / hauinge an euerlastinge Gospell so preache unto them that styt a dwell on the earth / a to all nacions / tymes / edes / and runnes / and people / sayinge with a loud voice: Feare God / a geue honoure vnto him / for the hour is a this / and he that comet / whiche worshipper hym / that made beaues a earth / and the see / and the fountaynes of water. And theyr folowd **Mar. xiiij** another sungeill sayinge: "Be it fallen / the * **Ca. xxiij** is fallen / euen Babilon that grete cite / for **Terri iij** the mabz all nacions / byngs of the wyne of Apo. xiiij her whoredome.

And the threbe anngel folowed them saye: "Inge with a loud voice: If any man worshippe the bestle / a has ymage / and recceue his marke in his foreheade / or in his hande / the same shall byngs of the wyne of the wrath of God / whiche is poured in the cupps of his wrath. And he shalbe punysshed in fyre and brimstone / for the holy anngels / and the foure the lambe.

And the fmake of theyr tomes ascended **Apoc. iij** vp euermore. And they hau no rest / day nor a nyght / whiche worshippe the bestle and his ymage / a whosouer recceaueth the pynnt of his name. † There is the pascence of fyngnes. **Apoc. xxiij** Becaus they that kept the commandmentes / tes and fath of Iesu.

And þe herde a noyse from heauen / sayinge vnto me: Wryte: These are the dead whiche dreceat þe in the Loide. Yc / the spete sayeth / that they reste from theyr labour / for they wouit a solow them. And I Isted a boldis / a whyte cloud / a upon the cloud / one fyngs ge lyt vnto the sonne of man / haungis on his bris a golden croune / a in his hande a sbarpe fysse. And another anngel came out of the temple / cryngs with a loud voice to hym that sat on the cloude: "Thust in thy fyre **Isa. iij** be a ceupe / for the rime is come to strap / for the come / of theyr arch in rye. And that sat on the cloude / thust in his sicke on the earth / a the earth was caped.

And another anngel came out of þe temple / whiche is in heauen / haungis als a sbarpe fysse. And another aungel came out fro þe altar / whiche

which hath power ouer fyre/and cryed with a laude voice vnto him that had the sharpe sycke/stand sayd: Thrust in thy sharpe sycke/and garbe the clusters of the earth/for they grapes are ripe. And the angel thrust in his sycke on the earth/and eu' youne the grapes of the wyneyard of the earth/and call them thus the greete wynevat of the wrath of God: and the wynevat was troden withoute the cyme/ and bloude came out of the factours vnto the horse/ by the space of a thousande and fyve hundred furloges.

The XV. Chapter.

¶ And I sawe another sygne in heau' great
 ¶ And miraculous: u' angells hauinge
 ¶ the seuen laste plagues/ for in them is fulfilled
 ¶ the wrath of God. And I sawe as it were
 ¶ a glassy sic/inguyted with fyre/ a rbe that had
 ¶ gotten victory of the beast/ and of his image
 ¶ and of his mirrers/ and of the number of his
 ¶ name stande on the glassy sic/ hauinge the ha-
 ¶ pre of God/ a i' sic/ singe the song of Mose
 ¶ the seruant of God/ a the song of the lambes/
 ¶ sayinge: Great and miraculous are thy wo-
 ¶ res Lord God almighty/ iustice and true are
 ¶ thy wayes/ thou frange of sainctes. Who shal
 ¶ not feare? Lord God and gloufyre thy name:
 ¶ for thou only art holy/ for all Gentiles shal
 ¶ come and worship before thee: for thy iudge-
 ¶ ments are manifest.

3re. p. a

¶ And after that I holde/ a theholde I temple
 ¶ of the Tabernacle of testimony was open in
 ¶ brauns/ a the frum angells came out of the
 ¶ temple/ which had the seuen plagues/ clothed
 ¶ in pure and synghlinnen/ hauinge their be-
 ¶ sters girded with golde' girdels. And one of
 ¶ the foure beasts gaue vnto the frum angells
 ¶ frum golden myalles/ full of the wrath of God/
 ¶ which hurth for curmure. ¶ And the temple
 ¶ was full of smoke/ for the glory of God/ and
 ¶ for his power: and no man was able to entre
 ¶ into the temple/ till the seuen plagues of the
 ¶ seuen angells were fulfilled.

4. p. 2. d. 4

The XV. Chapter.

¶ And I herd a greete voyce oute of the
 ¶ temple/ sayinge: to the seuen angells:
 ¶ Go your wayes/ poure oute your myalles of
 ¶ wrath vpon the earth. And the fryste went/
 ¶ and poured oute his vial vpon the earth/ and
 ¶ there fell a noisus/ and a sore boith vpon the

men which had the marke of the beast/ vpon
 ¶ them that worshipped his image. And the se-
 ¶ conde angel shed out his vial vpon the see/
 ¶ and it turnede as it were into the bloude of a
 ¶ dead man/ and euery livinge thing dyed in
 ¶ the see. And the thirde angel shed out his vial
 ¶ vpon the ryuers and fountaines of waters/
 ¶ and they turned to bloude. And I herd an
 ¶ angel saye: Lord which art and wast/ thou
 ¶ art righteous and holy/ because thou hast ge-
 ¶ uen such iudgements: for they shed the bloude
 ¶ of sainctes/ a prophets/ a therfor haste thou
 ¶ geit the bloude to punte: for they are worthy.
 ¶ And I herd another angel out of the altar
 ¶ saye: Vnto the Lord God almighty/ true and
 ¶ righteous are thy iudgements.

B

..

¶ And the fourth angel poured oute his vial
 ¶ on the Sunne/ and power was given vnto
 ¶ him to scorch men with heat of fyre. And the
 ¶ men ragged in the heat/ and spake curst of the
 ¶ name of God/ which had power ouer those
 ¶ plagues/ and they repented not to geue hym
 ¶ glory. And the fyfte angell poured oute his
 ¶ vial vpon the frum of the beast/ a his king-
 ¶ dome was darked/ a they gnawed their tongues
 ¶ for sorrowe/ a blasphemed the God of hea-
 ¶ uen for some tyme/ and payne of their soles/ and
 ¶ cryed not of their pynes.

¶ And the syxe angel poured oute his vial
 ¶ vpon the great ruer Euphrates/ and the wa-
 ¶ ter dyed vpon the moir of the kinges of the
 ¶ East/ shalbe the prepared. ¶ And I sawe the
 ¶ vntene spires lyke frogges/ come oute of
 ¶ the mouth of the dragon/ and oute of the mouth
 ¶ of the false prophete. For they are the frum
 ¶ of the beastes workinge miracles/ to geue oute
 ¶ the kinges of the earth/ and of the whole world/
 ¶ to gather them to the battell of the great day
 ¶ of God almighty. ¶ Theholde/ I come as
 ¶ these: Pappus is he that weareth/ and heard
 ¶ his garmentes/ as he be founde* naked and
 ¶ men he is sylhim self. And he garbered them
 ¶ together into a place/ callid in the Hebrew
 ¶ tongue/ Armageddon.

C

E

mit 15. d. b

Luc 24. c

ij. The. p. a

d. Denis b

* 2. p. c. d. b

¶ And the seventh angell poured oute his
 ¶ vial into the eye. And there came a greete
 ¶ voyce oute of heauen from the frum saynges
 ¶ It is done. And there folowid weetes/ a thone
 ¶ dinges/ and lyghtings/ a and there was a
 ¶ greete

D

o

o

o

o

but her wickednesse. And saw her euen as she
 hath rewarded you, and geue her double re-
 warding to her wifes. And poure in double
 to her in the same cup, whiche she filled vnto
 you. And as iudice as she glorified her selfe,
 and lynd wantonly, so muche poure ye in for
 her of punishment, and sorrowe. For the saith
 in her barre: I sye bringe a quene, and am
 no wyddow, and shall ke no sorrowe. I her
 vnto. whd fore shall her plagues come at one day, each/
 I the. i. b and sorrowe and hunger / and she shall be
 I the. i. b thent with fyre, for stronge is the Loide
 God whiche shall iudge her.

fi. xxi. a
 ad. b.
 vnto. whd
 I the. i. b
 I the. i. b

C And the fynges of the earth shall receyue
 her, and wayle ouer her, whiche haue commu-
 nited founeccion and lynd wantonly with her
 when they shal fe the smoke of her burninge,
 and shall stande asfear of for feare of her pur-
 nishment, saying: Alas, alas, that greate ciue
 I Babilon, that mighty ciue: for as one haue
 to thy iudgement come. And the marchan-
 ces of the earth shal wepe, and wraike in them
 selves, because no man will buye theyr ware,
 any more, the ware of golde, and syluer, and of
 precious stones, of pearle and sylcke, a purple
 and scarlet, a all thine wood, and all maner
 vessels of iuery, a all maner vessels of mooste
 precious wood, a of shallice, and of yron, and
 fynamyn, a odoure, and oymment, a fran-
 fence, a wyne, a oyle, and fyne floure, and
 wheat, and cattell, a shepe, a horse, a charre-
 ter, and I behyren and foules of min.

fi. xxi. b
 I the. i. b
 I the. i. b

Dec. 4. a

D And the apple that by soule lusteth asert
 as departed from the, and al thynges whiche
 were vnto ye, a had in paye, are departed fro
 the, and thou shalt fynde them none. The
 marchantes of these thynges whiche were
 wryd ryde by her / shall stande asfear of for
 feare of the punishment of her, weeping and
 wailing, and saying: Alas, alas, the greate
 ciue, that was clothed in sylcke, a purple, a scar-
 let, a decked with golde, a precious stone, and
 pearles, for as one houre so greate ryche to
 come to naught.

in. li. b

And euery byp gouerite, and al they the
 occupy shippes, a bypmen whiche wroke in
 the see, shode asfear of, a wryd when they saw
 the smoke of her burne, a saide: what eue
 no lyfe onto thy greate ciue: And they call
 vnto in their heades, and cryed weeping, and

weaplinge, and saide: Alas, alas, the greate ci-
 ue, wherem were made ryche al that had shyp-
 pes in the see, by the reason of her wares: for
 as one houre as she made desolate.

Receyue ouer her thou heuyn, and ye holy I
 Apostles, and prophetes: for God hath geun
 your iudgement on her. And a myghty aun-
 gill toke up a great stone, lyke a millstone, and
 cast it vnto the see, saying: muche violence
 shall that greate ciue Babilon be caste, and
 shall be founde none. And the voyce of
 harpours, and musicians, and of ppyres, and
 of trumpetes, shal be herde no more in the,
 and no creature man, of what sort, or craft, be
 shal be founde any more in the, and the founde
 of a myl shal be herde no more in the: and the
 voyce of the bypgramme, and of the byde, and
 shal be herde no more in the, for the marchan-
 ces were pines of the earth. And wryd shone
 in chauntemene were receued, all nactioun,
 and in her was founde the floude of the pro-
 phetes, and of the fainters, and of all that
 were slaine vpon the earth.

I the. i. b

I the. i. b

I the. i. b

I the. i. b

I the. i. b

I the. i. b

I the. i. b

I the. i. b

The XLIX. Chapter.

And after that I herd the voyce of much
 people in heuyn, saying: Alleluia. Sal-
 uacion, and glory, and honoure, a power, be
 ascribed to the Loide our God / for true
 and righteous are his iudgements, because
 he hath wryd the greate whiche whiche he
 corrupte the earth with fornication, and
 hath awenged the bloud of his seruantes
 of her hande. And agayne they sayde: Alle-
 luia: I Ad synke rose up for euermore. I posy a
 And the ynn, elders, and the iud, beastes, sel, and iud, c
 saune, / and worshipped God that sat on
 the frate, sayinge: Amen, Alleluia. And
 a voyce came out of the frate, sayinge: Disse
 ouer Loide God all ye that are his ser-
 uantes, and ye that frate him / both small
 and greate.

And I herd the voyce of muche people, I
 euen as the voyce of many waters, and as the
 voyce of stronge bonding, sayinge: Alle-
 luia, for God omnipotente reigneth, I I be
 be glad and receyue, and geue honoure to him
 for a marriage of the lambe is come, and his
 wyfe made her selfe ready. And to her was
 graunced that she should be a iud with pure
 and goodly sylcke. (So for the bystet, a the
 agbyruse)

opened/and another hole was opened/ which is (the base) of lyfe/and the dead were iudged of those things which were writen in the booke according to their dedes:and the first gate was open/and which were in her/and dead and hell behoued to their dedes/which were on the/ T and they were iudged every man according to his dedes. And the arch and hel were cast in to the lake of fyre. This is the seconde year. And wofol was not founde wyemen in the boke of lyfe/ was cast into the lake of fyre.

The XXX. Chapter.

V And I saw a new heauen a new earth. For the first heauen is the first earth were wanshed away / and there was nomore sea. And I John saw the holy cyne newe Jerusalem come downe from God out of heauen/ prepared as a bride garnished for her housband. And I herde a great voyce frō hieate/ sayinge: beholde the tabernacle of God is with men/ and he will dwell with the. And thei shall be his people / and God hym selfe shall be with them/and shall be their God. I And God shall wype awaye all teares from their eyes. And there shall be nomore death / neyther sorrowe/ neyther shall there be any more paine/ for the olde things are gone. And he that sat upon hieate/sayde: Beholde / I make all things newe. I And he sayde unto me: wryte/for thei wofol are faithful and true.

And he sayde unto me: is done. I Iom Alpha and Omega the beginninge and the ende. I will give to hym that is a thyrst of the well of the water of lyfe frely. He that overcometh shall inherit all things. I I will be to God/ a he shall be mynne. But the fearful and unbeluynge / and the adonnable/ and murderers/ and whomongers/ and fornicers/ and idolaters/ and all theye/ that have thye part in the lake/ that burneth with fyre and brimstone/ which is the seconde death.

And there came unto me one of the seven angles / which had the seuen vialles full of the foule last plague: and talked with me sayinge: Come/ I will shew the the byddyng of the lambe wyse. And he caried me awaye in spiere so a great and an hye mountayn / and he shewed me the great cyne / holy Jerusalem/ descendinge out of heauen from God/ hauinge the brightnesse of God. And pershynge was lyc unto o

stone most precious/ set as a Jasper/ clear as cristall/ and had great and hie walls of on had four gates/ and at the gates twelfe angles/ and names wyemen: which are the twelfe trybes of Israel: on the East parte the gates / and on the North syde the gates / and toward the South the gates / and on the West syde the gates: & the wall of the cyne had twelfe foundations/ and on them the names of the lambe twelfe Apostles.

I And he that talked with me/ had a golden reede to mesure the cyne/ and the gates / and the wall thereof. And the cyne was buyldt foure square / & the length was as large as the bredth of it / and he measured the cyne with the reede: the wall fouringones / and the length and the bredth / and the height of it were equal. And he measured the wall thereof an cubit/ and after the measure of a man/ which the angell had. And the buylding of the wall ofre was of Jasper. And the cyne was of pure gold / lyke vnes cleare glasse / and the foundations of the wall and of the cyne were garnished with all maner of precious stones. The first foundation was a Jasper/ the seconde a Saphyre/ the thyrde a Calcedonye/ the fourth a Smaragde/ the fyfth a Sardonye/ the syxte a Turquoise/ the seventh a Chrysolite/ the eyght Berall/ the nynth a Topas/ the tenth a Chrysolopasos/ the eleuenth a Jacint/ the twelfte an Amethyst.

And the twelfe gates were twelfe pearles/ and every gate was of one pearle/ and the flete of the cyne was pure gold / as a thosome of crystynge glasse. And I sawe no temple therein. For the Lord God almyghty and the lambe is the temple of it / and the cyne had no mebe of the Sunne/ neyther of the Moone / to lighten it. For the brightnesse of God shal lyghten it/ and the lambe is the light of it. And the people which are saved/ shall walke in the light of it: and the Kinges of the earth shall bringe theye glory unto it. I And the gates of it shall not be shute by daye. For there shall be no night there. And there shall enter into it none unchane thinge / neyther wofol/ neither abhominacion/ for maketh hee: but they which are wryten in the lambe boke of lyfe.

The XXXII. Chapter.

The Table of the **Sondayes.**

This is the Table
wherein ye shall fynde
the Epistles and the Gospels
after the use of Salisbury.

Un to fynde them the sooner so shal ye see after these Capitall letters by name: **A. B. C. D.** Whiche stande by the syde of the booke alwayes. **O**n the lettre there shal ye fynde a **T** where the Epistle or the Gospell begynneth; a where the ende is / where shall ye fynde an halfe crosse **k.**

The fyrst lynne in thys Table is
 alwaye the Epistle / and the seconde
 lynne is alwaye the
 Gospell.

¶ On the i. sonday in Advent

Roma. xiiij. **B** And for so much as we
 Mat. xxij. **A** When they drew nye

On the wedsd. daye

Jacob. v. **B** Be patiente therfore
 Mar. i. **A** Thys is the begynninge

On the frydaye

Esay. li. **A** Herken vnto me
 Mar. xij. **A** In those voyces

On the iiij. sonday in Advent

Roma. xv. **A** Whatseuer thyng ye do
 Luce. ij. **C** And thre shal be toke in

On the wedns. daye

Sacha. viij. **A** Thus seyth the Lorde
 Mat. xij. **B** Verily I saye onto you

On the frydaye

Esay. lxij. **B** I will see warshemen
 Job. i. **B** Thon bare witness

On the iiiij. sonday in Advent

j. Corin. iij. **A** Let every man
 Mar. xij. **A** What Thon beynge in

On the wedns. daye

Esay. ij. **A** This is the worde
 Luce. j. **B** And in the fyrst moneth

On the frydaye

Esay. xij. **A** There shall come a rodde
 Luce. i. **S** And Marye acof

On the iij. sonday in Advent

Philip. iij. **A** Knowe in the Lorde
 Joan. j. **B** And thys is the recorde

On the wedns. daye

Jod. ij. **E** Be glad then
 Luce. xij. **B** And thys same

On the frydaye

Sacha. ij. **B** Be glad and reioyce
 Mar. viij. **B** Take heed and beware

On the wedsd. daye

Roma. ij. **A** Dauld the seruants
 Mar. j. **C** The byrn of Chust was

The Chustian masse nyght at the masse

Euang. ij. **B** For the geare of God
 Luce. ij. **A** It fortunat at the same

The q. masse

Euang. iij. **A** But after the kynnesse
 Luce. ij. **C** The shepherdes sojde

The thyside masse

Hebr. j. **A** God in synne pass
 Joan. j. **A** In the begynninge was

On S. Stevens. daye

Act. vi. **B** Steven full of fayth
 Mat. xxij. **E** Therfore beholde / I sende

On S. Johan. Evangelist. daye

Lech. xv. **A** He that searche God
 Joan. xij. **S** Followe me

On the Childermas. daye

Apoc. xiiij. **A** And I looked / and lo / a labe
 Mar. ij. **C** Beholde / the kinge of the

On the sonday after Christmas. masse

Galat. iij. **A** But I saye in long as
 Luce. ij. **E** And his father a moysce

On a wey. carol. daye

Euang. ij. **B** For the graet of God
 Luce. ij. **C** And when synghie dayes

On the twelfe. nun

Euang. ij. **B** For the geare of God
 Mar. ij. **S** When Herode was dead.

On the ewlfe. daye

Esay. lx. **A** Get the up by synes
 Mar. ij. **A** When Jhus was boine

On the. sonday after. q. daye

Esay. lxx. **A** O Lorde I thanke the
 Joan. j. **S** The nyte. daye after. Joan

On the. q. sonday after. q. daye

q. q. & Rom.

The Table for the Sondayes.

| | | | |
|----------------|-------------------------------------|----------------|---------------------------------|
| Roma. vii. | ¶ I beseech you brethren | Exod. xx. | On the wednesday |
| Luce ii. | ¶ And when he was twelfe | Mat. xv. | B Honour thy father |
| | On the vij sonday after xij. day. | | ¶ Then came vnto him |
| Roma. i. | ¶ Like as we haue many | | On the fridaye |
| Joan. ii. | ¶ And upon the thyrde daye | Num. xx. | ¶ And the congregation had |
| | On the iij. sondaye after xij. day. | Joan. iij. | ¶ Then came he into a cene |
| Roma. ii. | ¶ Be not proude in your owne | | On the iij. sonday in lene |
| Mat. xvi. | ¶ When he was come vnto | Gal. iij. | ¶ For it is written that |
| | On the v. sonday after xij. day. | Joan. vi. | ¶ After this wente Iesus |
| Roma. vii. | ¶ Owe nothinge to any ma. | | On the wednesday |
| Mat. xii. | ¶ And he entred into a synag. | Esai. | ¶ And Exod. xxxv. ¶ |
| | On the vi. sonday after xij. day. | Joan. vi. | ¶ And Iesus passed by |
| Colos. iij. | ¶ Knowe therfore as the electe. | | On the fridaye |
| Mat. xij. | ¶ The kyngdom of heauen. | ij. Reg. xvii. | ¶ And after these actus |
| | On the x. sondaye. | Joan. vi. | ¶ There laye one yfcke |
| j. Cor. ii. | ¶ Knowe ye not yether which | | On the v. sondaye in lene |
| Mat. xx. | ¶ The kyngdom of heauen to | Heb. ix. | ¶ But I must bringe an |
| | On the x. sondaye. | Joan. viii. | ¶ Which of you can rebuie |
| j. Cor. xi. | ¶ Ye suffer foules gladly | | On the wednesdaye |
| Luce viii. | ¶ Knowe when much people | Luce xii. | ¶ And the Lorde talked |
| | On the x. sondaye. | Joan. i. | ¶ It was the dedication |
| j. Cor. xii. | ¶ Though I speake with | | On the fridaye |
| Luce xxiij. | ¶ He will vni a him the xij. | Jerem. xvi. | ¶ Lorde/all they that fors |
| | On the wednesdaye | Joan. ii. | ¶ Then the hyge piuske/a |
| Joc. ii. | ¶ And now therfore sayeth | | On the Palm sondaye |
| Mat. xij. | ¶ Mercouer when ye fast. | Philip. ii. | ¶ Let the same mynde be |
| | On the fridaye | Mat. xxvi. | ¶ Ye knowe that afire two |
| Esai. lviij. | ¶ And therfore crye nowe | | On the wednesdaye |
| Mat. o. | ¶ Ye haue herde howe it is | Esai. lvi. | ¶ Lorde/who greuch etc. |
| | On the first sondaye in lene | Luce xxv. | ¶ The staff of sicke bread |
| ij. Cor. vj. | ¶ We as helpers therfore | | On good fridaye |
| Mat. iij. | ¶ Then was Iesus led | Exod. xij. | ¶ The Lorde sayde vnto |
| | On the wednesdaye | Joan. xviij. | ¶ Whyan Iesus had thus |
| Exod. xxxij. | ¶ And iij. Reg. xij. ¶ | | On the after euen |
| Mat. xij. | ¶ Then answered teracyne | Colos. iij. | ¶ If ye be risen now |
| | On the fridaye | Mat. xvij. | ¶ Upon the eveninge of the |
| Exod. xxiij. | ¶ Thuo sayeth the Lorde | | On the after day |
| Joan. o. | ¶ Therwardes there was a | j. Cor. o. | ¶ Dourge out therfore |
| | On the seconde sondaye in lene | Mat. xxi. | ¶ And when the Sabbath |
| j. Thess. iij. | ¶ Further more we beseeche | | On the Mondaye |
| Mat. xv. | ¶ And Iesus wente oute | Act. x. | ¶ Peter opened his mouth |
| | On the wednesday | Luce xviiij. | ¶ And beholde /two of them |
| Psal. xli. | ¶ In the daye of hester | | On the tuesdaye |
| Mat. xx. | ¶ And Iesus came vp to | Act. xij. | ¶ If ye men a brethren /ye shal |
| | On the fridaye | Luce xxv. | ¶ Iesus hym selfe stode in |
| Gen. xxxij. | ¶ Joseph sayde vnto his | | On the wednesdaye |
| Mat. xij. | ¶ Hiare on other parable | Act. iij. | ¶ Ye men of Iuda/why |
| | On the iij. sondaye in lene | Joan. xxi. | ¶ After that I had met Iesus |
| Exod. v. | ¶ Be ye the folowers | | On the thursdaye |
| Luce ij. | ¶ And hee shone out a beuel | Act. viij. | ¶ But the angel of j. Lorde |

The Table for the Sondayes.

| | | | | | |
|--------------|---|--------------------------------------|-------------|---|---|
| Job 17. | B | As for Marge/the fode | Act. 4. | B | Then fode Peter vp |
| | | On the frydaye. | Job. 27. | E | No man can raine vnto |
| 1. Pet. 4. | E | Christ also suffered for | | | On the saturdaye |
| Mat. 23. 12. | E | Then the cleuen disciples | Act. 17. | T | Then came Epillippe in |
| | | On saterdaye | Luce. 17. | T | And he called the twelfe |
| 1. Pet. 17. | T | Wherfore laye of fide all | | | On the frydaye |
| Job. 15. | T | Upon one daye of the Sab | Act. 4. | E | Ye men of Israell stare |
| | | On the first sonday after Easter | Luce. 6. | E | And it fortuned vpon a |
| 1. Job. 10. | T | For all that is borne of | | | On the saturdaye |
| Job. 17. | E | The same Sabbath as | Act. 17. | E | On the Sabbath following |
| | | On the ij sonday after Easter | Luce. 17. | E | And he rose vp out of the |
| 1. Pet. 4. | E | Christ also suffered for | | | On the Trinite sondaye |
| Job. 17. | B | I am a good shepberde | 3. roc. 17. | T | After this I fofold/ and he |
| | | On the ij sondaye after Easter. | Job. 17. | T | There was a man of the |
| 1. Pet. 17. | B | Dearly Beloued/ I beseeche | | | On copus Christi daie |
| Job. 20. 1. | B | After a lytic weble/ and ye | 1. Cor. 17. | E | That which I desired |
| | | On the iij sonday after Easter | Job. 17. | F | For my fleshe is the very |
| 3. roc. 17. | B | Lutry good gyfte | | | On the ij sondaye after trinite sondaye |
| Job. 20. 1. | T | But now I go vnto him. | 1. Job. 17. | E | God is loue |
| | | On the v sondaye in the crasse daue. | Luce. 27. | E | There was a certaine |
| 3. roc. 17. | E | And se that ye be doers | | | On the ij sondaye after Trinite |
| Job. 20. 1. | E | Verely verely/ ac. 3. fre | 1. Job. 17. | B | Naraysil not my shepthen |
| | | On the Mondaye. | Luce. 27. | B | A certaine man made a |
| 3. roc. 17. | E | Knowlege yourre faulte | | | On the iij sondaye after trinite |
| Luce. 17. | T | Which of you is it that | 1. Pet. 2. | T | Submitte youre selues |
| | | On the iij sondaye. | Luce. 27. | T | There refused vnto him |
| 1. Tim. 4. | T | I beseeche therfore | | | On the iij sondaye after trinite |
| Mat. 21. | S | And I sus set ouer a | Rom. 17. | E | for I suppose that the |
| | | On the wednsdays. | Luce. 17. | S | Be ye herofore mercifull |
| 3. roc. 17. | S | The multitude of them/ that | | | On the v sondaye after trinite |
| Job. 20. 1. | T | These thinges spake Iesus | 1. Pet. 17. | B | But in conclusion be |
| | | On the ascension daye. | Luce. 27. | B | It came to passe that the |
| Act. 1. | T | The first tuesdaye daie | | | On the v sondaye after trinite |
| Mat. 27. | B | In the last/ so the cleuen | Rom. 17. | B | Know ye not that I orde |
| | | On the sondaye after Ascension daie. | Mat. 27. | B | for I saye vnto you |
| 1. Pet. 17. | B | Be ye therfore sobec and | | | On the vi sondaye after trinite |
| Job. 20. | E | But whan the consouer | Rom. 17. | E | I will speake greif |
| | | On whifsonewe. | Mat. 17. | T | At the same tyme whan |
| Act. 17. | T | But it fortuned whan | | | On the viij sondaye after trinite. |
| Job. 20. 1. | B | If ye loue me/ kepe my | Act. 17. | B | Therefore brethren we |
| | | On whifsondare. | Mat. 27. | B | Beware of fals prophetes |
| Act. 4. | T | And whan the whifsondare | | | On the ij sondaye after trinite |
| Job. 20. 1. | E | Se that touch me/ well | 1. Cor. 17. | T | We shoulde not lust after |
| | | On the Mondaye. | Luce. 27. | T | He saide also vnto his |
| Act. 5. | E | And he commaunded vs to | | | On the ij sondaye. |
| Job. 17. | E | For God looued the | 1. Cor. 17. | T | Ye knowe that ye were |
| | | On the Tuesdaye. | Luce. 27. | S | And whan he was come |
| Act. 17. | B | Whan the Apostles which | | | On the ij sondaye |
| Job. 17. | T | Verely verely/ ac. The spot | 1. Cor. 17. | T | I beseech vnto you brethren |
| | | On the wednsdays. | Luce. 27. | B | And vnto certaine which |

The Table for the Sondayes.

On the 1st. sondaye.
 Mat. 28. A Such trust haue we
 On the 2nd. sondaye.
 Galat. 3. C To Abraham and his seed
 Luce 7. B Blessed are the eyes
 On the 3rd. sondaye.
 Galat. 5. C I saie: walke in the
 Luce 10. B And is forsaken when he
 On the 4th. sondaye.
 Galat. 6. C If we lye in the spere
 Mat. 23. C No man can serue two
 On the 5th. sondaye.
 Eph. 4. B Wherefore I beseech you
 Luce 14. B And it is furnished a free
 On the 6th. sondaye.
 Eph. 5. A Therefore which am physio-
 Luce 11. B And is furnished & he came
 On the 7th. sondaye.
 j. Coc. 3. C I thanke my God alwaies
 Mat. 23. S When the Pharisee heerde
 On the 8th. sondaye.
 Eph. 6. C But be ye renewed in the
 Mat. 23. A Then entred he into a
 On the 9th. sondaye.
 Eph. 6. B Take heed therefore home
 Mat. 23. A The kingdom of heuene
 On the 10th. sondaye.
 Eph. 6. B Finally my brethren/be
 Job. 14. S And there was a certayne
 On the 11th. sondaye.
 Psal. 1. A I thanke my God
 Mat. 23. C Therefore is the kingdome of
 On the 12th. sondaye.
 Psal. 1. C Brethren / be ye f followers
 Mat. 23. B Then reuente the Pharisee
 On the 13th. sondaye.
 Collo. 3. A For this cause we also
 Mat. 23. C Why be thus speake unto
 On the 14th. sondaye after remitte sondaye.
 Zece. 13. A Behold / the tyme cometh
 Job. 21. A Then Iesus lyfte vp his
 On the wednesdaye in the Lendee weke
 Mat. 23. A Behold / the tyme cometh
 Luce 11. S And it is furnished a free
 On the frydaye
 Ofc. 1. A Turne the now
 Luce 24. S And one of the
 On the Saterdaye

Heb. 12. A For that first taber.
 Luce 21. C He put send this similitude
 In the Dedication of the church
 Apoc. 21. A And I Iohn saw that holy
 Luce 7. A And he entred in / and went

Here endeth the table of the Epistles and Gospels of the Sondayes.

**Here after foloweth the
table of the Epistles and Gops**
 pels which are used to be redde on
 diuers fastenys dayes in
 the yere.

¶ On saint Andrewes daye.

Rom. 7. B For if a man breke from
 Mat. 23. C In Iesus walked by the
 On saint Nicholases daye
 Heb. 1. A For euery high priest that is
 Mat. 23. B Lyke wyse as a certayne
 On the conception of our Lady
 Leue. 11. C In the wynt haue I
 Mat. 23. A This is the bodie of the
 On saint Thomas the Apostille
 Eph. 4. C Now therefore ye are no
 Johan. 1. C But Thomas came
 On the Conversion of saint Paul
 Act. 13. A Saul was yet breathing
 Mat. 23. S Then answered Peter
 On candlemasse daye
 Mat. 23. A Behold / I will finde my
 Luce 11. S And when the dayes of
 On saint Mathias the Apostille daye
 Act. 1. C And in those dayes Peter
 Mat. 23. C In this same tyme Iesus
 On the daye of the annuntiation / or
 geyngt of our Lady
 Luce 11. B God spake vnto Mary
 Luce 1. B And in the same moneth
 On saint Georges daye
 Jacob. 1. A My brethren / counte
 Johan. 1. A I am a true wyne
 On saint Matthe the Evangelist
 Eph. 5. A Inuoertey one of vs is
 Johan. 1. A I am a true wyne
 On saint Phillippe and Iacobus
 Sap. 1. A Then shall the ryghteous

The Table for the Holy dayes.

| | | | | | |
|-------------|---|-------------------------------------|---------------|---|-------------------------------------|
| Job xxxiij. | A | And he said vnto his Dis- | Red xxij. | B | In all these thinges also |
| | | The synnunge of the crosse | Luc. x. | B | It fortuned a daye wente |
| Galat. v. | B | I haue trust towarde | | | On sainte Bartholomeus daye |
| Johan. ij. | A | There was a man of | Ephe. i. | C | Nowe christe for ye are no |
| | | On the name of sainte Iohn Baptist. | Luc. xxij. | B | There rose a styfe also |
| Esai. xlii. | A | Hecken vnto me | | | On the name of sainte Lady |
| Lucel. | J | Elizabethe thme was come | Eccl. xx. ij. | C | To the tyme haue I |
| | | On sainte Petere and Paulo daye | Mat. i. | A | This is the boke of the |
| Act. xij. | A | In the tyme Herode | | | On the captiuitie of the crosse |
| Mat. xxi. | C | When Iesus came into | Galat. v. | B | I haue trust towarde |
| | | In the commemoration of S. Paul | Job. xij. | S | Nowe goeth the iudgemente |
| Galat. i. | B | I cernye you brethren a'l | | | On sainte Marthe the Apostles daye |
| Mat. xx. | B | Then answered Peter | Eccl. i. | B | The synnitude of the foure |
| | | On the visitacion of our Lady | Man. xij. | B | And as Iesus passed |
| Can. ij. a | A | I am the floure of the feld | | | On sainte Michaelis daye |
| Lucel. | S | And Marye arose in those | Apoc. i. | A | And he sate and shewed |
| | | On sainte Marye Magdalens daye | Mat. xxi. | A | At that same tyme came |
| Deu. xxxij. | S | Who so syndeban honest | | | On sainte Luke the Euangellist daye |
| Lucel. vii. | S | And one of the Pharisee | Eccl. i. | B | The synnitude of the foure |
| | | On sainte James the Apostles daye | Luc. x. | A | There ward the Loide |
| Ephe. ij. | C | Nowe therfore are ye no | | | On sainte Simon and Judas daye |
| Mat. xx. | C | Then came vnto him the | Rom. viij. | S | But sure we are |
| | | Petri ad vincula | Job. xv. | B | This is my contumand. |
| Act. xij. | A | In the same tyme layed | | | On all halowe daye |
| Mat. xxvi. | B | Then came Iesus into | Apoc. viij. | A | And I sawe another allest |
| | | On the transygur. of our Loide | Mat. v. | A | When he sawe the people |
| ij. Pet. i. | C | For we followed nor | | | On all soule daye |
| Mat. xxij. | A | And after fyve dayes | ij. The. iij. | B | We wolde nos brethren |
| | | On the name of Ihesu daye | Job. i. | C | Then saide Micha to vnto |
| Act. ij. | A | Peter full of the holy ghoost | | | On sainte Bartholomeus daye |
| Mat. i. | C | Whyr he be thas thought | Eccl. xxxij. | A | I thankte the O Loide |
| | | On sainte Laurens daye | Mat. xij. | E | Againe the synnidoome |
| ij. Cor. x. | B | This I thinke that he | | | |
| Job. xij. | C | Verdy ac i septe the rthe | | | |
| | | On the Assumptioun of our Lady | | | |

The ende of this table.

To the honour and prayse of God/ was this

Byble pyned and synched in the yere of our
Saviour Iesu Christ M. D. l. the
xxj. daye in the month
of August.

ad. l. l. l.